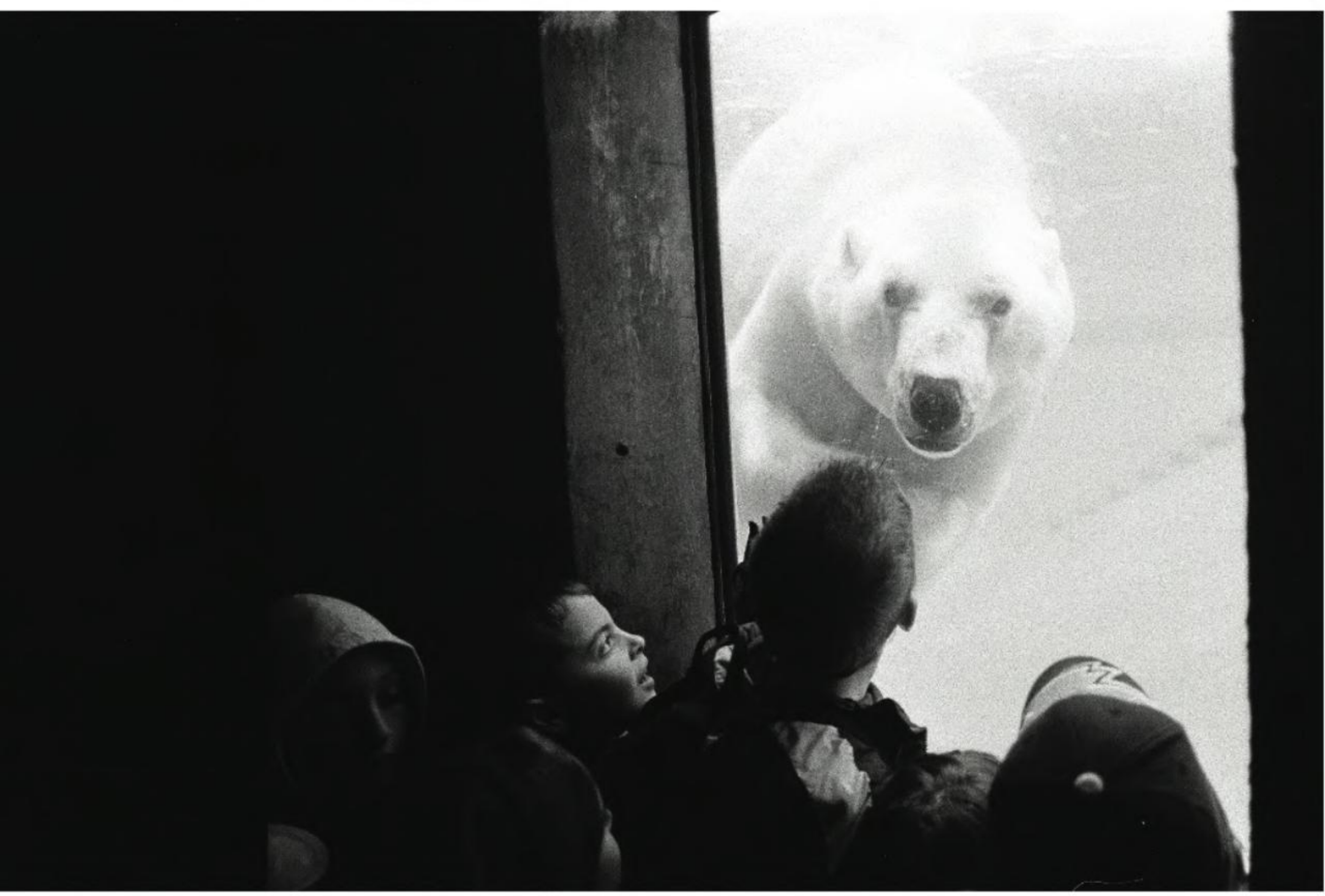
Teaching the Animal

Human–Animal Studies across the Disciplines

MARGO DEMELLO, EDITOR



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HYBRID VIGOR

Interbreeding Cultural Studies and Human–Animal Studies

Annie Potts and Philip Armstrong

Cultural Studies and Human–Animal Studies —What Do They Have in Common?

We can identify three vital characteristics of cultural studies (CS) that make it an exceptionally appropriate and fruitful partner for Human–Animal Studies (HAS).

First, CS is *inter*-disciplinary rather than merely *multi*-disciplinary. This means that, as well as engaging with knowledge produced from a range of disciplines, CS is committed to the critique of discipline-specific methodologies, and the "inter-breeding" of methods of knowledge production. This is also a vital enterprise for HAS, which needs to find ways of understanding animals and human–animal relations that are not constrained by traditional disciplinary boundaries and methods. A CS approach would seek to draw on the findings of biology, zoology, ethology, and environmental science without being limited to the methods of empirical observation. At the same time, it would conduct close critical readings of human–animal representations (in literature, film, art, and popular culture) while ensuring that these readings recognize the links between cultural forms and the scientific, agricultural, and material practices by which humans interact with other animals. Hence, when the inter-disciplinarity of CS and the multi-disciplinarity of HAS are brought together, a vigorous mixed-breed comes into being.

Secondly, CS is committed to revealing the ways in which all knowledge is political. Of course, this does not mean that CS refuses to believe in "facts" or "reality," as some of its detractors allege. Rather, it means that all the systems of knowledge ("epistemologies") that mediate our understanding of facts and realities must always be considered *partial*, in two senses: (i) since no system of knowledge has all the answers, each is necessarily *incomplete*; (ii) every epistemology is *biased* because shaped by its cultural, historical, political, and institutional emplacement, which affect the ways it selects, arranges, and represents facts and realities. CS's insistence on the need to consider the political investments of knowledge production is especially appropriate to HAS, since throughout the modern period, "truths" about nonhuman animals and the organic world have been dominated by a scientific empiricism that is now recognized as reductive, incomplete, and (often)

over-influenced by its investment in existing animal practices (from agribusiness to pharmaceutical and cosmetic testing). Of course, this commitment to honesty about the politics of knowledge means that CS must also attempt to be transparent about its own biases and investments.

Thirdly, CS contends that our lives are fundamentally shaped by the most mundane and therefore the least noticeable habits of thought and behavior. This insight gives rise to a range of methods for exploring how our relationships with nonhuman animals are formed by factors we might otherwise never stop to think about: social structures we take for granted, beliefs that go without saying, assumptions that seem automatic, behaviors that feel natural, social patterns that seem to be just the way things are.

Each of the above characteristics is powerfully exemplified by a classic CS work such as Donna Haraway's *Primate Visions* (1989). In this groundbreaking study of primatology, Haraway draws material from a range of fields of knowledge that would once have been strictly separate—including biology, psychology, sociology, literary criticism, and film and television studies. In order to bring these fields into conversation she creates new methodological and conceptual structures, for example the now-famous notion of the "cyborg." Haraway investigates the social and political investments of twentieth-century primatology (for example, the complicity between the primate studies of Robert Yerkes and the enterprises of organizational and corporate psychology), while at the same time foregrounding her own political investments (for example, poststructuralist feminism). Finally, *Primate Visions* takes some of the most taken-for-granted assumptions of the twentieth century—beliefs about humanity, about our origins as "Man the Hunter," about our difference from other species, about race, or about "normal" gender or sexual relations—and demonstrates how these have been produced by complex associations between science, popular cultural narratives, the history of colonialism, the politics of the Cold War, and the financial and ideological investments of corporate capitalism.

Key Figures in Cultural Studies Research on Human–Animal Relations

Contemporary research on cultural understandings, representations, and treatment of nonhuman animals is exceptionally diverse, since it derives from many and various disciplinary and interdisciplinary bases.

As suggested above, Donna Haraway is a leading figure at the intersection of CS and HAS. Her more recent works, *The Companion Species Manifesto* (2003) and *When Species Meet* (2008), focus on human relationships with companion animals, in particular dogs. Other North American CS contributions to HAS include the work of radical philosopher Alphonso Lingis, whose oeuvre combines phenomenology, ethics, and performance studies. Among Lingis's highly influential writings are

a number of wonderfully suggestive essays on nonhuman and human animality (Lingis 2002, 2003, 2005, 2007).

It is to the United Kingdom that we must look for an essay that stands as perhaps the most important forerunner of a combined CS-HAS approach, John Berger"s "Why Look at Animals?" (1980). Following Berger's lead, members of the British Animal Studies Group have in recent years produced important introductory works on CS approaches. These include Steve Baker's *Picturing the Beast* (1993) and *The Postmodern Animal* (2000), Erica Fudge's *Animal* (2002), and Jonathan Burt's *Animals in Film* (2002). In addition, the Animal Studies Group has coauthored a volume entitled *Killing Animals* (2006), while Burt is responsible for initiating and editing the wide-ranging and vivid Animal book series for Reaktion press: each volume surveys zoological, historical, and cultural data on one particular animal species, family, or order.

In Aotearoa, New Zealand, the authors of this chapter (along with Deidre Brown from the School of Architecture at Auckland University) are completing a national collaborative project on the place of animals in New Zealand art, literature, and everyday life. This research examines, among other topics, Maori and Pakeha art employing animal imagery, local depictions of cetaceans, sheep, and dogs in New Zealand fiction, and the various ways in which animals are exploited and consumed as part of "kiwi culture" (Potts, Armstrong, & Brown, forthcoming).

Real World Applications

CS theories and methods—whether applied to the study of visual culture, literature and/or popular culture, embodiment and subjectivity, subcultures, political movements, and practices—necessitate the radical rethinking of taken-for-granted ideologies and "common-sense" constructions and assumptions. In our experience, introducing classes to provocative, in-depth critiques of human beliefs about, and practices involving, nonhuman animals often results in individual students experiencing (what they describe as) "mind-opening" or even "life-changing" moments that lead them to re-evaluate their relationships with nonhuman animals. In anonymous evaluations of the courses we teach, students have commented, for example, that they "had never thought about animals like that before," "didn't realize animals were treated those ways," or "had no idea about the power humans had over nonhumans." Such insights are facilitated not only by lecture material and lively discussion within the classroom, but also through the kind of independent learning and critical analysis of various texts required for assignments.

After studying certain topics (for example, battery farming, hunting, meat eating, companion animal-keeping) students are not only more aware of the historical and ethical issues associated with these traditions, they are also more conscious of the myriad ways in which such practices are part of their own everyday lives, and how

they too are therefore implicated in the subjection of nonhuman animals. Shifts in thinking may be accompanied by changes in attitude and behavior; and, in some cases, a new (or renewed) dedication to animal advocacy. Indeed, we have known students influenced by CS perspectives on human–animal relations to join voluntary animal rights groups, or find employment in the areas of animal welfare or activism.

Moreover, because CS scholarship emphasizes the ways in which knowledge and power impact on human and nonhuman lives, it is likely that students will gain understanding not only of how nonhuman animals are controlled and exploited within dominant discourses or institutions, but also how various forms of marginalization are shared by human and nonhuman animals alike. What students learn in a CS class focusing on human–animal relations is extended beyond the problematic of the human/animal divide, and linked to oppression and exploitation in all forms, and to other social justice issues arising from the histories of colonialism, from globalization, and from the environmental crisis.

Course Development

CS scholars, teachers, and students can train their attention on just about any aspect of culture: dietary habits, changes in fashion, philosophical debates, business practices, TV programs, scientific experiments, the histories of migration. This is a more-or-less random list of current interests in CS research, but even so, it's easy enough to see how each example relates closely to issues of animality and human–animal relations. In order to create a coherent structure and focus from this huge range of possibilities, we suggest that a short list of terms, problems, issues, or questions be generated, around which the conceptual work of the course will be organized. This conceptual "toolbox" can then be brought to bear on a range of focal material.

Here are a few examples of concepts or problematics we have found productive and accessible to students at all levels.[2]

(i) Ideology: CS is less interested in studying overt and easily recognizable ideologies, and more interested in exploring how our everyday perceptions, experiences, and behaviors are shaped by ideological formations that go unnoticed because they are so familiar. Relevant ideological issues at stake in human–animal relations include, for example, the ideology of humanism, which is still our dominant "default setting" for thinking about what it is to be human, and relies on supposedly universal notions of "reason," "culture," "language," "selfhood," and so on—attributes whose definition depends upon the assumption that they are lacking in other species (Fudge

2002). Another fruitful example would be the ideology of meat, and in particular the contemporary trend toward universal and frequent consumption of large quantities of animal protein. The ideological support for this practice depends upon inferring that such a diet is natural and indeed essential for humans. CS analysis of this ideology would involve examining the (historically very recent) emergence of this dietary emphasis, and exploring its taken-for-granted cultural meanings (for example the association of red meat, in particular, with certain kinds of Western and masculine prestige and power) (Fiddes 1991).

(ii) Identity, subjectivity, and habitus: these are various terms for considering how, respectively, people think about their sense of self, how they understand and represent themselves in language, and how they express and construct their sense of self in social space through their bodily disposition, their gait and gestures, their dress, diet, and other forms of taste (Bourdieu 1984). This kind of focus allows consideration of how gender, class, nationality, race, and ethnicity shape and are shaped by particular relationships with animals. For example we have found it productive to consider how "regimes of taste" operate in contemporary urban societies, and entail the eating of certain animals and animal products and not others, and how these relate to social forms of identity: the habitus of the "foodie," the connoisseur, the person of gastronomic taste (Armstrong and Potts 2004; Potts and White, forthcoming).

(iii) Structures of feeling, emotion, and affect: one of the British founders of CS, Raymond Williams, introduced the term "structure of feeling" to describe the way shared emotional dispositions have an impact on the way societies operate and how history is constructed and experienced (Williams 1977, p. 133). Cultural historians have shown how intimately the emergence of certain structures of feeling is tied up with human–animal relations: for example, dispositions like sympathy, sentimentalism, nostalgia for nature (Armstrong 2008).

In CS teaching, these kinds of conceptual tools are not simply defined and applied. Rather their various usages, ambiguities, and investments are explored as they are brought to bear on a more or less coherent set of materials. Since CS is deliberately methodologically unstable, it is important to provide a coherent set of focal materials; however, these can be drawn from any of the following domains:

(a) Texts: CS understands this term in the broad sense, to include not only written works like novels and poetry, but also performance and visual arts, television, cinema, advertising works, and so on.

(b) Sites: these might include museums, zoological parks and wildlife sanctuaries, tourism destinations, national parks, city parks.
(c) Events: for example, festivals, circuses, agricultural fairs, animal rights protests.
(d) Practices: for example, meat eating, vegetarianism, animal farming, animal experimentation, companion animal–keeping, animal activism.

Obviously the potential scope is vast, so we recommend that course designers consider concentrating on one area. This might be defined generically (for example, "Animals in Visual Culture," "Animals in Science Fiction," "Animals in Horror"), geopolitically ("Humans and Animals in Contemporary America"), or thematically ("Animals and Gender," "Animals and Globalization," "Animals and Cultural Conflict"). However that may be, the CS dimension to the course is maintained by ensuring that a range of inter-disciplinary concepts is explored in relation to a range of cultural phenomena.

The use of film is integral to the undergraduate course we teach that examines the representation of nonhuman animals in American popular culture. Even if not teaching a course on film, visual resources aid immensely as learning tools in the field of HAS. In part this is because nonhuman animals, and human–animal relations, can be conveyed in realistic, immediate, and most vivid ways on screen. Relevant film and documentary screenings capture students' attention and generate lively discussion. For example, when teaching about the genetic manipulation of nonhuman animals in the popular cultural context, films such as *The Fly*, *Deep Blue Sea*, and *Jurassic Park* provide useful narratives and imagery for students to analyze and debate. If teaching about the assumed similarities and differences between human and nonhuman primates, nature documentaries and/or films such as *Planet of the Apes*, *Gorillas in the Mist*, and *King Kong* are appropriate resources. Clips from documentaries such as *Earthlings* and/or *The Natural History of the Chicken* are effective in facilitating a critique of the ways humans exploit and consume nonhuman animals.

A Challenge

One of the main challenges in teaching and learning CS is the depth and durability of the split between scientific and humanistic forms of knowledge. Humanities disciplines place a high value on interpretive, speculative, critical, analytic, textual, and historiographical work. In contrast, the sciences and social sciences seek to reduce the speculative and interpretive elements of knowledge production in favor of the accumulation and analysis of empirical data according to more or

less orthodox methodological protocols that are designed to eliminate interpretive variables. CS seeks to span this major epistemological divide.

In our teaching we demonstrate and attempt to bridge this science/arts division (or more modestly and realistically, the social science/humanities division), but it remains difficult to empower students to do the same. Our university, like most, is still predominantly structured around traditional academic divisions, so by the time our students arrive in our courses they have usually already been disciplined into one mode or the other. One or two semesters is insufficient time to train students to master and combine such different and often overtly contradictory kinds of methodology. Moreover, since the traditional disciplines are still much more recognizable to potential employers than the new trans-disciplinary formations, we are often obliged for the good of the students to encourage them to keep a solid footing in a conventional subject area, even as they engage in trans-disciplinary work. In practice, this means that when students negotiate their coursework projects, they will tend to adopt either a social scientific or a humanistic methodology, depending on what they have trained in so far. We ensure that either is acceptable, although we do insist that students research and attempt to make use of the knowledge emerging from the mode they are less familiar with, even when they are not compelled to attempt that kind of approach in their own work. Sometimes we get a student who is equally competent in both social scientific and humanistic forms of research, which of course we encourage: it tends to be these students who produce the most vivid and original work.

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COURSE SYLLABUS

FROM BAMBI TO KONG: ANIMALS IN AMERICAN POPULAR CULTURE

Annie Potts and Philip Armstrong

The following is based on our own second-year CS course at the University of Canterbury. Because of the interdisciplinary nature of both CS and HAS we have been able at our institution to offer this course across the cultural studies, American studies, gender studies, and English programs. This undergraduate paper introduces students to various topics and concerns in HAS through close readings of popular cultural texts (mainly film and television programs, but also websites, novels, documentaries, and news footage).

Description: This course examines the influence of environmental, indigenous, postcolonial, and gender politics on American popular cultural representations of nonhuman animals and nature. Topics include the representation of human–animal relationships in cinema and television (including animation, comedy, documentary, horror, and science fiction genres); images of whales in literature; the environmental movement and ecotourism; dinosaur iconography; and cultural practices such as hunting, pet-keeping, factory farming, and zoos.

Course Objectives

- To trace the influence of competing ideas and narratives about nature and animals, and the human relationship with nature and animals, in a range of past and contemporary popular cultural genres, with a special focus on horror, science fiction, animation, documentary, and comedy
- To analyze the ways in which popular representations of the "natural," the "animal," and the "human" shift in relation to specific historical periods, cultural, and economic events are constructed in particularly gendered and racialized ways (and in opposition to ideas about "culture"); and are variously represented in political discourses (for example environmental, feminist, indigenous politics)
- To survey the impact upon popular cultural representations of social movements (for example, the environmental and animal rights movements) that seek to redefine the relationship between humans and nature, and humans and animals

Lecture schedule: (the names of films from which excerpts will be shown in class are given in parentheses):

Part 1: The Human–Animal Divide in Theory and Film

1. Animals in Film: Introduction to Human–Animal Studies (*Bambi*)
2. "Be afraid: Be very afraid": Insects in Horror (*Them!* (1953], *The Fly* [1958 and 1986])
3. "Just when you thought it was safe to go back in the water": Hollywood's Ocean Devils and Darlings (*Jaws, Deep Blue Sea, Flipper, Free Willy*)
4. Cyborg Culture and Cinematic Vivisections (*The Island of Dr Moreau*)
5. Dinosaurs in Popular Culture (*Jurassic Park*)
6. The Supernatural Animal: Werewolves and Other Monsters (*The Wolf Man, American Werewolf in London, Ginger Snaps*)

Part 2: Animal Practices and Politics

7. The American Animal: A Cultural History (*Dead Man*)
8. From Whaling to Whale-watching: Hunting, Masculinism, and the Environment (*Moby-Dick*)
9. Primates in Pop Culture Part 1: "Colonial Encounters in the Jungle Genre" (*King Kong* [1933, 1976, and 2005])
10. Primates in Pop Culture Part 2: "Apes in Eden, Apes in Space" (*Gorillas in the Mist, Koko the Talking Gorilla, Planet of the Apes* [1967])
11. Industrialization and the Consumption of the Animal (*Earthlings, A Natural History of the Chicken*)
12. Companion Animals (*Best in Show*)

Course texts: We compile a reader for this course, comprising relevant journal articles, and chapters from edited volumes or monographs. A list of reading resources is also provided for students; this includes a highlighted section of recommended texts outside the course reader. The recommended texts for this course include Burt (2002), Fudge (2002), Haraway (1989) and (2008), Ingram (2000), and Mitman (1999).

Sample Essay Questions

Part 1: The Human/Animal Divide in Theory and Film (Lectures 1–6)

Students are given a choice of essay topics.
Either: A) The Animal in Horror and/or Science Fiction:

Animals or animal-human hybrids have frequently been used as supernatural, transgressive, or frightening figures in horror and/or science fiction, and their presence has been read as representing some contemporary social, political, cultural, and/or psychological anxiety (for example, the dangers of nuclear power through the creation of giant mutant ants in *Them!*, the risks of genetic modification and vivisection in *The Fly* and in *The Island of Dr Moreau,* and the dangers of deviance in monster

movies). Write an essay analyzing the place of the animal in horror and/or science fiction in relation to the above idea. You may choose to focus on a particular kind of animal and its representation in horror or science/fiction. Or you may want to concentrate your essay on a close reading of a particular film or television program.

Or: B) The Animal Paradox in Fiction

Erica Fudge (2002) argues that our understandings of—and relationships with—animals are affected by a profound paradox: a desire to know and communicate with animals, and a fear and disgust of "the animal" and how it is different from us as humans. She claims that we hold contradictory views about, and practice differential treatment of, nonhuman animals in Western culture (for example, some animals are treated as kin—members of the family, pets—while others are hunted or eaten). Discuss Fudge's ideas with reference to examples of the paradoxical representation of nonhuman animals in a movie, TV program, documentary, or novel of your choice.

Part 2: Animal Practices and Politics (Lectures 7–12)

Either: A) Animals and Globalization:

Write an essay analyzing how representations of animals, animality and/or human–animal relations reflect, or are shaped by, colonialism and/or globalization. You may choose to focus on representations of animals (and human–animal relations) in one particular text related to popular culture (for example, a movie, TV program, Internet website, novel), or you may decide to focus on the representation of a particular species across more than one text.

- Examples of films that would be appropriate for this essay include (but are not limited to): *The Ghost and the Darkness*; *Bless the Beasts and Children*; *Dances with Wolves*; *12 Monkeys*; *Tarzan*; *Greystoke: The Legend of Tarzan, Lord of the Apes*; *Jumanji*; *Godzilla*; *White Hunter, Black Heart*; *Congo*.
- Examples of novels include (but are not limited to): Ozeki (1999), Allende (2001), Martel (2001), Faber (1995), and Swarthout (1995).

Or: B) Primatology and Popular Culture

Focusing on a movie, television program, wildlife documentary, or novel about relations between humans and other primates, analyze how the notion of "animality" relates to *one or more* of the following: gender, race, and/or First World/Third World politics.

- Examples of possible movies include (but are not limited to): *Gorillas in the Mist*; *Congo*; *Greystoke*; *Instinct*; *Mighty Joe Young*; *2001: A Space Odyssey*; *Human Nature*; *12 Monkeys*. *[Note: students are not permitted to analyze any of the Planet of the Apes or King Kong movies as these are covered in-depth in class].* Examples of novels include Høeg (1996), Jagose (1998), Self (1997), and Malamud (1982).

COURSE SYLLABUS

ANIMALS AND SETTLEMENT

Annie Potts / Philip Armstrong

Graduate Course

Description: This course aims to experiment with the challenges posed to existing trends in the analysis of culture by attending to the role of nonhuman animals and human–animal relations in the construction of settler histories and societies. In such contexts the animal can fulfill many functions: as a site for contesting ideas about nature and its use, management, or exploitation; as an agent for the appropriation and inhabitation of terrain; as a screen onto which ideas can be projected about indigeneity, migration, and adaptation to the environment.

In exploring these effects, it will be important to engage with various relevant contemporary critical formations, including those deriving from postmodernism, cultural studies, gender critique, and especially theories of postcoloniality and globalization.

Set texts: Ihimaera (1986), Wells (1896), Atwood (2003), and Coetzee (2000). Students are also required to purchase at the start of the semester a course readings booklet containing extracts of fiction and cultural critique (including those mentioned in relation to seminar topics below).

Recommended texts: These are on short-term loan in the library and students are encouraged to read them during the course of the semester: Fudge (2002), Baker (2000) and (2001), and Burt (2002).

Course Structure and Assessment: There are two ninety-minute seminars a week. For the first four weeks of semester, the lecturer leads discussion by presenting ideas about one or more of the texts for the week. The aim in each case is to generate ideas and methods of analysis by reading a piece of CS theory or analysis alongside a literary, cinematic, or popular cultural text. This part of the course also follows a historical trajectory, tracing the role of nonhuman animals in relation to modernity.

1. The Invention of the Beast-machine
   Reading: Extracts from works by René Descartes, Francis Bacon, Jonathan Swift; Berger (1980).
2. *Colonizing Animals*
   Reading: extracts from Defoe (1719) and Crosby (1986).
3. *Science and Animality*

Reading/Viewing: H. G. Wells (1896); Frankenheimer, *The Island of Doctor Moreau* (film); extracts from Darwin (1871); extracts from Nordau (1892).

4. *Whaling and Settlement in the Pacific*
   Reading/Viewing: John Huston, *Moby-Dick* (film); Nikki Caro, *Whale Rider* (film); Ihimaera (1986); extracts from Bryld and Lykke (2000).

During weeks 4–8, students take turns to present seminars based on material they are working on for their first assignments. They choose their own topics and approaches, in consultation with the lecturer, but are encouraged to draw upon and make use of a range of CS theories, methods, and analyses. Having received feedback from the lecturer and their fellow-students during these seminars, they write a formal essay based on this work. Topics covered by students for this piece of work in the past have included:

- animals and indigenous identity or traditions
- animals and settler identity or traditions
- animals and romanticism
- ecofeminism, ecocriticism, or environmentalism
- particular animal practices including zoos, circuses, hunting, farming, whaling, companion animal–keeping
- cyborgs and post-humanism
- animals and science
- cultural associations of particular animals (dog, cat, sheep, whale, rat, parrot, guinea-pig).

In the last third of the course, while the students are working on their second research essay (again, topics and approaches for these are negotiated with the lecturer), the lecturer presents seminars on a range of topics. Instead of following the mainly historical structure pursued at the start of the course, these cover a range of themes relevant to the intersection between HAS, CS, and questions raised by the conditions of postcoloniality and globalization:

5. *Animals, Sympathy, and Sentiment*
   Reading/Viewing: extracts from Shelley (1818); James Whale, *Frankenstein* (film); extracts from Turney (1998).
6. *Animals, Race, and Decolonization*
   Reading: Coetzee (2000); extracts from Speigel (1988).
7. *Animals and Genetic Engineering*
   Reading/Viewing: Atwood (2003); Eduardo Kac, "GFP Bunny" (online art project); extracts from Haraway (1991).
8. *Primatology*
   Reading/Viewing: Kafka (1917); *King Kong* (film; various versions); extracts from Haraway (1989).

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2

TEACHING ANIMAL MOVIES

Pete Porter

Introduction

The study of the nonhuman animal in the filmic arts holds great promise for teachers. In his book-length study *Wildlife Films* (2000), Bousé rues that film scholars "had either overlooked wildlife films or simply dismissed them altogether" (xi). Similarly, animal historian Burt decries what he terms the "willful blindness" of film studies to animals in *Animals in Film* (2002, p. 17). Other recent efforts, such as Chris's *Watching Wildlife* (2006), Cubitt's *Eco Media* (2005), Lippit's *Electric Animal* (2000), Ingram's *Green Screen* (2000), and Mitman's *Reel Nature* (1999), suggest the potential of nonhuman animal-centered inquiries into the filmic arts. All share the belief, articulated by Brower, that "film has changed both how we see animals and how we think them" (2003). This is particularly true when we, as Baker puts it, "acknowledge the extent to which human understanding of animals is shaped by representations rather than by direct experience" (2001, p. 1). In short, the study of animal representation matters because animal imagery "has real effects on human–animal relations" (Brower). Extending the insights of these and other critics is the principal aim of analyzing animal representation in moving images.

The significance of nonhuman animals in human culture is evident by their ubiquity in the filmic arts. The filmic arts absorbed many aspects of still photographs but exceeded them in representing movement through space in time, an ability that enabled Marey to study the flight of birds and Muybridge the gait of horses (Burt). In the 1890s, Edison and Lumiére offered films of roosters fighting, horses crossing the Seine, a lion at a zoo, and a parade of animals. In 1905, the popularity of *Rescued by Rover* required that Hepworth re-shoot the film because the negative fell apart from excess duplication. In the 1920s, Rin Tin Tin consistently placed among the top box office earners at Warner Brothers before the coming of sound. Animal characters and performers quickly became mainstays of the movies. One need only imagine what the Disney brand would be today without Mickey Mouse, Donald Duck, Bambi, Dumbo, Simba the Lion King, and Nemo. Or how our experience of the movies would have been different without the contributions of animal performers as diverse as Pal (Lassie) and his offspring, the many piglets who

portrayed Babe the pig, the lions who performed Elsa in *Born Free* (Hill 1966), and the dogs who simulated dog fighting in *Amores Perros* (González Iñárritu, 2000). A similar catalog exists for TV, which boasts a channel devoted to animals, *Animal Planet*, and several others that rely heavily on animals, such as *National Geographic Channel* and *Discovery Channel*. Filmic arts animals have also proliferated on YouTube and the Internet, where webcams of nesting birds are common. All of these hold promise as cultural artifacts that embody human attitudes toward the nonhuman animal. In sum, filmic arts history reveals an enduring fascination with the nonhuman animal.

The ubiquity of animals both justifies and challenges efforts to study their representation in the filmic arts. *Animals on Screen and Radio* (1994) offers 1515 annotated entries, mainly feature films and television series that depict animal characters in featured or significant supporting roles, but even this formidable list is selective. Hundreds of silents, such as *Cockfight* (1895) and *The Dog and His Various Merits* (1907), also merit consideration. Even more numerous are short subjects, such as animations from Disney, Warner Brothers, and the Fleischers, that trade in animal images. Adding these and the numerous nonfiction works that feature animals, such as *Nanook of the North* (1922) and *Roger and Me* (1989), would likely triple the number of entries. Then we may add non-English language titles, such as *Eyes without a Face* (1959), a mad-scientist film that comments on the ethics of animal experimentation. The tally must also include the explosion of animal imagery on television since 1994, so well analyzed by Chris (2006), and the Internet. Even though this collection includes more works that fall under the rubric of nonhuman animal representations in the filmic arts, the exhaustive survey remains elusive.

Seminar in Filmic Arts Theory: Representations of Nonhuman Animals

In the main, my experience teaching film and media representations of the nonhuman has been in the seminar called Filmic Arts Theory: Nonhuman Animals at Eastern Washington University, a regional state school with around ten thousand students. Seminar in Filmic Arts Theory completes the history, theory, and criticism track of the Electronic Media and Film Major, which runs six quarters and includes complementary tracks in production and screenwriting. Before reaching the seminar, majors have taken Filmic Arts and the Humanities, Filmic Arts History I and II, and Filmic Arts Theory and Criticism. Most students have also taken one seminar in Filmic Arts Theory and Criticism, which, in the winter of 2008, examined representations of film directors. The seminar meets twice a week for two hours and thirty minutes for screenings and discussion and once for two hours for discussion.

Given the significance of animals in the filmic arts, animal representation comes up throughout the curriculum. For example, in film history we watched

Blood of the Beasts (1949), about a French abattoir, and read an essay analyzing it as a poetic but shocking documentary (Sloniowski 1988). I pointed out that a number of claims about aesthetic beauty in the essay are impossible to reconcile with a perspective that considers the nonhuman. Accordingly, students expect that I will advocate considering the perspective of the animal. Of course, students range from the compassionate vegan to the indifferent omnivore, but distinctive voices make for engaging discussions. The three complementary tracks—criticism, production, and screenwriting—prepare students to engage filmic arts aspects such as narrative, point of view, and film style. The seminar builds on these skills to analyze how these elements manifest relative to a historical and cultural perspective.

The seminar approaches individual works as cultural artifacts, which, taken together suggest how the filmic arts have invited and encouraged spectators to perceive and construct nonhuman animal existence. A recurring theme is how representations of nonhuman animals in motion pictures share aspects with the representation of human "out-groups," whether their outsider status derives from gender, class, race, nationality, sexual orientation, or some other trait. At their root, such inquiries aim to understand how patterns of imagery might interact with real-world conditions of marginalization, exploitation, or worse. They also share a fundamental interest in appreciating that difference need not mean inferiority. Students, for whom the seminar is a requirement, can resist the idea that speciesism identifies a pattern of discrimination as persistent as racism, classism, sexism, or homophobia. To study images of nonhuman animals as cultural artifacts is not to equate the nonhuman with the human but to acknowledge that they, animals and images, matter. That this might seem to some a radical departure from conventional wisdom only underscores the need to pursue the matter. The working premise of the seminar is that the filmic arts offer promise as a means of encouraging a human–animal relationship characterized by respect and mutually beneficial reciprocation. Whether a particular work fulfills this promise is answerable according to two basic questions: "How does the work invite spectators to construct nonhuman beings as persons?" and "How does the work invite spectators to take up nonhuman perspectives?" (Porter 2006). The answers to these questions form the basis of a species ideology critique in the spirit of the gender ideology critique proposed by Freeland (1996). A question-centered approach enables a species ideology critique to analyze nonhuman characters and their role within a narrative and the human ideology that informs the construction of animals in the filmic arts.

Species ideology critique divides elements of interest into filmic elements—such as meanings, narrative structures, and film style—and extra-filmic elements—such

as filmic, production, and historical and cultural context. Feminist film theory often draws a similar distinction because it has historically been interested in whether women had significant roles in production and the extent to which the subsequent work expresses the perspective of women. For species ideology critique, production context, which includes the treatment or uses of animals during the shooting of a work, underscores a significant ideological difference among animal advocates: welfare v. rights. The American Humane Association, whose mark of approval can be seen in the credits of many motion pictures, advocates from an animal welfare position that contends that representations are ethical if no animal comes to harm in the production (Lippit 2002).

Challenging the animal welfare position are animal rights organizations, such as People for the Ethical Treatment of Animals (PETA), which contend that training and then coercing a performance inevitably deprives animals of rights. Mixtures of these two are, of course, frequent. For example, a campaign by PETA publicized how neglect and abuse led to the deaths of horses on the set of *Flicka* (2006) (Peta.org). PETA called specifically for the AHA to withhold its seal, a boycott of *Flicka*, and an end to performances by live animals in favor of alternatives such as animatronics and computer-generated characters. In this case, PETA mobilized the animal welfare position, "animals were harmed," but hedges toward the animal rights position that only elimination of live animal performance can ensure against animal harm. As it contends that any use of animals for entertainment amounts to needless exploitation, a strict rights position obviates detailed analysis of live-action works of fiction.

The welfare/rights distinction, of course, is most salient in fictional works for which filmmakers deliberately stage and direct animal behavior. But what of nonfiction? The cases of staging animal death (not to mention eventually misrepresenting its circumstances) in wildlife films that Bousé (2000) catalogs seem unethical by nearly any standard, but what of cases where filmmakers neglect to intervene and an animal comes to harm? As Bousé points out, defenses of such inaction on the grounds of not interfering with evolution are baseless. Shall we condemn the makers of *March of the Penguins* (2005) for failing to aid penguins who were in imminent danger from cold or predators? Shall we condemn Frederick Wiseman for *Meat* (1976), which observes how animals become commodities of human consumption? Conversely, shall we question the validity of *Winged Migration* (2001) because it staged scenes of danger and cleverly edited sequences in order to avoid harming its animal subjects? Traditional documentary practice approaches these questions quite differently than either animal advocate position. Because it can accommodate whichever perspective students might condone, a species ideology critique offers a framework for grappling with such issues.

Readings and Viewings

The syllabus for seminar includes a short bibliography of writings on animals in film that students are likely to find accessible. The bibliography is selective because students who make it to the seminar already know the relevant databases for writings on film and how to exploit a bibliography from the course readings. The syllabus also includes two pages of films with significant animal representations: one of shorts and one of features and television series. These aim to get students thinking about some main genres of animal films and what we might watch in the course. An additional strategy for dealing with the variety of animal genres is to analyze "Schematic for Animal Documentaries" by Dion and McDougall (Chris 2006, p. xvii). Given the enormous number of filmic works that make animals central, selecting and organizing screenings according to some logical scheme can be challenging and the schedule remains flexible enough that we can adapt it as necessary. The ultimate result groups films into bunches by genre, animal, and era so that we can compare particular examples against some background. The seminar has focused on English-language films (excepting some early silent films), but this is an effect of the central reading and cross-cultural comparison might prove an enlightening addition, particularly if in a semester instead of a quarter.

The central reading in seminar is *Wildlife Films* (Bousé 2000). Students, most of whom concentrate on production, readily engage with its mixture of theory, history, and production information about wildlife films. In addition, *WF* also includes chapters that branch out into other major kinds of animal film, such as nonfiction and animation. A strength of *WF* is the thoroughness with which it demonstrates its thesis that wildlife films are "ill-suited" to

> some of their most important tasks. As vehicles of science popularization they are unequaled, but as means of conveying the experience of nature to those who crave it, or as delegates representing wild animals to those with the power to determine their fates, film and television are unlikely candidates.

How wildlife films distort, in both blatant and subtle ways, the experience of animals because of their reliance on dominant models of storytelling and media economics is an important point, one that also applies to many other genres of animal film. Of particular interest is what Bousé calls the "Classic Model" of animal narrative, which traces itself back to Disney through *Dumbo* (1941), *Bambi* (1942), and the *True-Life Adventures* (1948–1960). It also closely resembles the basic narrative structure that students recognize from scriptwriting and production courses. The main drawback of *WF* is its insistence on a behaviorist position toward animal subjectivity and consequent rejection of animal biography as an instructive form (p. 133), but these become fruitful points of contention in discussion.

Before we get to Bousé, however, reading begins with a refresher on ideological and feminist approaches from the fall quarter's film theory and criticism. This means revisiting Freeland (1996), explained above, and "Ideology/Genre/Auteur" (1977) by Wood. Both of these essays have proven effective at getting students to invest themselves in the analysis of ideology. Wood offers a catalog of twelve American beliefs, starting with capitalism and ending with dominant gender types. Two beliefs that are central to analysis of human attitudes toward animals are the incompatible conceptions of nature as an Edenic utopia in need of preservation and nature as wilderness in need of civilizing. Our course viewings suggest that these two divergent models of nature often extend to define animals as either helping or hunting humans. As discussed earlier, Freeland is more open-ended, instead recommending a set of questions that helps analysts to produce deep readings of gender ideology. In the nonhuman seminar, we ask the same questions but of species. In the spring of 2008, the seminar also read "Engaging the Animal in the Moving Image" (Porter 2006), which presents a cognitive and rhetorical model that includes the cues that films use to activate the person schema and what Smith (1995) calls the "Structure of Sympathy." Its central issues are how films favor particular characters and define, or fail to define, them with features of personhood, such as perceptual abilities, emotions, and goals. These initial readings establish ideology and the narrative construction of character as the dominant concerns of seminar.

Cultural Values and Human Society

The opening viewings get students thinking about what defines the human and nonhuman and how culture teaches us what is valuable. Two films that raise these issues are *Human Nature* (2001), a satire about conformity to cultural values, and *Year of the Dog* (2007), a character study of a woman who becomes an animal advocate. *Human Nature* distributes its narrative between three humans: a man raised in the woods as an ape, a woman who leaves nature to find male companionship, and the oblivious male researcher who exploits them. By contrast, *Year of the Dog* closely aligns with a single hero, Peggy, as she copes with the death of her dog Pencil and the general indifference of society toward animals. These films raise a number of issues central to animals in society, such as animals as food, as research subjects, as prey, as clothing, and as companions who are often treated as disposable. *Human Nature* and *Year of the Dog* are useful viewings because these issues form the explicit conflicts of the narrative.

Somewhat less self-conscious but no less obvious is *Tarzan and His Mate* (1934), which reveals the parallel of racism with speciesism more bluntly than most films; it suggests a strict division between two kinds of animal and two kinds of natives: those that help "us" and those that prey on "us." *Us* in this case proves flexible as,

for example, Cheetah the chimpanzee (with us) comes under attack by a rhinoceros (against us). The strange logic of the narrative also intertwines with very dated and obvious ideologies about gender relations, native Africans, and colonialist Britons. After watching it, the seminar did some research and found that even reviewers in 1934 found it minimally comprehensible. The narrative, which revolves around episodes of physical conflict rather than particular characters, led us to form the working hypothesis that animals often serve as spectacle rather than as persons.

Primate (1974), a direct cinema documentary about an animal research facility and how language expresses values, offers an unconventional narrative structure (Porter 2006). Rather than following a central character, *Primate* follows several human experimenters and their nonhuman subjects. In addition, no narrator explains what we see; the procedures of its humans are mysterious at best and cruel at worst. The framing of individual scenes often favors the primate subjects, personalizing them by showing their faces instead of the primate experimenters. The result is that nonhumans gain a personhood on par with that of the humans. *Primate* also coincides with chapters in Bousé that argue that wildlife films are not documentaries. Also defining the documentary is *Stairway to Heaven*, a study of Temple Grandin, from the cable television series *First Person* by Errol Morris. Significantly, *Stairway* often adopts a first-person perspective, offering both the point of view of Grandin and the cows that she interacts with. Grandin also advocates the value of considering the other and the possibility that animals think, as she does, in images rather than in language. In the end, Grandin advocates quite openly for the welfare position, which offers an excellent opportunity to discuss its merits.

Dog and Pony Show

After a review of primitive cinema (1895–1904), which tends to exploit the nonhuman as spectacle, we viewed a series of films with dogs and horses. *Rescued by Rover* (1905), an historically significant film for its construction of space and use of light, is about a human who recognizes a Collie's capacity to communicate when he follows Rover to rescue a kidnapped child. *Rover* is also significant for its affirmation of middle-class values and disparagement of the outsider; the Roma kidnapper falls asleep from drunkenness in her gloomy attic apartment after taking the child. Next is *Clash of the Wolves* (1925), a Rin Tin Tin western about a wolf–Shepherd hybrid who embraces civilization after rescuing a tenderfoot prospector from a claim jumper. The meaning of the title becomes clear at the climactic moment when the hand of the claim jumper goes limp as Rinty's pack attacks him behind some brush. A very different depiction of dogs is *Pete the Pooch* (aka *The Pooch* 1932), from *Our Gang* (aka *Little Rascals*), about Stymie and the gang searching for money to reclaim Pete, a pit-bull, from a callous dogcatcher. This

short ends at the gas chamber, with the dogcatcher taunting the kids for being too late to save Pete. Another dogcatcher, however, informs him that the gas chamber is out of pellets. Pete emerges, unharmed, to a jubilant gang and a defeated dogcatcher. The shift of sympathy to the poor in *Pete the Pooch* marks a transition that continues in *Lassie Come Home* (1943), perhaps the most famous dog film and certainly the most famous dog character. *Lassie Come Home* is also significant because the narrative structures itself around Lassie's adventure; human beings are more or less peripheral, with the exception of the family that she struggles to rejoin. Such is not the case in *National Velvet* (1944), about a young girl's defiance of social conventions to ride in a prestigious horse race.

Adaptation

One section of the course is an adaptation study/comparative literature exercise where we read from a wild animal story and then view its film adaptation. The emphasis is on how authorial choices shape the reader's ability to conceive animal existence. Project Gutenberg and Amazon.com prove useful for reading sections of *Black Beauty* (1877), *Bambi* (1929), *Born Free* (1960), *The Grizzly King* (1918), and *Babe: The Gallant Pig* (1983). The objective is to examine literary narration and how and why filmmakers either adopt or adapt it. Of central interest are how narration aligns us with particular characters and whether the work represents the nonhuman from an inside or outside perspective. For example, we examine two adaptations of Anna Sewell's *Black Beauty*, which Bousé describes as *The Uncle Tom's Cabin* of horses. A 1971 film version restructures the narrative around a human boy and disposes of the first-person narration by Black Beauty. By contrast, a 1994 version retains the first-person narration in the form of a near-constant voiceover.

An adaptation analysis that serves as a model is "The Bambi Syndrome," chapter nine of *View to a Death in the Morning* by Cartmill (1994). Cartmill's initial interest is the impact of Disney's *Bambi* (1942) on attitudes toward hunting in the U.S., but he moves on to analyze the production history of *Bambi*, Walt Disney's fascination with animals, critical reception of the film, and several other issues. For example, Cartmill situates Bambi in the context of animation history by comparing it to *Peace on Earth* (1939), which presents a post-human, post-apocalyptic world. This dark, cautionary tale illustrates a significant shift in animation from gags to seriousness, begun with *Snow White and the Seven Dwarfs* (1937) and continuing with the death of Bambi's mother. In closing, Cartmill considers the historically recent significance of animal toys for children, a topic that comes up again in Berger (1991).

In the middle of these films aimed at a general or young audience comes the most theoretical reading of the seminar. "Why Look at Animals?" (Berger 1991)

invites students to grapple with an abstract approach to thinking about animals. The essay, originally published in 1977, prefers implication to direct statement and analyzes animals in culture, particularly in photography, zoos, literature, and children's toys. The famous argument is that the proliferation of animals in domestic spaces coincides with the human migration out of rural areas and that animals maintain our connection to nature even as we flee it.

To round out this section, we watch three films that illustrate different narrative approaches to animals: *Born Free* (1966), *The Bear* (1989), and *Babe* (1995). *Born Free* is narrated by a maternal human character who takes an observer position toward the lioness whose return to the wild forms the central plot of the film. *The Bear* moves between first- and third-person perspectives and between human and nonhuman characters. *Babe* combines live animal performance, animatronics, and animation to create a narrative that emphasizes the perspective of a pig coming of age to become a champion shepherding dog.

Wildlife Films

The section on wildlife films closely follows Bousé, with the exception that it breaks into two parts that bracket the section on adaptation. Part One illustrates the contemporary blue-chip wildlife film with episodes from *Planet Earth* (2006) and *Blue Planet* (2001), alongside influential historical works, such as *Seal Island* (1948) and, from Mutual of Omaha's *Wild Kingdom*, *King of Beasts* (1963). Part Two, based on the Bousé chapters defining the classic model and Bousé's view of wildlife film as a "vast morality play" (153), surveys the Disney *True-Life Adventures* and more recent nonfictions, featuring animals. *Anima Mundi* (1992), sponsored by the World Wildlife Fund, offers a series of shots that suggests the amazing variety of animal life on the planet. *Winged Migration* (2001) was controversial to students: training birds seemed to violate both their understanding of documentary ethics and their sympathy for the animals. We skimmed through *March of the Penguins* because most had seen it. It did, however, make a nice transition to the next section based on Bousé's chapters arguing that wildlife films express "family values" and an ideology of human mastery over nature. This section ends with what is undoubtedly the favorite film of students, *Grizzly Man* (2005), which we read with Porter (2005). *Grizzly Man* explicitly questions conventions of the wildlife film, the line between human and nonhuman, and the motives of at least one animal advocate.

Domesticity

The emphasis on domesticity persists in the final group of films, which reprises the earlier attention to dogs. *Lady and the Tramp* (1958) and *Family Dog* (1987)—an episode of the TV series *Amazing Stories*—and an episode of the *Dog Whisperer*

(2004–) illustrate changing views of assimilation by canines into a human world. Significantly, all advocate considering the canine perspective. The course reading wrapped with "Animated Animal Discourse" (Malamud 2007), a review of *Ratatouille* (2007) and *Bee Movie* (2007). This short essay evaluates animal movies according to the perspectives of ecocriticism and Human–Animal Studies. Malamud finds that recent animations give greater attention to animals in their native habitats, instead of placing them in human situations. They also depict the potential for respectful human–animal relationships. Complementing *Ratatouille* were viewings of the short claymation *Creature Comforts* (1990) and the "Two Dozen and One Greyhounds" episode (1995) from *The Simpsons*.

The final screening of the 2008 seminar was the broadcasting of the *Animal Planet* special movie *Meerkat Manor: It All Begins* (2008), which turned out to be an apt review of our main themes. Rather than compile a film from existing documentary footage, *Animal Planet* shot a docudrama that re-enacts the very popular animal melodrama *Meerkat Manor*. Not surprisingly, the result closely follows the formula defined by Bousé: birth, loss of parents, loss of home, trials away from home, recognition of the hero (a confrontation with a snake), the triumphant return to the original home, death, and a new generation. Of course, this was interspersed with plugs for *Meerkat Manor: The Next Generation*. We found it artless and full of ethical problems, particularly given that audiences expect *Meerkat Manor* to be nonfiction.

Assessment

Assessment of student learning comes from class discussion, rough essay proposals, revised essay proposals, and final essays. Rough essay proposals include a research question, a paragraph describing the rationale behind the research question, and an annotated bibliography of at least seven sources. Revised essay proposals respond to feedback on initial proposals and must have at least twelve sources. The final essay, between twelve and fifteen pages, answers the research question. Essays must address animals in the filmic arts, but otherwise topics are very open. Most common are studies of particular animals, such as patterns of representing lions, snakes, dogs, cats, and, of course, the sharks in *Jaws* (1975) and *Open Water* (2005). Such essays tend to confirm the suspicion of Shapiro and Copeland (2005) that "authors typically treat nonhuman animals in ways that are reductive and disrespectful of them" (344). Other research questions have centered on dinosaurs and why the fearsome ones are the most popular; the werewolf and discourses of gender and animality; and the domestic dog in animation. The species ideology critique of Freeland, the framework from Porter (2006), and several concepts from Bousé, such as the classic model, have proven the most useful for students' research projects.

Challenges

Teaching animals in the filmic arts faces a number of challenges, both practical and pedagogical. A key challenge is finding some principle for selecting screenings from the enormous number of available works that feature nonhuman animals. My approach follows from my choice of text and puts wildlife films in the center and builds out to include major themes and issues, as detailed above. Inevitably, students lobby to watch their favorites, which can be a useful exercise for species ideology critique. The large number of movies featuring animals means that multiple films might lead to productive discussion of human ideology regarding nonhuman species. Many of the challenges of the seminar are less about teaching animals and more about circumstances. For example, the seminar is a required course, so students have different levels of interest in animal issues and a range of attitudes toward animals. This enlivens discussions, however, and furthers the goal of encouraging critical thinking rather than conformist thinking. A final challenge is that spring quarter of senior year finds students anxious about finishing projects; the program requires the completion of a feature-length screenplay and either a short film or a critical essay. Not surprisingly, the usual challenges of time pressures and divided attention are heightened. Happily, a small class size keeps students involved. Worth mentioning is that some potential challenges of teaching animals in the filmic arts are not in play here. For example, students enter the seminar with a competence in analyzing narrative and film style. Needing to teach these skills would require significant changes to my approach, at a minimum adding websites, such as the Yale Film Studies site, and maybe even a primer on film analysis, such as Bordwell and Thompson (2007) or Barsam (2007). Perhaps most significantly, the seminar and my research into nonhuman animals in film enjoy the support of my colleagues and I imagine that this would not be the case at all institutions.

Conclusion

Teaching a critical approach to nonhuman animal representation is essential because such images tend to evade our analytical awareness. Many animal stories, for example, are children's stories that invite us to return to a psychology untroubled by the complexities of adulthood. At the same time, however, many of these stories, such as *Black Beauty* and *The Bear*, aim to raise awareness of nonhuman animals as beings with inherent value and their own reasons for existence. The folk tradition of using animals to represent virtues and vices, as in *March of the Penguins*, is also prominent. As Bousé demonstrates in his analysis of wildlife film, all of these suggest human attitudes toward nonhuman animals that mid-level theoretical approaches such as species ideology critique reveals. Species ideology critique guides students toward a greater awareness of how humans conceive of others, an

awareness that encourages them to consider how they imagine themselves. Such fundamental changes promise to benefit students, and through their actions, the world that we all call home.

This essay was commissioned for this volume. Copyright © 2010 Pete Porter. *Correspondence about this chapter should go to Pete Porter, pporter@mail.ewu.edu.* *This essay is dedicated to my canine companions Tabitha Jean and Bailey Bean.*

COURSE SYLLABUS

FILMIC ARTS THEORY AND CRITICISM SEMINAR

Pete Porter

Description: This course explores the representation of animals in motion pictures from the birth of cinema to contemporary media. Emphasis is on critical reading, critical viewing, and writing. One lecture, two screenings per week.

Objectives: To improve understanding of how cinema and the arts represent nonhuman animals. To read with competence essays from various critical approaches to the representation of nonhuman animals. To write with competence in the style of scholarly film analysis.

Required Texts:

- Wildlife Films by Bousé (2000)
- Handouts and websites

Requirements: An essay (and pre-essay work) that analyzes a course screening in terms of course readings.

Course Schedule

WEEK	TOPIC	READING
1	Introduction: Analyzing Representation	Revisit Freeland, Wood, Porter (2006) Screen: *Human Nature* (2001) Screen: *Year of the Dog* (2007)
2	Begin *Wildlife Films*, "The Problem of Images"	Bousé: Preface thru Ch. 1 Screen: *Tarzan and His Mate* (1934) Screen: *Primate* (1974) Screen: *Year of the Dog* (2007)
3	"A Brief History…" of Wildlife Film	Bousé: Ch. 2 and Appendix Screen: Early images, *Clash of the Wolves* (1924) *Pete the Pooch* (1932) from *Our Gang* Screen: *Lassie Come Home* (1943)
4	**Essay Proposal I Due** Science and Storytelling	Bousé: Ch. 3, Sewell Screen: From *National Velvet* (1943) and *Black Beauty* (1994) Screen: From *Planet Earth* (2006) *Blue Planet* (2001), *Seal Island* (1948) and from *Wild Kingdom*

5	From Wild Animal Story to Wild Animal Film	Cartmill; from Salten, Adamson Screen: *Bambi* (1942) Screen: *Born Free* (1965)
6	Why Look at Animals?	Berger, Curwood, King-Smith Screen: *The Bear* (1989) Screen: *Babe* (1995)
7	**Essay Proposal II Due** "The Classic Model"	Bousé: Ch. 4 Screen: From *Beaver Valley* (1949), *Secrets of Life* (1956) and other Disney *True-Life Adventures* Screen: *Grizzly Man* (Herzog 2005) and from *The Dog Whisperer*
8	"Family Values …" and "Nature Designed …"	Bousé: Chs. 5 and 6, Porter (2005) Screen: From *Ren and Stimpy, Lady and the Tramp* (1958), and *Family Dog* (1988) Screen: From *Winged Migration* (2001), *March of the Penguins* (2005), and other recent nonfiction
9	Review for Essay	Malamud Screen: *Ratatouille* (Bird 2007) Screen: *Creature Comforts* (Park 1990) and "Two Dozen and One Greyhounds" (1995) from *The Simpsons*
10	Oral Exam Week—No Tuesday Screening	Screen: *Meerkat Manor: It All Begins* (2008)
11	**Essay Due**	

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Clash of the Wolves. Dir. Fred Smith. MGM (1924)
Pete The Pooch. Dir. Robert F. McGowen. MGM (1932)
Tarzan and His Mate. Dir. Cedric Gibbons. MGM (1934)
Snow White and the Seven Dwarfs. Dir. David Hand. Walt Disney Productions (1937)
Peace on Earth. Prod. Hugh Harman. MGM (1939)
Dumbo. Dir. Ben Sharpsteen. Walt Disney Productions (1941)
Bambi, Dir. David Hand. Walt Disney Productions (1942)
National Velvet, Dir. Clarence Brown. MGM (1944)
Blood of the Beasts. Dir George Franju. (1949)
Seal Island, Dir. James Algar. Walt Disney Productions (1948)
Beaver Valley, Dir. James Algar. Walt Disney Productions (1949)
Lady and the Tramp, Dir. Clyde Geronimi. Walt Disney Productions (1955)
Secrets of Life, Dir. James Algar. Walt Disney Productions (1956)
Eyes Without a Face. Dir. George Franju. Champs-Élysées Productions (1959)
From *Mutual of Omaha's Wild Kingdom*. NBC (1963–1988)

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Primate, Dir. Frederick Wiseman. Zipporah Films (1974)
Jaws. Dir. Steven Spielberg. Universal (1975)
Meat. Dir. Frederick Wiseman. Zipporah (1976)
The Bear, Dir. Jean Jacqes Annaud. Unicorn Productions (1989)
"Family Dog" from *Amazing Stories*. Dir. Brad Bird. ABC (1987)
Roger and Me. Dir. Michael Moore. Dog Eat Dog Films. (1989)
Creature Comforts. Dir. Nick Park (1990)
From *Ren and Stimpy,* Nickleodeon (1991–1996)
Anima Mundi. Dir. Godfrey Reggio. World Wildlife Fund (1992)
"Two Dozen and One Greyhounds" (1995) from *The Simpsons*. Fox Broadcasting Company (1989–)
Babe. Dir. Chris Noonan. Kennedy Miller Films *et al*. (1995)
Amores Perros (Love's a Bitch). Dir. Alejandro González Iñárritu. Lion's Gate (2000).
From *Blue Planet: Ocean World* and *Frozen Seas*. Discovery Channel (2001)
Human Nature, Dir. Michel Gondry. Studio Canal *et al*. (2001)
Stairway to Heaven: From *First Person*. Dir. Errol Morris. Independent Film Channel (2001)
Winged Migration, Dir. Jacques Perrin and Jacques Cluzaud. Sony Pictures (2001)
Open Water, Dir. Chris Kentis. Lion's Gate (2003)
The Dog Whisperer, National Geographic Channel (2004–)
Grizzly Man, Dir. Werner Herzog, Lion's Gate (2005)
March of the Penguins, Dir. Luc Jacquet. Warner Independent Films (2005)
Planet Earth. Exec. Prod. Alastair Fothergill. BBC (2006)
Flicka. Dir. Michael Mayer. Fox 2000 Pictures (2006)
Ratatouille, Dir. Brad Bird and Jan Pikava. Walt Disney Productions (2007)
Year of the Dog, Dir. Mike White. Paramount Classics (2007)
Meerkat Manor: It All Begins. Animal Planet (2008)

3

HISTORY FROM BELOW

Animals as Historical Subjects

Georgina M. Montgomery and Linda Kalof

Why Teach Animal Histories?

It has been over forty years since the historian E. P. Thompson (1968) advocated the writing of "history from below." This pioneering method of historical study examines the past through the everyday experiences of ordinary people. In the last four decades there has been a proliferation of histories from below, uncovering the myriad ways that "the ordinary" have shaped history, such as peasants (Darnton 1984) and women (Boulding 1976). With the rise in interdisciplinary scholarship in animal studies, especially that which explores animals as subjects and agents with their own histories, in the twenty-first century, it has become ever more clear that animals occupy the most under-represented of all historically invisible groups. Writing the history of animals, then, is very much the project of writing about animals as historical subjects. Thus, including a historical perspective of animals as subjects rather than objects is a major step in our rethinking of the relationship between humans and other animals.

Historians take somewhat different approaches to conceptualizing animals as historical subjects. Jason Hribal argues that the history of animals involves two interconnected factors: agency and class, which are inexorably linked to the human–animal relationship (2007, p. 101):

> Agency refers to the minorities' ability to influence their own lives—i.e. the ability of the cow to influence and guide her own life.... Class refers to the relationship(s) between historical figures—i.e. the relations between a dairy-cow and her owner, or between a dairy-cow and her fellow dairy-laborers. As for their interconnection, it occurs when the scholar discovers how the combined factors of agency and class have shaped the overall historical process. Hence, to simply study the history of cows does not mean then that the historical subjects, suddenly and without much effort, become actors.

Of course, any history of animals written from below must take into account a greater variety of evidence than the typical historical document, including both visual and oral sources (Burke 1992, p. 5). Indeed, Erica Fudge argues that the history of animals is actually a history of human representations of animals. Since

history is constructed from human documents, we are only ever looking at the representations of animals, representations that are grounded in the human use of animals (Fudge 2002, pp. 6–7).

Promoting a holistic history of animals, Fudge (2002) calls for a representation of animals that helps rethink human cultures. Zooarcheology offers a good example. In a study of the breaking (or unmaking) of deer in medieval hunting traditions, Sykes (2007) found that the distribution and consumption of venison was in fact not just an aristocratic social event, as has been recounted by most medieval historians. In a sample of deer body-parts from England after the Norman Conquest, Sykes found that only two thirds of each deer's body was transported back to the lord's residence, leaving unaccounted for a full one-third of the carcass. Using other documentary evidence gathered by historians, she argues that deer hunting and venison consumption were as meaningful to the lower classes as they were to the elite, particularly in the role that eating the leftover venison played in the construction of peasant identity.

But animal agency is still a useful organizing theme in the historiographical project. In studying the material remains of animals and their environments, zooarcheologists take into account animal biology and ethology in trying to understand animals in historical contexts. They argue that living animals were not passive objects, but rather had real objectives and motivations, such as food and sex (O'Connor 2007, p. 9), compelling indicators of animals as creatures with agency.

Analyzing animals as historical subjects adds new dimensions and new levels of understanding to a wide range of disciplines, including environmental history, medical history, history of science, gender studies, and cultural history. The history of the Black Plague, for example, is enriched by consideration of the role of animals in the epidemic; consideration of animal experimentation raises questions of methodology and ethics in the history of medicine; the role of animals in rituals of masculinity is central to the history of popular culture and entertainment; the historical connection between women's bodies and animal bodies informs both women's studies and gender studies; and the history of widespread animal massacres adds an important dimension to the contemporary discourse on zoonotic diseases, including food safety and public safety. This wide range of applications provides fertile ground for inclusion of animal histories in existing courses. Instructors, however, should be aware that there is now a wealth of research with which to explore one, or a number, of animal-related issues in a course dedicated to historical human–animal relationships.

The kind of intellectual engagement offered by histories that incorporate animals has resulted in increasing student demand for such classes. Established animal histories courses often enjoy high enrollment and attract students from a range of

majors, including sociology, anthropology, English, philosophy, law, agriculture, zoology, animal science, and medicine. Universities are placing increasing value on such cross-college collaboration and the student body echoes this enthusiasm. Furthermore, the everyday and vocational applications of animal histories are not lost on today's increasingly political and professionally focused students who enroll into animal histories ready to discuss everything from farming practices to the human/animal boundary.

Key Figures in Animal Histories

Scholars from a diverse range of historical fields contribute to animal histories. When contextualizing human–animal relationships in cultural history, Harriet Ritvo's *Animal Estate* (1987) is a central text both for its analysis of animals' roles in Victorian England and as a methodological model for the integration of animals into human histories. Other notable scholars include: Coral Lansbury, author of *The Old Brown Dog* (1985); Kathleen Kete, author of *The Beast in the Boudoir* (1995); Virginia DeJohn Anderson, author of *Creatures of Empire* (2004); Linda Kalof, author of *Looking at Animals in Human History* (2007) and coeditor of the six volume *Cultural History of Animals* (2007); Jonathan Burt, author of Reaktion's highly successful Animal series; and Keith Thomas, author of *Man and the Natural World* (1983). There are also a number of important figures that write primarily outside the Western context, such as Brett Walker, author of *Lost Wolves of Japan* (2005).

When approaching animal histories with an emphasis on visual evidence and sources, Gregg Mitman's *Reel Nature* (1999) provides students with a readable, entertaining, and thoroughly researched history of wildlife film. In the classroom, this text pairs neatly with in-class film clips. Members of the film community have also produced documentaries that facilitate class discussion and reflection. Film director Frederick Wiseman, for example, created *Primate* (1974) and *Meat* (1976), which expose the commonly invisible practices of animal experimentation and meat production respectively. His use of minimal sound and no narration is aimed to stimulate a thinking audience and thus works wonderfully in an academic setting. Incorporating film and other visual media requires an introduction to film and/or art critique. For this, we recommend John Berger's "Why Look at Animals" in *About Looking* (1980) and Steve Baker's *Picturing the Beast* (1993/2001).

When exploring animal histories with a focus on the scientific study of animals, Donna Haraway's *Primate Visions* (1989) is critical reading for any upper-division undergraduate course and all graduate courses. To increase the accessibility of this crucial work in gender analysis, we suggest assigning primary sources, such as articles from *National Geographic*, prior to exposing students to Haraway's analysis of these sources. Richard W. Burkhardt's *Patterns of Behavior* (2005), which focuses

on the work of Niko Tinbergen and Konrad Lorenz, and Georgina Montgomery's (2005) analysis of the development of field methods and sites for the study of primate behavior, are also essential reading when analyzing the history of animal behavior studies.

Other key figures in animal histories are, of course, the authors of some of the many significant primary sources that should be central to a historical exploration of animals and human–animal relationships. Upton Sinclair's *The Jungle* (1905), Anna Sewell's *Black Beauty* (1877), and Charles Darwin's *The Origin of Species* (1859) and *The Descent of Man* (1871) are all rich sources with which to explore the role of animals in human histories and the human/animal boundary. In the classroom, many of these primary sources can be effectively combined with secondary literature and audio-visuals. For example, Upton Sinclair's *The Jungle* can be read alongside William Cronon's *Nature's Metropolis* (1992), with both being enriched by in-class viewing of Frederick Wiseman's documentary, *Meat*.

Real World Applications

Intellectually, animal histories provide opportunities to attract students from across majors and connect with both undergraduate and graduate students. Pedagogically, animal histories hold great potential for innovative courses that incorporate experiential learning and connections with community-based organizations and businesses. These learning opportunities, discussed in detail below, are particularly effective because each student has a lifetime of experiences interacting with animals upon which the instructor and student can build. These personal experiences often include internal debates concerning consumer choices, biotechnology, and the environment. Contemporary issues such as these are central to the development of students as citizens in their local, national, and global communities. Animal histories allow these issues to be historicized, contextualized, and critiqued and thus play a crucial role in the development of students' political and personal identities. It is one of those rare courses that students will reflect upon in the grocery store, the living room, and in the voting booth.

In a recent graduate course in animal history at Michigan State University, students wrote research papers that provided good examples of the important real-world applications of animal history. Paper topics included: the historical practice of breeding dogs for bull baiting and the contemporary problematic of dog fighting among urban youth; the history of the chicken (to whom we owe "the deepest of apologies" [Masson 2003, p. 95]) and the contemporary move to bringing chickens into urban backyards; the history of meat eating and evolution of contemporary alternative food discourses; and the history of hunting and the de-listing of wolves in Michigan's upper peninsula. These projects illustrate the numerous

opportunities students have in making compelling connections between history and the real world, all of which provide both students and instructors with excellent intellectual scope.

Course Development

When developing an animal histories course it is important to consider what theme or focus will be used to provide coherency and structure. A well-selected theme will serve as a thread connecting discussion of key issues such as the history of domestication, agriculture, animal ritual, health, wildlife conservation, and ethology. This structure should be re-enforced by thoughtful selection of texts and sources. Below, we suggest a few of the many possible themes for courses. We then expand on some teaching strategies that can be applied to any animal histories course, regardless of the syllabus focus, class size, or course level.

Structure: Instructors can select one of a number of themes as the focus for an animal histories course or provide a historical and/or geographical survey of human–animal relationships. A semester-long course focused on one species, for example, would provide depth and would be well supported by a text from Reaktion's Animal book series, or a historiography such as Bernd Brunner's *Bears: A Brief History* (2007). Kalof adopted this approach for a graduate course, covering in depth the history of a different animal species each year, to lead students from prehistory to postmodernity. Place is another theme that provides a central thread with which to guide students through the history of the zoological garden, laboratory, and field while utilizing the wealth of recent research from cultural geography and animal studies. Students' increasing concerns about the environmental and ethical implications of food production would make an animal histories course based on food both intellectually stimulating and highly applicable to their lives. Approaches such as Duke University's inter-disciplinary *Earth to Table* program demonstrate the myriad of contemporary issues that can be explored through a focus on the production, transportation, and consumption of food. A historical approach to these same issues would provide much-needed context for our contemporary challenges.

Experiential Learning: Each of the above options represents a small sample of the possible thematic structures for syllabi. Regardless of the course focus, the application of experiential learning to animal histories enhances student understanding and participation in the creation of knowledge. Large, diverse campuses such as Michigan State University hold a wealth of opportunities for field trips to dairy farms, organic farms, and "wilderness" areas. These trips should be partnered with academic readings concerning such concepts as Nature, domestication,

anthropomorphism, and the animal mind. These readings and experiences are then synthesized in reflection papers or larger assignments. University-affiliated natural history museums offer another opportunity for experiential learning, with many having furs, hunting equipment, and clothing in special collections that can be arranged in an exhibit that complements course readings. Montgomery, for example, paired sections from Julie Emberley's *The Cultural Politics of Fur* (1998) with an exhibit of furs organized by a curator at the Museum of the Rockies, Montana, for a class of sixty-five students. Although involving logistical and financial challenges, off-campus trips to zoos, shelters, or animal sanctuaries are also incredibly effective for the integration of experiential learning and can be extended into a service-learning course component. Kathie Jenni, a philosopher at Redlands University, successfully accomplished this combination of academic course work and service in a six-week, residential, summer course. Such a template could easily be adapted to an animal histories course that took place within the regular semester with either several days of service or a weeklong field trip over spring break.

Connecting with the Community: Courses focused on animal histories have the opportunity to embrace the experiences of members of the community. Who better to connect a discussion of historical farming methods with contemporary concerns about the ethical and environmental impact of battery farming than a farmer who has thoughtfully chosen to practice organic, predator-friendly farming? Montgomery invited a farmer who sold lamb and wool at the local cooperative grocery store to give a guest lecture in an undergraduate class. Students were thrilled to hear from someone with hands-on experience. Many commented that after the lecture they entered the grocery store with a new level of knowledge and appreciation for the process by which animal products made their way onto the shelves. Similarly, local advocates for women could be invited to speak about the connections between animal abuse and domestic violence in order to connect historical accounts of animal abuse with current concerns.

In-Class Activities: The power of personal experiences and emotional responses should be respected and valued within the classroom environment. In-class free writes are one strategy for giving students time to reflect on provocative theories or images. Montgomery used this activity after students read and discussed Marjorie Spiegel's *The Dreaded Comparison* (1988/1997) and after showing students a photo of a woman breastfeeding a lamb when discussing the apparent human–animal boundary. Time for such reflection and discussion is essential regardless of class size. Although the personal and complex nature of animal histories makes them best suited for a seminar format, activities such as those discussed above can be

applied in larger class sizes to encourage reflection with small group work and clicker-questions being utilized for discussion.

Challenges

Whenever teaching provocative, personal, and/or sensitive subject matter the instructor is guided by the students' backgrounds and experiences when presenting the course material. This type of awareness and sensitivity is essential when teaching animal histories to a student population that is often diverse in their past and present interactions with animals. Labeling, stigma, and judgment do not foster discussion or higher-level cognitive abilities such as synthesis and critical thinking. Presenting a range of academic perspectives allows students to become informed, critical citizens. When discussing views of companion animals for example, Harriet Ritvo's "Prize Pets" from *The Animal Estate* (1987) may be partnered with sections from Kathleen Kete's *Beasts in the Boudoir* (1995), Keith Thomas's *Man and the Natural World* (1983), Yi-Fu Tuan's *Dominance and Affection* (1984), and Marjorie Spiegel's *Dreaded Comparison* (1988/1997). Exposing students to various aspects of the relationship between humans and companion animals through the scholarship of a number of significant authors in animal studies fosters the comparison of approaches and class debate.

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COURSE SYLLABUS

ANIMAL HISTORIES

Georgina Montgomery

Description: This course analyzed the various ways in which human society understands, and interacts with, wildlife. Human–animal relationships were examined in a range of physical locations—including the laboratory, field, national park, and zoo—and in a range of cultural and social settings. Within these various contexts the course examined how humans relate to animals, how these relationships have been defined and represented, and the consequences of these relationships for human identity.

Lecture Schedule:

1. Animals in Textual and Visual Forms
2. Wildlife and Empire
3. The Scientific Study of Animals
4. Wildlife Management
5. Humans, Wildlife, and Conservation
6. Wildlife and Gender
7. Scientists as Celebrities
8. Wildlife in Popular Culture
9. Wildlife Behind Bars
10. Wildlife in the Home
11. Wildlife in the Laboratory
12. Animals in Human Cultures
13. Animals, Anthropomorphism, and Human Identity

Course Texts: Mitman (1999) was a required text for this course, supplemented by a range of articles and book chapters representing secondary and primary sources.

Assignments: Weekly reading response papers ensured that students fully engaged with the reading and came to class ready to discuss the text(s) in depth. Such opportunities for reflection and analysis are valuable when exploring complex historical topics. Furthermore, the papers provided students with a forum to develop their skills of argumentation in preparation for their final research paper, the topic

for which was self-selected. We (Montgomery and Kalof) feel it is important to assign research papers that allow students to compose their own research topic and thesis within the themes of the course. The flexibility of such assignments encourages original research on topics of intellectual and often personal interest to the student.

Montgomery taught this 400-level undergraduate course in the Spring 2007 semester at Montana State University. The syllabus was adapted for a 100-level course that was taught in the Spring 2009 semester at Michigan State University. The course focused on approaches to place and space adopted in cultural geography and combined research from the history of science and environmental history.

COURSE SYLLABUS

PEOPLE AND OTHER ANIMALS

Harriet Ritvo

Course Description: A historical survey of the ways that people have interacted with their closest animal relatives, for example: hunting, domestication of livestock, worship of animal gods, exploitation of animal labor, scientific study of animals, display of exotic and performing animals, and pet keeping. Themes include changing ideas about animal agency and intelligence, our moral obligations to animals, and the limits imposed on the use of animals.

Lecture Schedule:

1. The Hunt
2. Domestication and Breeding
3. Meat (or not)
4. Pets
5. Animal Exploitation and Animal Protection
6. Animals and Infection
7. Animals on Display
8. Studying Animals: Field Observation, Experimentation, and Imagination
9. Studying Animals: Field Observation and Ethology
10. Studying Animals: Documentary Film

Course Texts: A range of readings were assigned in addition to the following required texts: Franklin (2007), Guerrini (2003), Hearne (2007), Ritvo (1987), Sewell (1877/1905), Vialles (1994), Wells (1898).

Assignments: This course involves weekly-reading response papers and culminates in a final research paper. During the semester, students hand in a proposal, bibliography, and progress report. *(These materials enable Ritvo to become familiar with the student's writing style and connection with the material.)*

Harriet Ritvo, at Massachusetts Institute of Technology, taught this undergraduate-level course in the Department of History. In recent years, the course has been adapted to allow graduate students to take the class, with a longer final research paper being required for such students. Ritvo draws on works from the history of science, environmental history, the history of medicine, and historical literature.

COURSE SYLLABUS

ANIMALS AND SOCIAL TRANSFORMATIONS

Linda Kalof

Description: This graduate course is a historical overview of the cultural relationship between humans and other animals and how those relationships have changed with changing social conditions. We will use both visual imagery and extracts from historical and literary sources to experience the human–animal story from prehistory through postmodernity. The course draws on a wealth of information about the human–animal relationship, covering a range of topics rarely discussed in animal studies, such as the Black Plague; dead animal portraiture; and animal rituals that reflect hierarchies of gender, race, and class—including the medieval backwards ride, horning ceremonies, and animal massacres. Animals and Social Transformations is taught every spring primarily to graduate students in sociology, history, and anthropology, but is open to all interested graduate students.

Lecture Schedule:

Two to three weeks were spent on each of the following topics:

1. Animals in Prehistory
2. Animals in Antiquity
3. The Horse through History
4. Animals in the Middle Ages
5. Animals in the Renaissance
6. Animals in the Enlightenment
7. Animals in Modernity

Texts: Kalof (2007) and Clutton-Brock (1992) were required texts that were supplemented by various articles and book chapters.

Assignments: Weekly papers summarizing and responding to the readings allowed for in-depth reflection and discussion of assigned topics. A final research paper allowed for original research on a topic of the student's choice.

Kalof taught this graduate-level course at the 800-level at Michigan State University. This course offers a species focus and uses a range of books and articles that explore the history of domestication, hunting, animal symbolism, and animals in art.

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4

ANIMAL WRITES

Literature and the Discourse of Species

Carrie Rohman

As Margot Norris (2006) and others have recently noted, literary studies has been comparably slow to approach the question of human relations and obligations to other animals, at least if that approach involves theoretical sophistication and complexity. Yet there is a certain irony in this truth, since so much work in post-structuralism, feminism, postcolonial theory, and other recent trends in literary theory naturally open onto questions of animality and, indeed, seem to include the very core questions about the animal problem—at least implicitly—in many of their foundational texts and concepts. While courses on animality in literature are somewhat novel in the profession at large, in fact, the essentially unlimited diversity and richness of literature, and the recent proliferation of critical discussions of animal mind, ethics, and ecology, make teaching this topic extremely engaging in our discipline.

When approaching this topic in a literature course, a number of general questions and frameworks should be considered. Perhaps most central is the question of representation. Literature courses revolving around the discourse of species will be keenly interested in examining textual representations of animality, an animality that resides both in humans and in nonhumans, though humans have tended historically to repress and disavow their own animal being. This dynamic obviously makes the human/animal boundary a highly elastic and contested domain. Other primary concepts that can be considered are the question of anthropomorphism, the relationship between gender and views of animals, the reception of evolutionary theory, zoo culture, the development of animal rights discourses, and various historical and social uses of the species barrier. I will discuss some of these categories in a moment. Course material will be determined in part by the level of interdisciplinary content in the course. In my experience and observation, courses work best when they include both literary and cultural components. The question of our relationship to animals is so pressing in terms of contemporary ethics, biomedicine, conservation, and ecological values, that some context in these areas seems necessary to show students what an astonishing range of issues are at stake in the literary and cultural representations of animals—issues that have influenced our ways of perceiving them historically and that continue to do so.

My primary aim in this chapter is to provide a broad framework for constructing a wide-ranging course on animality in literature that would be aimed at either a general education population (non-majors) or that could perhaps serve for a lower- or mid-level course in the English major. This is not to suggest that upper level courses and period specific courses are not compelling and of immense pedagogical interest. Indeed, I'll briefly discuss the upper-level and period courses before we move on to our main focus. In order to provide some diversity in my discussion, I will not only reference my own general education course on animality in literature, but I will also make reference to the courses of three colleagues from other institutions who have generously shared their syllabi and course philosophies with me. These include June Dwyer (Manhattan College), Erica Fudge (Middlesex University), and Susan McHugh (University of New England).

Course Development

Before moving on to the chapter's main focus, let me take a moment to discuss period courses and upper-level courses. Period and upper-level courses on this topic allow for sustained and historically specific examinations of the species barrier and open up a space for very creative and scholarly framings of the cultural climate and social attitudes about animals in a given epoch. My own upper-level course on British Modernism is organized into three distinct units: "Animal or Machine," "Race and Colonialism," and finally, "The Woman Question." I begin the course by having students examine how the human, in this post-Darwinian and increasingly industrial age of the early twentieth century, was precariously saddled between the specter of animal bodies, drives, and "instincts," on the one hand, and increasingly complex *techné* and machinery on the other.

Opening the course this way not only provides important context for students in terms of the historical zeitgeist of the early twentieth century, but it also sets them up for a deepened reading of more traditional elements of the Modernist era. For instance, having thought through in the first unit the "threat" that animality posed to putatively civilized British and European subjects, students have a much keener understanding of what is at stake in a classic text such as Joseph Conrad's *Heart of Darkness*, which turns not only on the axes of race and colonialism, but within those very categories is deeply intertwined with questions of animality, the unconscious, and the cultural "human."

Clearly then, professors can integrate the animal question into upper-level courses that include more traditional subjects of critical examination, or they can create a course with a primary focus on animals and animality. Fortunately, theoretical work on animality is beginning to emerge in nearly every major period of literary studies. Harriet Ritvo's text *The Animal Estate* set a precedent for examining

the use of animals in the Victorian period and the relation between breeding practices and imperialist attitudes. The recent collection *Victorian Animal Dreams* includes a range of essays on the animal in nineteenth-century works. My colleague Carolynn Van Dyke at Lafayette College is a scholar of the medieval period and has analyzed depictions of animal agency in the work of Chaucer. (See Van Dyke 2006.) Each period, then, can be framed in terms of its unique historical and theoretical engagements with the discourse of species.

Before tackling an upper-level course in this area, however, it is advisable to plan and teach a general course on animals in literature and culture. Turning then to my primary focus, allow me to outline a few suggestions for such a class. My course is structured in three fairly distinct units. The first unit is notably interdisciplinary, the second focuses on the tradition of animal rights philosophy, the third is literary. In the first few weeks, it is useful to engage students' own experiences with animals and also to help them recognize and begin to evaluate the familiar cultural narratives that tend to inform their assumptions about our relationships to other animals. I usually begin this class with a writing assignment that involves the student describing her most significant encounter with a nonhuman animal, whether that encounter be from childhood, from last week, with a companion animal, a wild animal, or an animal in captivity. This writing exercise provides an immediate starting point for students to enter the "conversation" of the course by discussing and reflecting on their own experiences. One important question to have students consider is how the experience influenced their own views of animals or of our interactions with them. Having an all-class discussion of student papers in the first week or two of the semester can be an excellent way to initiate the course.

At the same time that students are constructing their own narratives, my syllabus includes a few first-person narratives from writers like Alice Walker and Barry Lopez. The Walker essay "Am I Blue?" is an excellent introductory text for the course and is used by a number of other professors, including Susan McHugh. Walker covers several basic themes, such as the ways humans use animals without regard for the animals' needs, the question of emotion in animals (which can be discussed in terms of anthropomorphism), the parallel oppression of animals and marginalized humans, and the question of personal responsibility (regarding meat consumption in this example). Ideally, writers like Walker and Lopez provide a model for connecting personal experience with social and cultural values and for examining what our normative assumptions are about other animals.

One of my favorite elements of this course involves having students *return* to their own written narrative at the end of the semester. I usually include this exercise as part of the final exam. Students dig their narratives out from the recesses of their class folders and bring them along for the final. One of their essay questions

asks them to reflect on the narrative, now that they have spent several months reading and thinking about humans and other animals. I require them to use at least two writers from the syllabus to reevaluate or shed new light on their original discussion. Not surprisingly, most students see their experience in a more complex and sophisticated way and are able to provide some very compelling analyses of their own "founding text" for the course.

Challenges

In the early weeks of the course, it is also crucial in my opinion to expose some of the deep-seated assumptions our culture promotes about humans and animals. For most of us, these beliefs are ingrained from childhood and are vigorously reinforced by various institutions throughout our lives. One of the challenges of this course is to get students to question some of these profoundly intractable ideas, and to start doing that at the very beginning of the semester. In my teaching posts, students have generally come from a Judeo-Christian background, and those values certainly inform much of the West's attitudes toward other animals anyway. Both June Dwyer and I have found that examining passages from the Bible puts such cultural assumptions front and center.

When I asked Dwyer to reflect on her course, she noted that "using the Bible references the first day . . . helps [the students] realize right away that important texts from mainstream culture play a big role in determining our attitudes toward the animal world." I tend to highlight the fact that, while we are most influenced by the Genesis story of human control and power over nature, other Biblical passages actually stress the need for human stewardship of the earth and other creatures. Pointing out these tensions reveals that, as a culture, we have primarily emphasized the domination of other animals and ignored the Biblical injunction to an ethics of care. It is worth mentioning that Waldau and Patton's wide-ranging collection, *A Communion of Subjects: Animals in Religion, Science, and Ethics*, is also an excellent resource for essays on Western and non-Western cultural and religious views. Using examples from non-Western traditions helps students realize how differently other cultures sometimes view nonhuman animals.

It is also valuable to give students a quick exposure to several major philosophical figures from the Western tradition, such as Aristotle, Descartes, Kant, Bentham, Darwin, and Schweitzer. Students need to understand where some of our most basic (and sometimes base) ideas about other animals come from, and the logic that supports those views. These writers provide standard readings related to questions such as language capacity, reason, "natural" hierarchy, evolution, suffering, and compassion. Students need to think through some of these general taxonomies in the first unit of the course.

In addition to emphasizing the analysis of religious and philosophical texts that have broad influence on our cultural views of animals, I also make a point to introduce students to what we might call a psychic profile of the human–animal relationship in the first unit of the course. This usually entails having students read some fairly sophisticated theoretical texts having to do with the sacrificial relationship we tend to have with other animals. While several texts could work here, including Julia Kristeva's essay on abjection, or some of Judith Butler's work on the politics of the "outside," my preferred text is Georges Bataille's *Theory of Religion*. I have students read the first two or three chapters of this text, letting them know ahead of time that it is extremely challenging reading. And indeed, although this text is extraordinarily difficult for most undergraduates, the pay-off is worthwhile. We discuss the subject/object relationship that Bataille lays out in terms of humans' investment in always viewing themselves as subjects and the concomitant need to objectify other beings in order to maintain and reiterate the fiction of their own transcendence. While students struggle with this reading initially, they return again and again to the subject/object dynamic as the course plays out.

The second unit of the course is focused specifically on primary arguments in the animal rights arena. On some level, these texts act as a "response" or challenge to the conventional values we discuss in the first unit. This unit deepens students' understanding of what is at stake, ethically and culturally, in the animal question, and provides new and diverse critical positions that students can "try on" intellectually. Peter Singer and Tom Regan make a great starting point for this unit, and their summary arguments in the text *In Defense of Animals* work well, since they are manageable in terms of length. I also use Marjorie Spiegel's *The Dreaded Comparison* here, which provides some astonishing visual and ideological parallels between the treatment of slaves and the treatment of animals.

Deborah Slicer's article, "Your Daughter or Your Dog?" from the journal *Hypatia* can be useful near the end of this unit to provide a critique of classic positions like Singer's and Regan's, and to introduce some concepts related to gender and ecofeminism. This unit is challenging since we review certain complex concepts such as "direct duty" versus "indirect duty" views in Regan's work and terms like "affective schizophrenia" in Slicer's essay. In my view, these first units are crucial preparation for the segments on literature. Students not only need to examine our most intractable assumptions about the value of other animals, but they also need to engage with alternatives to a top–down humanist value system before they are ready to look at animals in literature. Once they have done the work of these first units, students have a diverse set of intellectual tools in place, and their responses to literary works tend to be rich and intricate.

Key Texts

The available choices of literary texts for this sort of course are quite wide-ranging. To give you a sense of this spectrum, consider just some of the texts used by Dwyer, Fudge, and McHugh. Dwyer's course includes Art Spiegelman's graphic novel *Maus*, Jann Martel's *Life of Pi*, and Margaret Atwood's *Oryx and Crake*. Fudge teaches Jack London's *Call of the Wild*, Virginia Woolf's *Flush*, and Anna Sewell's *Black Beauty*. McHugh's course features Sue Coe's *Dead Meat*, George Orwell's *Animal Farm*, and Enid Bagnold's *National Velvet*. These are in addition, obviously, to a range of secondary and critical texts. Almost all of us use J. M. Coetzee's work, which I will return to in a moment. I will discuss three of the primary texts that I find useful in my course: H. G. Wells's *The Island of Dr. Moreau*, Philip K. Dick's *Do Androids Dream of Electric Sheep?*, and Coetzee's *Disgrace*.

Wells' novel (also taught by Fudge and McHugh) remains an extremely provocative text, particularly if your course focuses on twentieth-century and contemporary literature. With echoes of Mary Shelley's *Frankenstein*, *The Island of Dr. Moreau* asks us to consider the goals and limits of human creative powers and scientific experimentation—questions that have extraordinary resonance with current controversies surrounding genetic engineering and the modification of living tissues. More importantly, Dr. Moreau's project is specifically aimed at a kind of elimination of animality itself, an attempt to humanize all sentient creatures, as I have argued in the Pollock and Rainwater collection, *Figuring Animals*. Students make the connection with thinkers like Kant fairly readily, as they recognize Moreau's excessive attachment to reason as a kind of madness. We also discuss Moreau's death at the hands of his own creation as an example of the return of repressed and abjected animality.

Students tend to respond equally as well to the now classic science fiction text, *Do Androids Dream of Electric Sheep?*, and a few of them are familiar with the film adaptation, *Blade Runner*. This page-turner, like much science fiction, puts into question our normative assumptions about the boundaries of the human and about human social values. Dick's fictional world ultimately represents a reversal of the traditional humanist hierarchy that values human over animal. In fact, while android "nature" and artificial intelligence, of a kind, are part of the text's deep ideological concerns, the novel is also profoundly interested in the human/animal boundary, as Sherryl Vint points out in her recent *Mosaic* article on Dick's text. In this fictional universe, empathy for the organic and the elevated status of animals—not their abjection and destruction—serve as markers of the authentically human. Dick's novel represents an alternative kind of relationship to animal life and, as Vint puts it, a kind of recovery of the human characters' own "species being" (p. 124).

Finally, J. M. Coetzee's *Disgrace* works especially well in courses that examine the human relationship with animals. Coetzee's fiction has been receiving widespread

critical attention among scholars interested in animality, both in philosophy and in literary studies. The novel's protagonist, David, begins his journey as a glib professor, pretentious and unapologetic for his sexual misbehavior with a much younger female student. In the tradition of the majority of Western philosophers and the "great minds" of the Church, David initially dismisses any interest in animals' welfare or subjectivity beyond a perfunctory duty not to do them egregious harm. However, through a painful and even violent series of events on his daughter's farm, David learns compassion through a progressive and deep identification with the plight of unwanted shelter animals. This text is more literary than the other novels I've mentioned, and it challenges students with a controversial but transformative story that ultimately puts into question human agency and transcendence.

Coetzee's text is particularly salient if the course includes a service-learning component, since many students do their service in a shelter setting. I almost always teach this class with such a component, and I will outline some important considerations for the service-learning element here. But first, let me mention Erica Fudge's comments on this topic and on the nature of her course. Fudge notes that service assignments might be looked at skeptically at her institution, and that she herself prefers to keep her course focused very specifically on literature. For Fudge, ethical questions sometimes arise from the literary discussions in her classroom, but she views literature as the primary focus. Obviously, my course is quite different from Fudge's, and I want to emphasize the range of possibilities for an approach to this topic. In terms of service-learning, while the practice has been gaining prominence at a number of American universities, there are still faculty and administrations that quietly or not so quietly object to it. There are some fascinating debates surrounding the topic that extend beyond the scope of this chapter. The point is, while I believe deeply in the pedagogical value of service-learning, individuals must weigh this element in the context of their own colleagues and institutions.

Student Benefits and Pedagogical Tactics

Having said that, I will suggest that the service element in my course brings the ethical and social stakes of this topic truly to life for most students. They have repeatedly told me that the service assignment made them see what "the point" of our reading and thinking really was. So, here are a few basics about service-learning in my experience.

First, set up at least one primary liaison relationship with someone in your community, preferably someone at an institution in close proximity to your campus. You will need to do this well in advance of the beginning of the term, and have a number of meetings and discussions with the person about the logistics of the service assignment and about what will count as service and how it will be tracked. I have tended

to establish this primary relationship with a local humane society or SPCA shelter. These institutions are often well set-up for service work and happy to have the help. I often have my liaison come to class the first week of the term to introduce herself and give a primer on the shelter and the service opportunities available to students. In turn, having this relationship explained right at the beginning of the course helps students see the assignment as manageable. Importantly, however, I also emphasize that students have the option of doing their service elsewhere, with my approval, as long as the service is directly related to the course content. It is crucial that students have the freedom to orchestrate an alternative service experience.

Second, I would suggest that the service experience *must* be integrated pedagogically into the course. It cannot be viewed or treated as an "extra" or "add-on," but must be experienced as one of several interrelated components of a larger set of activities. For this reason, I make the service assignment mandatory, just like all other writing assignments, exams, etc. Again, others will disagree and make it optional, but in my view, an optional assignment cannot be fully integrated into the course pedagogically. Students need to think and write about their service assignment in papers and on exams during the term. I find that a written presentation connecting the service assignment to course material works well in the final unit of the class. And don't be surprised if students occasionally criticize the institutions they have served. I remember vividly a student's paper detailing a fundraiser put on by a humane organization that was attended by wealthy urban donors. She was distressed by the way animals were dressed up and paraded in front of the donors and argued that this practice caused unnecessary stress to the animals and reinforced the notion that animals ought to be used for our entertainment.

Third, try thinking of the service as something that not only becomes another text for the students, but a living and personal one. Give students not only an opportunity to discuss how it affects them on a gut level but to think in sophisticated ways about the experience. Including one major essay assignment on the final exam that asks students to critically analyze their service work allows them to connect their own experiential "text" to some of the complex ideas and issues we raise throughout the course.

The range of options for literary courses on animality is clearly quite broad. In my own experience, students do best with an interdisciplinary approach that gives them a number of philosophical and cultural tools before they launch into literary analysis. Given the richness and ethical resonance of this burgeoning field, these classes are bound to be some of the most provocative you will teach.

This essay was commissioned for this volume. Copyright © 2010 Carrie Rohman. *Correspondence about this chapter should go to Carrie Rohman, rohmanc@lafayette.edu.*
This essay is respectfully dedicated to Cary Wolfe.

COURSE SYLLABUS

HUMANS AND OTHER ANIMALS IN TWENTIETH-CENTURY LITERATURE AND CULTURE

Carrie Rohman

Required Texts: Course Packet; J. M. Coetzee, *Disgrace*; Philip K. Dick, *Do Androids Dream of Electric Sheep?*; H. G. Wells, *The Island of Dr. Moreau*

This course investigates the ways in which nonhuman animals are situated within literary and cultural discourse and examines the more specific issue of "rights" for those animals. We will seek to understand how various animals are valued and used in our culture, what ideas underlie such distinctions, and how these ideas have been challenged by recent work in animal rights philosophy. The course begins with a broad introduction to the ways animals have been theorized within our own (Western) intellectual tradition and then engages the primary critical positions within animal rights debates. These readings prepare us for the final segment of the course, which examines representations of the human/animal boundary in twentieth-century literature.

As part of the course you will participate in animal-related service work in the region and will use our readings and discussions to contextualize that experience. Service-learning courses aim to give you hands-on experiences outside the classroom that enrich and complicate your in-class studies. Service courses also involve you in the community and allow you to examine questions and problems from a new perspective.

Our subject matter can be controversial and requires maturity and respect for all participants. Please remember that you can disagree respectfully. Also note that assignments and dates are subject to change because of speaker visits from the community.

I. Human and Animal: Personal and Philosophical Perspectives

Week 1. Course Introduction, Humane Society Orientation
Week 2. Walker (1996) and Lopez (1990)
Due: Reflective Paper (typed, 250-word minimum)
Week 3. Selections from the Bible, Aristotle, etc.
Week 4. Freud: from *Civilization and Its Discontents*. Bataille: from *Theory of Religion*

II. The Animal Rights Response

Week 5. Peter Singer and Tom Regan: from Singer (1985); Francione, *et al.* (1988).
Week 6. Masson (1995); from Spiegel (1997).
Week 7. Slicer (1991); Wells (1898): Chs. 1–16.

III. The Literary Animal

Week 8. Waldau and Patton (2006): reading. Finish Wells
Week 9. Guest Speaker (Paul Waldau)
Week 10. Lawrence (1994) and West (1914)
Week 11. Dick (1968): Chs. 1–14
Week 12. Dick: to end.
Week 14. Coetzee (2000): Chs. 1–13
Week 15. Coetzee: to end.
Panels.
Due: Log of Service Hours

Assignment Choices

#1: Panel Presentation

You will read your panel presentation aloud during the last week of class. The assignment is designed to help you use the texts from the first two sections of our course to do an analysis of your service work or a literary text. You *must cite at least two texts* from units one and/or two in your paper.

Option One

Write an analysis of some part of your service experience this semester. Use the ideas, arguments, and frameworks that we have read and discussed in class to analyze your experience. The assignment asks you to go beyond the "personal narrative" in which you describe your feelings and perceptions. Rather, you should cite various ideas from our course material and use those as a lens to examine your own experience. Thus, the paper should be a complex discussion informed by the problems and ideas we have examined in class.

Option Two

Choose a literary text from Unit Three. Write an analysis of that literary text using ideas and arguments developed by authors from the first two units. In other words, do an analysis of animals and the human/animal boundary or relationship in your chosen text. This option will require you to do close reading and quotation of *both* the literary text and the sources from our course packet. Therefore, you will be quoting from at least three sources here. You may want to ask questions such as: What is the relationship between humans and other animals in this text? Are

animals understood as symbols of something else? What is the subject–object relationship between creatures here?

#2: Reflective Essay: Personal Narrative

Write a narrative describing your most memorable or significant encounter with a nonhuman animal. This could be a recent event or something from your childhood. It could be an encounter with a domestic animal or with a wild animal, etc. Describe the event and discuss how you felt at the time. Explain why you found this encounter significant. In other words, what meaning did this event have for you?

You will be graded for content, for accurate and interesting writing, and for your efforts in explaining the event's significance for you. Please note that this assignment will be graded both for content and for proficient writing.

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5

EXAMINED LIVES

Teaching Human–Animal Studies in Philosophy

Mylan Engel Jr. and Kathie Jenni

Introduction: The Nature and Value of Philosophy

Philosophy differs from many intellectual disciplines in that it is fundamentally a normative discipline. Unlike those disciplines whose primary aim is to *describe* various phenomena, philosophy aims to *evaluate* our views, attitudes, and behavior. At the societal level, philosophy seeks to identify and critically evaluate the cultural assumptions and dogmas of the day, exposing indefensible assumptions as mere prejudice. At the personal level, philosophy challenges us as individuals to assess whether our own beliefs, attitudes, and practices are justifiable, with an eye toward abandoning or revising those beliefs and practices found to be unjustifiable.

As a result, philosophical inquiry often proves profoundly valuable both for society and for the individual. Principal among philosophy's contributions to society is its power to reform: Most of the great social reform movements of the modern era have grown out of philosophical challenges to the status quo. At the personal level, philosophical self-examination helps us to live authentic, meaningful lives. By subjecting our beliefs, attitudes, and practices to critical scrutiny, we learn what our most deeply held values are—an essential first step toward acting in accordance with those values. When philosophy helps us to live our lives in conformity with our most deeply held values, it becomes a transformative experience.

Aims of the Present Chapter

Teaching a course or unit devoted to Human–Animal Studies (HAS) affords philosophy instructors an excellent opportunity to introduce students to the nature and value of philosophical inquiry. Cultural assumptions about nonhuman animals and their moral status relative to humans are as deeply ingrained as any. The long-standing belief that human beings are superior to nonhuman animals and occupy a privileged place in the moral order remains one of the prevailing dogmas of the day. Identifying such assumptions and subjecting them to rational scrutiny provides an ideal occasion to introduce students to the methods and aims of philosophy.

We have been teaching animal ethics and other animal-related subjects (in contemporary moral issues courses, environmental ethics courses, and courses devoted entirely to animal ethics) for the last twenty years. Our aim in the present chapter is twofold: first, to provide philosophy instructors with effective strategies for teaching animal ethics and other animal-related content in philosophy classes, and, secondly, to expose scholars in other disciplines to the principal philosophical issues, concepts, and problems central to animal ethics in hopes that some of these concepts and ideas will inform their courses, as well. Since ethics courses provide the most fertile ground for teaching HAS in philosophy, we discuss at some length how to incorporate an animal ethics section into a Contemporary Moral Issues class, focusing on core content and pedagogical effectiveness. We then provide suggestions for integrating HAS-related content into other philosophy courses, including philosophy of mind, epistemology, metaphysics, moral psychology, philosophy of law, philosophy of religion, feminist philosophy, and environmental philosophy. First, we pause briefly to situate HAS in the history of philosophy.

HAS in Philosophy: An Historical Overview

The past thirty years have given rise to an unprecedented amount of philosophical research into animal ethics, animal cognition, and other animal-related topics—so much so, that one might think that philosophical inquiry into the moral status of animals is a relatively new phenomenon. Nothing could be further from the truth. Philosophers throughout history have examined our relationship with animals and questioned whether our treatment of animals is ethical. For example, based on his belief in the transmigration of human souls into nonhuman animals, Pythagoras (ca. 570–490 BCE) held that we must regard all living creatures as kindred, and he appealed to this latter belief as the basis of his ethical condemnation of eating animals (1999, pp. 13–22). Both Plutarch of Chaeronea and Porphyry provide arguments that sound surprisingly contemporary. Plutarch (ca. 56–120 CE) argued that humans are not naturally carnivorous (1999, p. 29) and that the eating of flesh "makes us spiritually coarse and gross by reason of satiety and surfeit" (1999, p. 30). He also argued that animals deserve moral consideration because they are sentient, intelligent creatures in their own right.[3] Porphyry (c. 232–304) argued that "justice lies in restraint and harmlessness towards everything that does not do harm" (2000, p. 98) and that "since justice consists in not injuring any thing, it must be extended as far as to every animated nature" (1999, pp. 44–45). Jumping forward to the eighteenth century, Jeremy Bentham (1748–1832) famously observed that when it comes to the moral status of animals: "The [relevant] question is not, Can they *reason*? nor Can they *talk*? but, Can they *suffer*?" (1989, p. 26). Arthur Schopenhauer (1788–1860) argued at length that there is

no morally relevant difference between humans and animals and that "universal compassion for every living thing" is the only genuinely moral motive (1839, pp. 167, 192). Henry Salt (1851–1939) offered a conditional proof for animal rights: "If 'rights' exist at all—and both feeling and usage indubitably prove that they do exist—they cannot be consistently awarded to men and denied to animals, since the same sense of justice and compassion apply in both cases" (1892, p. 24). Sounding much like Peter Singer, Salt also noted: "Pain is pain . . . whether it be inflicted on man or on beast; and the creature that suffers it, whether man or beast, being sensible of the misery of it while it lasts, suffers *evil*" (1892, p. 24).[4] J. Howard Moore (1862–1916) argued that speciesism is the moral equivalent of racism:

> The complete denial by human animals of ethical relations to the rest of the animal world is a phenomenon not differing either in character or cause from the denial of ethical relations by a tribe, people or race of human beings to the rest of the human world. . . . The partially emancipated human being who extends his moral sentiments to all the members of his own species, but denies to all other species the justice and humanity he accords to his own, is making on a larger scale the same ethical mess of it as the savage. The only consistent attitude, since Darwin established the unity of life (and the attitude we shall assume, if we ever become really civilized), is the attitude of universal gentleness and humanity. (Moore 1999, pp. 132–34)

Why these remarkably contemporary sounding arguments fell on deaf ears is open to debate. Repression of the "pagan" writings of Plutarch and Porphyry by medieval churchdom certainly played a role, but it doesn't explain why the writings of more recent authors fell stillborn from the press. Perhaps human-oriented social justice movements like the civil rights movement and the women's liberation movement had to succeed in expanding the sphere of moral concern before people could take seriously arguments demanding social justice for animals. Perhaps it took awareness of the horribly abusive conditions in factory farms to awaken our social consciousness. Perhaps it took video footage documenting vividly the inhumane conditions in factory farms and other venues of animal exploitation to convince us of the horrors about which numerous authors had already so eloquently and accurately written.

Whatever the reason, the last thirty-five years have seen an explosion of philosophical research and popular interest in animal ethics. With the publication of Peter Singer's popular philosophical treatise *Animal Liberation* (1975), philosophy brought our moral relationship with animals to public consciousness and serious academic attention. Since then, the field of animal ethics has come into its own with the publication of hundreds of volumes and countless journal articles devoted to the subject. During the last fifteen years, the wealth of philosophical treatments

of these issues has grown to the point that some authors now speak of a "second wave" of animal ethicists, a new generation of scholars exploring new directions that have carried the discussion well beyond the so-called "classical treatments" of animal ethics. The field has become so well-respected in philosophical circles that prominent scholars in philosophy known for their work in other areas now address animal ethics in their work and assemble new approaches in edited volumes, as with Cass Sunstein's and Martha Nussbaum's *Animal Rights: Current Debates and New Directions* (2004). In the following section, we begin with an examination of the classical issues and debates in animal ethics and conclude by introducing some of the second wave approaches.

Central Issues and Positions

Human–Animal Studies is an interdisciplinary field devoted to understanding and critically evaluating the myriad of complex relationships between humans and animals. The relationship most often examined in philosophy classes is the *moral* relationship between humans and animals. For this reason, animal ethics has become the central animal-related topic taught in philosophy courses today. The courses that lend themselves most naturally to incorporating animal ethics content include contemporary moral issues, environmental ethics and environmental philosophy, research ethics, and full-blown animal ethics courses. In the present section, we will discuss how to effectively incorporate an animal ethics section into a contemporary moral issues course, since these courses tend to be some of the most widely offered philosophy courses around the country and since the material discussed here would also play a central role in a semester-long course on animal ethics.

The Central Issues

The central theoretical questions in animal ethics concern the nature and extent of moral considerability in general and the moral status of animals in particular:

Q1. Which entities deserve moral consideration, and how much consideration are these entities owed?
Q2. Do animals deserve moral consideration, have moral rights, or in some other sense possess moral standing?

Answering these questions adequately requires addressing a number of other theoretical questions that lie at the heart of moral philosophy: What is the basis of moral standing? How are we required to treat those beings that possess moral standing? Does moral standing come in degrees such that some entities have greater moral standing than others?

One answer to these questions that numerous philosophers have endorsed is *ethical humanism*: the view that (i) all and only human beings deserve moral consideration and (ii) all human beings deserve equal moral consideration. A direct consequence of (i) is that all nonhuman animals lack moral standing, and hence, there is nothing that we could do to animals that would wrong them. How might one defend such a view?

Classical Attempts to Defend Ethical Humanism

James Rachels identifies two strategies for defending the claim that all and only human beings deserve moral consideration: *unqualified speciesism* and *qualified speciesism* (1989, pp. 95–100). The *unqualified speciesist* maintains that species membership alone, unsupplemented by any other consideration, is enough to make a difference in how an individual should be treated (Rachels 1989, pp. 95–96). Unqualified speciesism is totally implausible, for it entails that were we at some point to encounter highly intelligent, autonomous, English-speaking, pointy-eared alien life-forms, these beings would deserve absolutely no moral consideration simply because they belong to a species other than *Homo sapiens*. But discriminating against these beings simply because they have a different DNA structure or pointy ears is the moral equivalent of discriminating against members of a different race because they have different DNA structures and differently colored skin. Rachels rightly notes that "unqualified speciesism and racism are twin doctrines" (1989, p. 97), and they are morally unjustifiable for the same sorts of reasons.

The *qualified speciesist* recognizes that if nonhumans are to be treated differently/worse than humans, there must be some morally relevant property possessed by the humans and lacked by the nonhumans that justifies the different/worse treatment. Moreover, the qualified speciesist admits that membership of species alone is not morally relevant, but insists that species membership is correlated with other differences that *are* morally relevant. What is the morally relevant property? Different qualified speciesists have proposed different answers. Aristotle took *rationality* to be the morally relevant property. He maintained that the purpose of the inferior is to serve the superior, and he argued that since rational beings are superior to irrational beings, the purpose of irrational animals is to serve rational Man.[5]

We find this Aristotelian position repeated throughout history. For example, Aquinas endorses the view that rational creatures have *intrinsic value* and ought to be respected, whereas "dumb" animals, being irrational, have only *instrumental value* and can be used in any way humans see fit. As Aquinas puts it: "Divine providence makes provision for the intellectual creature for its own sake, but for other creatures for the sake of the intellectual creature" (1989, p. 7). Kant, too, embraces the *rationality criterion* of moral considerability. He contends that since animals lack

rationality, they lack the capacity for reasoned, deliberate moral choice and are not moral agents. Since he thinks that only rational moral agents are "members of the kingdom of ends," he concludes that animals have no moral standing.

Like Aquinas, Kant holds that animals are not "ends in themselves," but rather, mere "means to an end; and that end is man" (1989, p. 23). However, Kant does not conclude from this that we have no duties *regarding* animals. Instead, he articulates an "indirect duty" view of human obligations regarding animals: We owe animals themselves no direct moral consideration, but we should nevertheless be kind to them and abstain from cruelty to them because "he who is cruel to animals becomes hard also in his dealing with men," while "tender feelings towards dumb animals develop humane feelings towards mankind" (Kant 1989, p. 24).[6] Thus, for Kant, our duties *with respect to* animals are really just indirect duties *to* mankind. Humans, on the other hand, are "rational members of the kingdom of ends" and, as such, have full moral status and ought always be treated in ways that respect that status.

Both Kant and Aquinas provide classic examples of an *anthropocentric ethic*. An anthropocentric (i.e., "human-centered") ethic maintains that *only* humans have moral standing, and that since animals have no moral standing, they may be used without compunction to advance the ends of human beings. Ethical humanism, the view we have been considering, is an egalitarian anthropocentric ethic.

While the rationality criterion of moral considerability has been prevalent in Western thought, alternative considerability-conferring properties have been proposed by various philosophers. Descartes, for example, takes mentality (as marked by linguistic ability) to be the morally relevant property. He contends that all nonhuman animals are incapable of using language, and he takes this to be compelling evidence that all nonhuman animals are mindless machines—mere *automata* devoid of thought and reason (Descartes 1989, pp. 13–15). Bonnie Steinbock identifies three morally relevant properties: moral autonomy, the capacity for reciprocity, and the desire for self-respect (1978, pp. 253–54).

Assessing the Case for Ethical Humanism

There are three major problems with these attempts at defending ethical humanism. The first concerns the factual accuracy of the qualified speciesists' claims. Do animals really lack rationality? Does a being's inability to use language really constitute evidence that that being is a machine devoid of thought? Is it really true that animals lack autonomy, the capacity for reciprocity, and the desire for self-respect? Voltaire appeals to neurophysiological evidence to challenge Descartes's contention that linguistic ability is the only compelling evidence of mentality: "Answer me, machinist, has nature arranged all the means of feeling in this animal, so that it may not feel? Has it nerves in order to be impassible? Do not suppose this

impertinent contradiction in nature" (1989, p. 21). Voltaire also argues that just as human behavior often provides compelling evidence of the mental state a person is currently in, animal behavior likewise often provides us with excellent evidence of an animal's current mental states (1989, pp. 20–21).

Darwin goes even further and argues that "there is no fundamental difference between man and the higher animals in their mental faculties" (1989, p. 27). Citing compelling ethological evidence that animals feel pain, experience emotions, and possess memory, imagination, and reason, Darwin shows that there is a continuum of mental capacities among animal species, rather than a gulf between human beings and all other animals.[7] The Cartesian "animals as nonlinguistic mindless machines" view is even more suspect today, given the impressive linguistic accomplishments of various gorillas, chimpanzees, bonobos, and parrots, some of which are reported in Eric Eckholm's "Language Acquisition in Nonhuman Primates" (1989).

Rachels has identified a second major problem with qualified speciesists' attempts at defending ethical humanism; namely, that "a [morally relevant] difference that justifies one kind of difference in treatment need not justify another" (1989, p. 99). The fact that men have prostates and women do not justifies different treatment for men and women during their annual medical checkups, but the fact that only men have prostates does not justify paying men more money than that paid women who are doing the same work. The fact that humans are rational and animals are not, if it is a fact, is relevant regarding whom we should admit into colleges and universities, but how could rationality be relevant to whether or not we should drip bleach or battery acid into a being's eyes? Dripping bleach in humans' eyes is wrong, not because humans are rational, but because doing so causes them severe pain and permanent harm in the form of blindness. Since dripping bleach into rabbits' eyes also causes them severe pain and permanent harm in the form of blindness, it is wrong for the same reason, regardless of whether rabbits are rational or not.

At this point the qualified speciesist might try appealing to a cluster of properties to do the job. Perhaps the fact that humans possess *all* of the properties identified above and animals don't is what justifies our treating animals differently. Perhaps, but the point remains the same. While possessing all of these properties (i.e., rationality, linguistic ability, moral autonomy, the capacity for reciprocity, and the desire for self-respect) might be relevant where some forms of treatment are concerned, possessing them is irrelevant when it comes to dripping bleach into a being's eyes. All that is relevant here is whether the being will suffer or be permanently harmed.[8]

The third major problem with attempts of this sort to defend ethical humanism is that the properties identified as morally relevant are not possessed by *all* humans. Some human beings are so profoundly mentally retarded[9] and low functioning that

they lack all of the aforementioned properties. And profoundly mentally retarded humans aren't the only humans who lack these properties. Newborns, infants, and those in the throes of senile dementia lack rationality, moral autonomy, linguistic ability, the ability to reciprocate, and the desire for self-respect. Consequently, if these are the properties that a being *must* possess in order to be worthy of moral consideration, then newborns, infants, the profoundly retarded, and the senile do not deserve any moral consideration and may be treated the way we currently treat nonhuman animals, i.e., they may be killed and eaten, they may be used in painful psychological and medical experiments, their skins may be worn, they may be caged and put on display in circuses and zoos, they may be hunted and their heads hung on walls as trophies, etc. Most ethical humanists would find doing any of these things to human infants or the profoundly retarded seriously immoral.[10]

Since such consequences are antithetical to ethical humanism, the defender of ethical humanism must look for a more inclusive morally relevant property, such as consciousness or sentience, which is shared by all (or very nearly all) humans. But any such property will also be possessed by many nonhuman animals, and so these nonhuman animals would deserve moral consideration as well. In short, the ethical humanist's commitment to the claim that *all* and *only* human beings deserve moral consideration generates the following dilemma for the qualified speciesist: Either select, as the morally relevant property, a property that is possessed *only* by humans in which case *not all* humans will possess it, or select a property had by *all* humans, in which case *not only* humans will possess it. Either way, one of the major tenets of ethical humanism is false.

Direct Challenges to Ethical Humanism

Two contemporary challenges to ethical humanism should be included in any examination of animals' moral status: Peter Singer's utilitarian position and Tom Regan's rights view. These challenges emerge quite naturally out of the above humanistic dilemma. So as not to exclude marginal humans from the domain of morally considerable beings, both Singer and Regan pick what we might call "lowest common denominator" properties (albeit different ones) as the morally relevant property that makes a being worthy of consideration. Singer chooses *sentience* (which he defines as the capacity to feel pain or experience pleasure) as the morally relevant property that makes a being worthy of consideration, while Regan identifies *being an experiencing subject of a life* as the relevant property. Since many nonhuman animals possess these properties, consistency requires that we extend moral consideration to those nonhuman animals. We turn now to a more comprehensive presentation of these views.

(i) The Utilitarian Case for Animal Liberation

Singer has articulated the most famous utilitarian argument for animal liberation to date, one designed to show that, properly understood, utilitarianism requires (a) that we give equal consideration to the interests of all beings and (b) that we act in ways that maximize the satisfaction of interests of all those affected by our conduct. He begins his argument for animal liberation with an examination of the *basic principle of equality* that underlies it. The claim "all humans are equal" is not a factual descriptive claim (for humans aren't equal in intelligence, strength, or any other area); rather, it is a moral claim *prescribing* how we ought to behave toward all humans. In claiming that all humans are equal, we are claiming that all human beings deserve to have their interests considered equally with the like interests of others. Properly understood, then, the basic principle of equality requires that we give *equal consideration* to the interests of every being possessed of interests, regardless of race, gender, or species (Singer 2002, pp. 1–9).

The principle of equality so understood provides us with an answer to question Q1 above: Every being with interests deserves moral consideration and deserves to have its interests considered equally with the like interests of others. An answer to question Q2 falls out of this approach as soon as we determine which beings have interests. Singer contends that all and only *sentient* beings possess interests. In defense of this claim, Singer argues that sentience is the only non-arbitrary criterion for possessing interests because (i) without the capacity to feel pain or pleasure, a being cannot have a well-being that can be promoted or harmed, and (ii) at a minimum, all sentient beings have an interest in avoiding pain. Because all sentient beings have an interest in avoiding pain, consistent application of the principle of equality requires that we give equal consideration to the interests of all sentient beings. Giving animals equal consideration does not imply that we must treat all animals alike or accord them exactly the same rights as humans, but it does require that we give their pleasures and pains equal weight with human pleasures and pains when carrying out utilitarian calculations. Not to deliberate in this way is speciesism, a form of groundless discrimination akin to racism and sexism.

Having argued that we must factor animals' interests into our utilitarian calculations in an impartial way, Singer thinks a compelling case can be made for ethical vegetarianism. According to utilitarianism, an action is right for a person if and only if, *out of all the actions available to that person*, that action maximizes the satisfaction of interests of all those affected by the action (i.e., if and only if no other action results in a better balance of interest satisfaction). Singer contends that in rearing animals in factory farms and killing them for food, we are sacrificing the most important interests of other beings (their interests in avoiding pain and in continued existence) in order to satisfy relatively trivial interests of our own (our

interest in experiencing particular taste sensations). But even if the gustatory pleasure people received from eating meat somehow outweighed all the pain and suffering farm animals are forced to endure in becoming that meat, it wouldn't follow on utilitarian grounds that eating meat is permissible, for utilitarianism requires us to consider all the alternative actions available and to choose that action with the best balance of interest-satisfaction. Since eating tasty plant-based foods can satisfy our interest in delicious, nutritious meals without requiring animals to suffer in factory farms, utilitarianism properly understood requires us to eat plants instead of animals. Bart Gruzalski makes this utilitarian point nicely as follows:

> In order that the practice of raising and slaughtering animals for their flesh be justified, the animal's pain must not only be *outweighed* by the omnivore's pleasure, but *there can be no alternative act that would foreseeably result in a better balance of pleasure over pain*. Since eating plants is one alternative, and since this alternative produces the pleasures of taste and health without inflicting pain on animals, it follows that, if one is interested in contributing to the total amount of happiness in the world and not contributing to any unnecessary suffering, then one ought not to raise, slaughter, or eat animals, for by doing any of these actions one contributes to a kind of suffering that is unnecessary. (1989, pp. 177–8)

(ii) The Case for Animal Rights

By all accounts, Regan has provided the most thoroughgoing defense of animal rights to date. Before turning to his argument, it is important to clarify the kind of rights at issue. When ethicists debate the question of whether or not animals have rights, their concern is with whether or not animals possess *moral rights*. They are not typically concerned with whether or not animals have *legal rights*. Legal rights are created by governments and can be destroyed by governments, e.g., by enacting new laws. Moral rights, on the other hand, are not created by governments and cannot be destroyed by them (though they can be violated by them). Moral rights are considered to have their source in fundamental moral values, as distinct from legislation. Those beings that have moral rights have them in virtue of possessing certain morally relevant properties that confer rights on all who possess those properties. There are two types of moral rights. *Negative rights* are rights to non-interference. Interpreted negatively, the right to life is a right not to be killed. Other examples of negative rights include the right not to be harmed, the right not to be tortured, the right not to have one's bodily integrity violated. *Positive rights*, if they exist, are rights to assistance or to some benefit. Examples of alleged positive rights include a right to an education, a right to health care, and a right to welfare. Regan is concerned to establish that animals have *negative moral rights to non-interference*, including the right not to be killed, the right not to be tortured, and the right to bodily integrity. If animals do

have these negative rights, then much of our current treatment of them violates their rights and is unequivocally wrong.

Regan begins his case for animal rights by arguing that "the rights view" provides the best account of our moral duties to fellow human beings. He rejects Singer's argument for animal liberation, because he rejects the utilitarianism on which it is predicated. Regan observes that utilitarianism incorporates two moral principles: (i) a principle of equality that holds that everyone's interests count as much as the like interests of everyone else, and (ii) a utility-maximization principle that maintains that the right action is the action that results in the best aggregate consequences for all affected, out of all actions available. Regan accepts utilitarianism's uncompromising egalitarianism, but he rejects the utility-maximization principle because it sanctions sacrificing individuals for the greater good.

By way of illustration, he has us consider "Aunt Bea," an old, cranky, greedy person with significant financial assets, whose wealth could be used to build a local children's hospital if she happened to die mysteriously. Regan contends that it would be wrong to kill Aunt Bea even for the noble purpose of building a children's hospital, and surely most of us would agree that it would be wrong to kill Aunt Bea in these circumstances. Regan explains the wrongness of killing her as follows: Aunt Bea has *inherent value*, i.e., value in and of herself, which is independent of her usefulness to us. Even if killing Aunt Bea and using her wealth to build a children's hospital would maximize utility, it would still be wrong to kill her, because it would fail to respect her inherent value as an individual. Because she has inherent value, she has a *moral right* to be treated in ways which respect that value.

Regan contends that human beings have inherent value and the moral standing that goes along with it in virtue of the fact that they are *experiencing subjects of a life*—subjects of a life that can fare well or ill for them over time "who have *an individual experiential welfare*, logically independent of their utility relative to the interests or welfare of others" (Regan 1989b, p. 38). Many animals (including those that we use for food, clothing, and entertainment) are likewise experiencing subjects of a life in that they "want and prefer things, believe and feel things, recall and expect things" (Regan 1989a, p. 111). Since these animals are experiencing subjects of a life, Regan concludes that they also have inherent value and have a right to be treated in ways that respect their value. Regan contends that all who have inherent value have it equally, regardless of their sex, race, religion, species, intellectual capacity, sexual preference, etc., since this is the only way to preclude such injustices as slavery, sexual discrimination, religious persecution, and so on (1989a, pp. 110–11). Thus, he concludes that those animals that are experiencing subjects of a life have moral rights in the same sense and with the same strength that humans do.

(iii) Theoretical Disagreement, Practical Consensus

While Singer's and Regan's theoretical approaches are fundamentally different, they converge on a number of important points. First, both argue that all conscious, sentient animals with desires and interests deserve equal moral consideration (regardless of whether these animals are human or nonhuman). The practical implications of their views also converge. Both approaches require that most contemporary uses of animals—factory farming of animals for meat, eggs, and milk; animal experimentation; use of animals for entertainment in zoos and circuses; hunting and trapping animals in the wild; and so on—are morally unjustified and should be eliminated. Both authors consider the attitudes of most people toward animals to be nothing more than an arbitrary prejudice in favor of our own kind that many now refer to pejoratively as "speciesism" (a term coined by Richard Ryder). Singer, in particular, likens speciesism to racism and sexism, and uses the analogy to argue that a new liberation movement is needed to combat this deep-seated but unjustified prejudice and the many forms of animal exploitation that flow from it.

Responses to Singer and Regan, and Rejoinders to these Responses

Contemporary critics of Singer and Regan offer a variety of responses to their views. For example, Carl Cohen (2001) takes on Regan and argues that animals lack rights. Embracing a neo-Kantian stance, Cohen argues that in order to have rights a being must be an autonomous moral agent with the capacity to recognize and fulfill reciprocal obligations; since animals do not possess this capacity, they have no rights.[11] Jan Narveson (1989) and Peter Carruthers (1992) defend a contractarian account of morality in which only those capable of agreeing to social rules and obligations have moral standing.

Positions like Narveson's and Cohen's have been criticized on the grounds that, consistently applied, they deny moral status to those humans who lack the normal human mental capacities singled out as prerequisites for moral standing. Mental defectives, senile persons, and infants are neither morally autonomous agents nor capable of agreeing to social rules. So, if either moral autonomy or the capacity to agree to social rules were necessary for moral standing, then these humans would lack that status. Criticisms of this form are called *arguments from marginal cases* and provide an important challenge to traditional thinking: If we are unwilling to deny moral standing to "marginal" humans, as most of us are, then the denial of moral standing to animals with equal or superior mental capacities looks to be nothing more than unjustified prejudice—i.e., speciesism. The argument from marginal cases presents the speciesist with a dilemma: Either grant moral status to animals or deny moral status to marginal humans.

R. G. Frey (1989) embraces the second horn of this dilemma and denies that marginal humans have inherent value and moral status equal to that of more fortunately endowed humans, but most authors are unwilling to take this step. Lawrence Becker (1989) takes a different tack. He defends giving priority to human interests on the grounds that virtuous behavior requires a preference ordering that maps onto social distance. Becker maintains that a virtuous person will typically give greater weight to the preferences of family over friends, friends over neighbors, neighbors over acquaintances, acquaintances over strangers, and so on. Since animals are socially more distant from us than humans, we ought typically to give priority to human interests over the comparable interests of nonhumans (Becker 1989, pp. 89–94). Rachels rejects Becker's line of reasoning because:

> The progression from family to neighbor to species passes through other boundaries on the way—through the boundary of race, for example. Suppose it were suggested that we are justified in giving the interests of our own race greater weight than the interests of other races.... This would be rightly rejected, but the case for distinguishing by species alone is little better. (1989, p. 97)

Finding speciesist views unjustified, Rachels defends an altogether different view, namely, *moral individualism*. On this view, the way that an individual should be treated ought to be based on the individual's own particular characteristics, not on the individual's membership in any arbitrary group.

Consistency Approaches

Students and scholars are sometimes quick to dismiss Singer's and Regan's conclusions on the grounds that they reject the utilitarian and deontological approaches respectively underlying their arguments. Consistency arguments for the ethical treatment of animals are designed to block such casual dismissals; they compel us to examine the logical and practical implications of our own beliefs.

An early consistency approach is developed by S. F. Sapontzis (1987). Describing his work as "a second-generation contribution" to animal rights literature, Sapontzis steers away from developing a comprehensive, systematic philosophy in the tradition of Singer or Regan, for he takes the approach that "it is not so much specific moral principles as enlightened, responsive, coherent beliefs, attitudes, concerns, and commitments that are the goals of moral philosophy and the wellsprings of progressive moral practice" (1987, p. xi). Moreover, Sapontzis believes that "compelling moral arguments must build upon currently accepted moral tradition," and he finds that our moral tradition is neither exclusively utilitarian nor exclusively rights-oriented (1987, p. xii).

Although some elements of our everyday morality take the consumption of animals for granted, Sapontzis argues that there are fundamental elements of that morality that point toward animal liberation. In particular, when considered impartially, three of our everyday moral concerns indicate that we ought to liberate animals:

- developing moral character, so that our actions will be based on compassion, respect, courage, and other moral virtues,
- both reducing the suffering in life and otherwise making life more enjoyable and fulfilling, and
- insuring that goods, opportunities, punishments, and rewards are distributed fairly.

Liberating animals from the routine sacrifice of their interests for human benefit would advance us toward accomplishing each of these moral aims, and thus we ought to liberate animals.

Consider, for example, how our current way of life "seems clearly to detract from, rather than contribute to, making the world a fair place in which to live":

> …in order to cure our ills, to continue enjoying unhealthy life-styles with impunity, or simply to pursue our research careers, we take healthy, innocent animals and inflict painful, debilitating, and mortal diseases and disabilities on them. We also drive animals out of their homes so that we can enjoy suburban life and crowd them into factory farms so that we can have abundant, inexpensive meat. In these and many other ways, we take for ourselves the available goods of the earth with little if any concern for insuring that animals receive a fair share of these goods, and we destroy…their lives in our efforts to satisfy our needs and desires…. (Sapontzis 1987, pp. 104–105)

When we have treated other people—for example, Native Americans or slaves—in similar ways, our common morality has later led us to judge that treatment to be grossly unjust. Similarly, it would seem that liberating animals from this sort of discrimination would further our progress toward attaining the moral aim of fairness. Such considerations come straight from "actual, everyday moral practice and ideas" rather than from an easily rejected moral theory. Thus, Sapontzis argues, they effectively remove the burden of proof from advocates of animal liberation and place it squarely on the shoulders of those who oppose liberating animals.[12]

Mylan Engel Jr. (2000) lays out a consistency argument for the immorality of eating meat. Unlike many familiar arguments for ethical vegetarianism, his argument is not predicated on the wrongness of speciesism, nor on the view that all animals have a right to life, nor on a contentious ethical theory which one can easily reject. Rather, it is predicated on common-sense beliefs that all of us (including our students) hold—beliefs such as:

1) Other things being equal, a world with less pain and suffering is better than a world with more pain and suffering.
2) Cruelty is wrong and should not be supported or encouraged.
3) Many animals (including cows, pigs, and chickens) are capable of feeling pain.
4) It is morally wrong to cause an animal unnecessary pain or suffering.
5) It is wrong to harm animals *for no good reason*.

These beliefs, together with a number of other widely shared moral convictions, are used as premises in a series of arguments that demonstrate that each of us is already committed to the immorality of eating meat, on pain of inconsistency. A simplified example runs as follows: The institutionalized cruelty inherent in modern factory farming subjects farm animals to extreme pain and suffering for the duration of their lives. Scientific and nutritional data clearly demonstrate that eating meat is entirely unnecessary for human survival and is actually detrimental to human health and well-being. Consequently, all the pain and cruelty farmed animals are forced to endure is unnecessary. Since we already believe 2) and 4) above, consistency requires us also to believe that factory farming should not be supported or encouraged. When one purchases meat, one is supporting factory farming. Therefore, consistency with our own beliefs requires that we stop purchasing and consuming meat.

In short, this approach grounds the duty to refrain from eating animals in our own deeply held beliefs, not in an esoteric ethical theory that can be easily dismissed. It thus locates life-choices such as diet squarely within the arena of personal integrity.

Alternative Approaches: (i) Mary Midgley

Mary Midgley (1983) offers a fundamentally different perspective in animal ethics. Her work is mostly concerned with the negative task of "removing barriers which our tradition has erected against concern for animals" (1983, p. 144). These include a discredited Behaviorism (skepticism about the existence of mental life in general); confusions about emotion, reason, language, beliefs, and anthropomorphism; oversimplified "concentric circle" models of morality; and the odd assumption that compassion is like "a rare and irreplaceable fluid" (Midgley 1983, p. 31), so that if we feel less sympathy for animals, this will "hydraulically, make more energy available for helping humans" (Midgley 1983, p. 111). Yet, in Midgley's view, it is not just opponents of animal liberation, but also its prominent champions, who go astray: Both "share a common fault of unreality and excessive abstraction.... Each attempts to standardize our moral relations to our fellow-beings around a single simple model" (Midgley 1983, p. 19).

Midgley finds the concepts of speciesism, equality, and rights useful for "destructive" purposes, as effective catalysts that work to widen moral concern, reveal hidden injustice, and "melt away the confused excuses given by custom" (1983, p. 66). Yet she believes that these concepts are not only vague, but operate pragmatically to secure reforms within a particular group, and are not particularly effective in more fundamental reform efforts. Once their revelatory work is done, therefore, they must be supplemented by other, "more detailed and discriminating ideas" (Midgley 1983, p. 66).

While Midgley does not offer a systematic philosophy of animal ethics, her work points us in the direction of enhanced concern for animals. She grounds human concern for nonhuman animals in our shared evolutionary heritage as social creatures who need to understand one another in order to survive. Midgley stresses that human communities have always included animals: "It is one of the special powers and graces of our species not to ignore others, but to draw in, domesticate and live with a great variety of other creatures" (1983, p. 111). We can choose either to suppress that human capacity—to adopt a minimalism that advises us to "care for as few things as possible"—or to follow the interest in things unlike ourselves shown by "poets, scientists, and children": to heed the impulses of the scientist, poet, and child that resides in each of us (Midgley 1983, p. 145). While Midgley leaves the decision to her readers, the tenor of her work suggests that the latter is the better course, and that the attention to complexity and detail it counsels would work to the benefit of animals.

Alternative Approaches: (ii) The Ethics of Care

The ethics of care approach originally emerged from Carol Gilligan's work, which claimed to identify a women's conception of morality as primarily concerned with relationships, caring, and responsibility, in contrast to a men's conception of morality as centered on rights, rules, and fairness. Gilligan claimed that men's morality emphasizes the separation and autonomy of individuals, whereas women's morality is more concerned with context and relationships. Other authors have developed the notion of a caring ethic that rejects abstract, rule-based principles in favor of a more flexible, situational, and particularized approach.

As Josephine Donovan and Carol J. Adams (2007) characterize it, the feminist ethic of care stresses attention: attention to the suffering of individual animals with varying vulnerabilities and needs, and attention to the political and economic systems that cause that suffering. Donovan and Adams contend that the feminist care perspective is superior to Regan's rights theory and Singer's utilitarian approach in several ways: First, it attends to ideological systems that Singer and Regan ignore. Second, Singer's and Regan's theories incorporate the central flaw

of the Enlightenment tradition of natural rights from which they stem: a vision of society as composed of autonomous, independent agents entitled to protection from external agents, rather than interdependent beings bound in webs of relationships. Third, the rights/interests approach devalues the emotions, thus excluding a major aspect of human–animal connections: love. Finally, rights-based and utilitarian theories are "abstract and formalistic, favoring rules that are universalizable or judgments that are quantifiable," while many ethical situations require a "particularized, situational response—one that considers context and history…" (Donovan and Adams 2007, p. 6).

While some have criticized the ethics of care approach as being relativistic and unable to provide clear guidance, Donovan and Adams note that certain "core principles" support and characterize the approach, principles such as:

> It is wrong to harm sentient creatures unless overriding good will result *for them*. It is wrong to kill such animals unless in immediate self-defense or in defense of those for whom one is personally responsible. Moreover, humans have a moral obligation to care for those animals who…are unable to adequately care for themselves…. Finally, people have a moral duty to oppose and expose those who are contributing to animal abuse. (Donovan and Adams 2007, p. 4)

COURSE DEVELOPMENT

We recognize that there are many ways of teaching animal ethics effectively, given the imagination, ingenuity, and talents of individual instructors; but for those teaching the subject for the first time, the experiences and advice of veterans may provide a useful springboard for course design and classroom planning. In that spirit, we offer here suggestions based on experience about (a) framing animal ethics issues in contemporary moral issues courses, (b) designing semester-long and graduate courses in animal ethics, (c) incorporating community service–learning into animal ethics courses, and (d) teaching animal-related subjects in other areas of philosophy. In Section 4, we turn to special challenges facing teachers of animal ethics.

Introducing and Framing Animal Ethics

We advise locating a course unit in animal ethics in the second half of the term, when an instructor has established a measure of trust and rapport with students and has provided them philosophical training in unearthing fundamental assumptions, identifying arguments, and assessing arguments in terms of validity and the plausibility of premises. This positioning is especially important in introductory-level courses where students are likely to lack these skills, but seems advisable in all cases where it is compatible with a coherent ordering of topics, because the issues

in animal ethics are personally challenging and likely to elicit defensiveness when they intersect students' own practices and beliefs. With a solid grounding in the philosophical values of fair-mindedness and systematic evaluation of competing arguments, defensiveness can be avoided or at least minimized.

As we noted earlier, the central theoretical questions in animal ethics concern the nature and extent of moral considerability in general and the moral status of animals in particular:

Q1: Which entities deserve moral consideration, and how much consideration are these entities owed?
Q2. Do animals deserve moral consideration, have moral rights, or in some other sense possess moral standing?

Answering these questions adequately requires addressing a number of other theoretical questions that lie at the heart of moral philosophy: What is the basis of moral standing? How are we required to treat those beings that possess moral standing? Does moral standing come in degrees such that some entities have greater moral standing than others?

These questions are admittedly abstract. One way to pique student interest in them is to frame the debate around a particular moral issue that the students are likely to care about. Two such issues are regularly addressed in anthologies on contemporary moral issues: (1) Is eating meat morally permissible or is vegetarianism morally required? (2) Is it morally permissible to experiment on animals? Since most of the students are likely to be meat eaters, and many if not most of them routinely use products tested on animals, instructors must be careful when broaching these subjects not to alienate the students. It is important to reassure them that our role as instructors isn't to accuse anyone of being immoral, but rather to provide them with accurate, factual information relevant to the issues at hand and to present and evaluate the arguments from all sides of the debate so as to enable the students to reach their own well-informed, carefully reasoned decisions about the moral status of animals and our duties toward them.

We have found that students respond particularly well when confronted with an intellectual puzzle, rather than having their beliefs and practices challenged directly. Instructors can set up one such problematic in two steps:

Step 1: Provide a brief description of some of the ways in which we routinely treat animals such as the following: We breed them by artificial insemination, house them in overcrowded confinement facilities, mutilate them (brand, castrate, debeak, dehorn, and tail-dock them) without anaesthesia, and slaughter them, because we like the way they taste. We use them in painful psychological and medical experiments. We test cosmetics, personal care

products, and household cleaning products on them by force-feeding them these substances or placing the substances in their eyes, anuses, and vaginas until fifty percent of the animals die in a test called the "Lethal Dose 50% Test." We catch them in painful leg-hold traps and body-crushing conibear traps, and then kill them for their fur. We also raise them in confinement and anally electrocute them for their fur (anal electrocution prevents the pelt from being damaged). We remove them from their natural habitats and families and place them in circuses and zoos for our amusement, and we track them down and shoot them for entertainment in sport hunting.

Step 2: Observe that treating human beings in any of these ways would be profoundly immoral.

The problem that emerges is this: If it is profoundly immoral to treat humans in these ways, but perfectly permissible to treat animals in these ways, then there must be some morally relevant difference between humans and animals that accounts for this striking difference in permissible treatment. Why is it permissible to do to animals what it is so obviously impermissible to do to humans? If we cannot answer this question, i.e., if we cannot find a morally relevant difference that justifies treating animals so much worse than humans, then we will be forced to admit that much of our current treatment of animals is morally unjustifiable and ought to be abolished.

With this problem in place, questions Q1 and Q2 take on a new significance for students. One answer to these questions that numerous philosophers have endorsed is *ethical humanism*: the view that (i) all and only human beings deserve moral consideration and (ii) all human beings deserve equal moral consideration. A direct consequence of (i) is that all nonhuman animals lack moral standing, and hence there is nothing that we could do to animals that would wrong them. How might one defend such a view?

Upon motivating the issue in this way, one can naturally proceed to teach the central positions laid out in section 2.

Semester-Long and Graduate Courses in Animal Ethics

A philosophy course entirely devoted to animal ethics might take a variety of forms. One form that seems natural is a course that begins with a two-to-three-week introduction to ethical theory, followed by a brief overview of the historical attitudes toward animals that have helped shape the speciesist attitudes commonly held today. Students can be expected to assess whether such attitudes are justified, first by examining various views of animals' mental capacities and then by examining the central theories and debates laid out in section 2 above. One can then turn to alternative approaches like that of Mary Midgley, the ethics of care, and

consistency arguments. Since questions about the use of animals as food and scientific tools run through many theoretical readings, one might end the course with detailed examinations of one or two less widely discussed practical issues such as the use of animals in zoos and entertainment or the ethics of domesticating animals. One could adapt such a course for graduate students with more in-depth inquiries at each stage. In addition, at the graduate level one might spend time on metaethics and consideration of how best to justify moral attitudes.

Community Service–Learning and Animal Ethics

We would encourage instructors to consider incorporating community service–learning into appropriate courses or units, for animal ethics is one area in philosophy in which service learning not only can blend naturally with academic study, but can seriously enhance it. Hands-on interaction with animals at local animal shelters or sanctuaries serves many of the purposes that visual presentations do, bringing ethical issues to life for students and making their seriousness particularly vivid. It also brings discussion of animals' mental lives down to earth as students consider evidence for pleasure and pain, intelligence, self-awareness, and other capacities in the animals with which they work. (Kathie Jenni's syllabus for a course combining an introduction to animal ethics with a one-month internship in animal care at Best Friends Animal Sanctuary is available at: <www.compact.org/syllabi/ethics/taking-animals-seriously/4117/>, accessed June 3, 2009.)

HAS in Other Areas of Philosophy

While animal ethics has been the primary locus of HAS in philosophy, other areas in the field also lend themselves nicely to incorporating animal-related subjects. As illustrated above, the examination of animals' moral status has historically been intertwined with questions about the mental lives of animals. Courses in philosophy of mind and epistemology can profitably bring questions about animals into consideration of the *problem of other minds*, focusing on recent work on animal consciousness, intelligence, and linguistic ability. Do we have evidence for our everyday confidence in the existence of other minds—other centers of consciousness in human or nonhuman bodies? If so, what justifies that confidence? Are there any differences in the evidence we use to ground our belief in other human minds and their subjective states, and that provided in the case of nonhuman animals? What are the cognitive and emotive capacities of other animals, and what can count as evidence for them?[13]

Questions about the nature and capacities of human and nonhuman beings can be addressed in metaphysics or philosophical anthropology courses. Is there such a thing as a distinctively human nature? If so, what is it—and what is our evidence

for thinking so? What are we to make of our peculiar type of being: clearly animal, yet with highly developed cognitive capacities not obviously evident in other animals? Do we have free will, or is free agency an illusion? Do (some) other animals have moral agency? [14]

Moral psychology can be a particularly fertile area for incorporating animal issues into philosophy. Studies of the nature and scope of empathy provide natural avenues for addressing humans' moral responses to nonhuman animals. How is it that people who respond fully to other humans of their own "kind" (race, sex, nationality) can nevertheless be blind or indifferent to *other* others, human or nonhuman? Are there natural limits to empathy, or is it (at least when confined to sentient beings) potentially universal in scope? What are the barriers to empathy, and can they be overcome? An examination of the nature of emotions brings to light questions about humans' animal natures and the complex connections between emotion and cognition in human and nonhuman animals. On another front, self-deception, one of the richest and most practically significant subjects in moral philosophy, has obvious significance and application to the ways in which many ordinary agents go about their lives: Most of us know that animals suffer and are killed for frivolous human interests, yet we do a superb job of keeping that knowledge vague and suppressed through selective attention and memory. A final area lending itself to animal applications is the broader topic of moral perception: What is involved in virtuous attention to other subjects and our moral surroundings? [15]

Philosophy of law courses can incorporate the exceptionally fast-growing area of animal law. Natural topics to explore include the traditional legal status of animals as property, which some (Francione 1995 and Wise 2000) have argued is the key to animal exploitation and the key that must be turned if we are substantially to improve animals' plight. In this connection one might examine past changes in the scope of legal personhood and what they might suggest about the prospects for awarding legal personhood to nonhuman animals and for The Great Ape Project, which seeks legal personhood for nonhuman primates. Another worthy inquiry would examine analogies between the American slave-era or anti-Semitic Nazi laws and contemporary legal treatment of animals. [16]

Courses focusing on feminist philosophy (or oppression in general) can examine commonalities and differences between sexism, racism, and other forms of prejudice and discrimination against human groups, on the one hand, and biased attitudes and practices against nonhuman animals, on the other. Such a study leads naturally to a consideration of ecofeminism, a cluster of positions holding that all forms of oppression are linked in conceptual, symbolic, historical, and empirical ways. [17]

Environmental philosophy courses often include an exploration of the value (intrinsic vs. instrumental) of nature. These courses may also consider traditional distinctions between "nature" and "culture" and related dualisms assumed to exist between humans and other animals. Environmental ethics courses standardly include consideration of animals' moral status, usually as part of a broader investigation into what natural objects might have intrinsic value or moral standing. They can also profitably distinguish the individualistic outlook of animal liberation philosophies (with their concern for the welfare of individual animals) from the holistic outlook of ecocentric positions (which value species and ecological wholes more than individual beings).

Interesting points of contrast between these two perspectives include the superior value placed by the ecocentrist perspective on wild over domestic animals, and particularly on individuals belonging to endangered animal species, as contrasted with animal liberation's concern for individual animals regardless of whether their species is wild or domesticated, plentiful or rare. These differences are reflected in starkly contrasting moral attitudes toward such practices as sport hunting and the culling of overpopulated species. While individualistic animal liberationist views and holistic ecocentric views are routinely portrayed as incompatible rivals, a rich body of literature identifies points of convergence and agreement between the two perspectives. Whether a philosophical rapprochement will prove workable remains to be seen, but it is fair to say that a growing number of philosophers share some of the values of each perspective. [18]

Philosophy of religion courses can incorporate animal-related subjects in a variety of ways. For example, comparative or world religion courses might examine the contrasting metaphysical and moral foundational views of different religious traditions as they concern human and nonhuman animals' status and roles in the universe. Are human beings God's special creation, privileged above all others in a proper moral understanding? Are human souls reincarnated in animal bodies? Are all forms of consciousness (or, more broadly, life) worthy of reverence and respect? Do the individual human and nonhuman animals with which we are familiar participate in a greater unified consciousness? What are the ethical ramifications of each of these views? It is worth noting that all the world's major religions teach compassion for all living creatures. [19]

Recognition of this common teaching might be used as a springboard for exploring the relationship between religious belief and doctrine, on the one hand, and religious authenticity and practice, on the other. In other philosophy of religion courses, one can enhance discussions of the problem of evil as manifested through the suffering of innocents by focusing on the variety, duration, and extent of animal suffering. Animal suffering seems to generate special problems for theism,

since in Western traditional views animals possess neither souls nor free will, and thus lack the capacity for character development that "soul-making" theodicies appeal to in an effort to justify otherwise pointless suffering.

Finally, while the Anglo-American tradition has led the way in making HAS a vital and respected area in philosophy, some work in continental philosophy carries the potential for illuminating our moral relationship with animals. Continental thinkers such as Nietzsche, Jacques Derrida, and Martin Heidegger have directly addressed questions about human–animal relations; and the work of other continental thinkers, such as that of Emmanuel Levinas, carries implications concerning which beings we must regard as moral "others." Michel Foucault, Levinas, Gilles Deleuze, Hélène Cixous, Luce Irigaray, and others suggest provocative ways of thinking about animals and humans that complement the very different approaches taken by the Anglo-American authors we discuss above.[20]

Challenges

While some of the challenges of teaching animal ethics are common to the examination of any contested moral issue, others are unique to the topic. Here we discuss some of the challenges that we have encountered and suggest strategies for addressing them.

Defensiveness, Unexamined Assumptions, Stereotypes, and Bias

Animal ethics can elicit more defensiveness and attempts at evasion by students than most contemporary moral issues, because it poses a direct moral challenge to everyday conduct they have long taken for granted and to practices accepted as normal by their families, friends, authorities, and society at large. As we noted earlier, assumptions about animals' moral status relative to humans are as deeply entrenched as any in our culture—so much so, that challenges to those assumptions call for a change in perspective tantamount to a paradigm shift. After all, the current lifestyles of most students—including their diet, clothing, and personal care products—involve the use of animals. In addition, students' parents or guardians may themselves be medical researchers, ranchers, or doctors committed to animal use and thus may be directly vested in the continuation of standard practices. As a result, the potential for self-interested bias and defensiveness are greater here than in perhaps any other area of practical ethics.

Moreover, some students perceive authors or activists as unavoidably biased simply in virtue of their rejecting conventional views; others see organizations or authors that promote minority positions as aiming at indoctrination. There is rich irony in these reactions, since often in social justice issues, bias in the sense of self-interested closed-mindedness and indoctrination in the sense of repetitious inculcation of unexamined views lie squarely on the side of tradition. (We do not mean

to suggest that unorthodox views are always correct or traditional views inevitably wrong; we simply note a bias against unorthodoxy that must be addressed in order to give minority views a fair hearing.)

Finally, students are often unduly influenced by media-generated images of the few (and in fact extremely rare) incidents of violence perpetrated by some animal liberationists and as a result carry unwarranted images of animal activists as hot-headed, irresponsible fanatics. The atypical acts of violence, of course, have absolutely no bearing on the validity of theoretical arguments for animals' moral standing; yet this cultural backdrop, like the personal stake students have in the outcome of these arguments, can make it a challenge to guide a reasoned and dispassionate examination of the issues.

Occasionally, a contrary version of an unreflective stance emerges. We sometimes encounter students who greet the introduction of animal ethics with the stance that *of course* animals have rights equal to those of humans. What many members of this minority share with more traditional students, and our primary concern here, is that all of them hold entrenched positions unreflectively, without reasoned argument or careful examination of their assumptions. It is this lack of reflection, of course, and not any particular viewpoint, that a responsible philosophy instructor must be concerned to counter.

For these reasons, we repeat our recommendation that animal ethics be introduced only after methods of rational inquiry have been discussed, modeled, and practiced with a class, both orally and in writing. In order for students to approach animal ethics in the spirit of a reasoned and communal exploration, rather than a pitting of polar positions against one another in the manner of mass media's prepackaged debates, they need to have a firm grasp of the nature of validity and soundness, and a basic understanding of the most common informal fallacies. It is also helpful to introduce and clarify the nature of bias and indoctrination, for often when one enters animal ethics territory (as with other controversial issues), there is considerable confusion as to who or what is biased. For both the student who grew up in a vegetarian household and the one whose mother works in an animal laboratory—both the student who thinks that "of course" animals have rights and the one who greets the idea with incredulity—the best response on the part of an instructor is a firm and compassionate reminder of the primary aim of philosophy: to seek the best-reasoned position, regardless of ramifications for personally cherished views or practices, so as to live an examined life.

In connection with that approach, it can relieve tension to remind students that to judge a practice unjustifiable is not to condemn the agents involved as evil, foolish, or bad. Presumably *all* of us even now are unwittingly making moral mistakes, engaging in activities that a later generation might condemn and contravening

our own values in ways we have not yet come to recognize. For those who wish to live with integrity, an examination that helps them to recognize such moral blind spots can be seen as a great benefit, for it creates the possibility of changing their practices to live according to their values. To be sure, this attitude toward challenging ethical inquiry describes an ideal stance not always achieved, but it is an ideal that many students recognize and respect.

Empirical Misinformation

In addition to defensiveness, we often encounter factual misinformation that can hinder consideration of the ethics of meat eating and animal experimentation. Many students still enter college with the strong conviction that humans must eat meat to survive or at least to remain healthy. We have had the uncanny experience of informing students of the overwhelming and, in fact, decisive evidence to the contrary, only to have them look back in total disbelief.

Here is one area where it is worth spending time in class reviewing the evidence (and encouraging students to do the same thing on their own), from gigantic longitudinal and cross-cultural studies of diet and health, to government dietary recommendations based on such studies, to the existence of entire cultures and millions-strong religious groups that are vegetarian, to the thousands of manifestly healthy lifelong (or decades-long) vegetarians and vegans in our own culture.[21]

Issues of indoctrination (Who is indoctrinating whom? Who has a vested interest in what we believe?) can be addressed here, as instructors might show how the meat and dairy industries have historically entered K–12 classrooms by supplying "educational" materials such as posters about the "basic food groups" that promulgate the false notion that meat and dairy products are essential to good health. Here, as in so many contexts, a matter-of-fact and steadfast insistence on examining the relevant evidence wherever it may lead (given pre-existing adherence to these values and good rapport with a class) is usually an effective way to counter misinformation. It helps, we find, to relate our own experiences with discovering how we had been misled in our own educations, to alleviate any suggestion that students are foolish or stupid for having been so thoroughly misinformed.

Another empirical issue worth focusing on concerns the nature and benefits of animal experimentation. Most students are only vaguely aware of medical experimentation such as the quest for cures for cancer or AIDS, and often carry an exaggerated sense of the role of vivisection in medical advances. It is helpful to introduce them to the vast arena of commercial animal experimentation, where no question of human or animal health is remotely involved, but rather the quest for new consumer products and, ultimately, profit. The area of psychological experimentation is worth a look as well, where, for instance, knowledge of learning or memory is at stake. Medical and public health advances achieved with and without

the use of animals should also be surveyed for a responsible empirical grounding for discussion of the ethical issues. Again, the aim is not to steer the discussion toward any particular position, but to lay the groundwork for a responsible and well-informed examination of the subject.

The Need for Visual Resources and the Distressing Nature of the Subject Matter

We would argue that an adequate consideration of animal ethics cannot be accomplished without the considered use of visual resources. Visual presentations of a subject often succeed (when prose has failed) to elicit belief that a problem exists, as well as seriousness about the ethical issues raised by current practices. Students who respond with only mild interest to written accounts of factory-farm conditions, for example, generally respond in dramatically different ways to films of the same conditions. Films and photographs help to remedy the misinformation, denial, self-deception, and lack of imagination that can undercut serious discussion of ethical issues concerning the suffering and death visited on animals for human ends.[22]

That said, one must choose visual resources thoughtfully, mindful of the particular student audience and likely responses to different presentations. One should consider the source of videos for less sophisticated audiences, for some students will (unfairly but emphatically) dismiss out of hand films from PETA (People for the Ethical Treatment of Animals) due to their negative perceptions of the organization. One should, of course, directly address such tendencies when they surface, noting the genetic fallacy involved; but in some cases it's simply better to avoid the diversion by selecting films less likely to elicit that evasive response. While many organizations have produced effective documentaries, we especially recommend the Tribe of Heart films *The Witness* and *Peaceable Kingdom*, which are particularly good at raising ethical issues about animal treatment in a non-confrontational and thoughtful manner, and without sparking defensiveness.[23]

One should be well-prepared to guide fruitful discussions of the issues raised by visual presentations, and this requires skill and sensitivity. Films about animal treatment at human hands are often deeply disturbing due to the suffering graphically depicted, and often elicit strong emotions. This is not a flaw in such films, in our opinion, since emotions are essentially connected both with holding moral values and with moral motivation; but the situation calls for deliberate care. One might, for example, allow the students time for a "free-write" in response to disturbing films, to give them time to regain their composure and think about what they have seen and felt. One can ask students to identify the moral arguments that are often only implicit in such films: the conclusions, and the factual and moral assumptions used to suggest those conclusions. Beginning a discussion with looser questions that are easy to address can break the ice and give students time

to compose and think about more difficult questions. Thus one might begin with something like: "What do you think of the central figure in the film; does he conform to your prior image of animal activists?" or "How much of this treatment of animals were you aware of before today?" or "Which practices shown here do you find most disturbing, and why?" Then one can gradually progress to straightforwardly philosophical questions about assumptions and moral arguments.

Emotion/Reason Dualism

Some students are simultaneously deeply moved emotionally and yet roused to suspicion by graphic presentations of animal suffering that arouse strong feelings. Thus in discussion it can be helpful to confront directly the discredited reason/emotion dualism of the philosophical tradition in which most students are steeped in our cultural context and that renders them suspicious of emotions aroused by visual presentations.[24] In fact, this dualism is another subject that might profitably be addressed in the introductory stages of a contemporary moral issues course, so that when disturbing films are shown, the instructor can remind students of those prior discussions rather than introducing the subject *ad hoc*. For sophisticated students, it seems worth noting that strong emotions do not arouse the same distrust of our reactions or their sources when human suffering is depicted; we take for granted that moral emotions such as empathy, sadness, and outrage are appropriate and virtuous when human problems are at stake, but become suspicious of our moral responses when animal suffering occasions them. It is worth examining whether these inconsistent responses are themselves a manifestation of speciesism.

Tempting Evasions

Students being introduced to animal ethics often lose sight of the relative importance or priority of issues, lack a sense of which are primary questions and which are secondary diversions, and often simply change the subject without realizing it. Upon being introduced to Regan's theory of animal rights based on the inherent worth of beings that are "subjects of a life," even well-meaning students can derail the discussion with questions about mosquitoes and cockroaches. Upon examining Singer's condemnation of factory farming and consumer support of it, students routinely jump to questions about remote Alaskan tribesmen or subsistence hunters. After an introduction to Singer's view that moral standing is grounded in sentience, someone will often raise the imprecise question: "But where do you [or where does Singer] draw the line?"

This initial mingling of separate questions is eminently natural, as students confront for perhaps the first time the vast and complex set of issues that animal ethics poses. But while these are all legitimate and natural questions (or can be reformulated as such), it seems important to show that in some contexts they are simply

ways of changing the subject and avoiding hard questions about our own behavior. The cognitive and moral status of mosquitoes is entirely irrelevant to settling moral questions about the factory farming of cows, pigs, and chickens, all of which are manifestly conscious subjects of a life. The morality of subsistence hunting is a question completely separable from the problem of what contemporary urban, affluent Americans may morally consume. It's important to show students at these times that their questions, however well-intentioned (or not), have simply changed the subject from a challenging and personally important issue to a remote and (for them) merely theoretical one. Nevertheless, the questions are (at some point) legitimate and interesting, and to avoid the appearance and, more importantly, the reality of simply dismissing them, we would encourage instructors to set them aside and, when time permits, return to them for a separate and thoughtful discussion.

The "Where do you draw the line?" question provides a golden opportunity to show students what a principled view *is*. Singer, Regan, and many other theorists provide clear, well-reasoned, and principled answers to (well-formulated) questions of that form. When they can't, they admit it and acknowledge the hard cases and open questions for their views. For example, Singer bases moral standing on the capacity to feel pleasure and pain. Since there are real questions about which members of the animal kingdom are sentient, Singer openly acknowledges this but argues that, given past errors, the best moral course may be to give the being in question (a being about whose sentience we are unsure) the benefit of the doubt, proceeding as if it were sentient and avoiding actions that might cause it pain, insofar as we can. Walking students through a response to the line-drawing question, after first pushing them to clarify *which* line it is they are asking about, shows them what systematic philosophy is like and has the added benefit of revealing to them that the rhetorical move to "Where do you draw the line?" does not put an end to inquiry or defeat a view by itself, as popular discussions so often assume.

Benefits to Students

The most straightforward benefit to students of studying animal ethics is the self-examination it entails. Animal ethics leads students to consider their personal practices involving the use of animals—eating and wearing them, doing or benefiting from research with animals, and so on—and to question the moral permissibility of personal and social practices they have long taken for granted. In our experience, for a significant number of students, such examination leads to profound changes of mind, attitude, and practices regarding nonhuman animals. Those students who do not change their minds or (more often) who change their minds but not their practices have nevertheless been immersed in what it means to live an examined life—the central aim of philosophical study.

Beyond this educational and moral benefit, there are more worldly advantages to studying animal ethics. It will be particularly useful for students pursuing animal-related careers, including careers that involve the use of or scientific study of animals (in laboratories, zoos, wildlife management, marine biology, animal-assisted therapeutics), and careers involving the direct care of animals (at shelters, sanctuaries, refuges, wildlife rehabilitation centers, veterinary facilities). It will enhance preparation for law school, particularly for students who wish to specialize in animal law (the fastest growing area of legal studies); it is excellent background for those who wish to earn a certificate in humane education; and it positions students well to do graduate work in philosophy or other areas with an emphasis on animals. Thirty years ago a student wanting to do philosophical graduate work concerning animals might have been met with skepticism or flat refusal; today, animal ethics and animal cognition are burgeoning and respected areas for philosophical research.

In the end, the most salient benefit for philosophy students of studying animal ethics lies in the self-examination and social criticism it promotes, as well as the intrinsic pleasures of pursuing an exceptionally rich and vital area of study.

This essay was commissioned for this volume. Copyright © 2010 Mylan Engel Jr. and Kathie Jenni. *Correspondence about this chapter should go to Mylan Engel Jr. and Kathie Jenni, Mylan mylan-engel@niu.edu, kathie_jenni@redlands.edu.* *This essay is dedicated to the billions of animals slaughtered needlessly each year, who have no voice other than ours.*

COURSE SYLLABUS

HUMANS AND OTHER ANIMALS

Kathie Jenni

Description

Westerners have long been observed to hold schizophrenic and contradictory attitudes toward animals. We treat some animals as full-fledged members of our families, yet mercilessly slaughter others to satisfy frivolous desires. We mourn the loss of some species yet try to exterminate others. We're outraged by individual animal abuse but turn a blind eye to massive exploitation of animals. We're sentimental animal-lovers yet define animals as mere property in our legal system. We *are* animals, literally and by any biological measure; yet we go to great lengths in our language, customs, and philosophy to deny it. Many prefer to posit a great gulf between human beings on the one hand, and all other animal species in their amazing complexity and variety on the other.

What explains this confusing mess of attitudes? Are the lines we draw between humans and other animals, and between animals we care about and animals we don't, morally justified? Are they simply the result of historical accident, factual error, blind prejudice, confusion? Is discrimination on the basis of species morally equivalent to racism and sexism, or is it plain good sense? What can we learn about humans by studying other animals, and what can we learn about other animals by studying ourselves?

This seminar will examine these and related issues, focusing on both empirical questions about *why* things are the way they are, and ethical questions about how things *ought* to be. Philosophy aims to question basic assumptions and examine them critically. Thus we'll identify conventional ideas about animals and "dissect" them for factual and logical soundness. We'll practice critical thinking on a wide variety of opposing views; and we'll engage in reflective discussions of ideas presented by readings, films, and guest speakers with a variety of animal-related passions. Ultimately we will ask: In light of empirical facts about animals and their current treatment, can our practices of using animals be justified?

Objectives

1. To develop your abilities to do philosophy—that is, to ask fundamental questions, examine personal and cultural assumptions, identify and evaluate the

arguments of others, form well-reasoned arguments for positions of your own—and through these means to live examined lives.

2. To introduce you to human–animal ethics: issues, methods, and prominent positions in the field.
3. To deepen our understanding of nonhuman animals, human animals, and relationships between them.
4. To help you develop college reading, writing, research, and discussion skills.

Texts

- *The Animal Ethics Reader* edited by Susan J. Armstrong and Richard G. Botzler (New York: Routledge, 2003)
- *Doing Honest Work in College* by Charles Lipson (Chicago: University of Chicago Press, 2008)
- Other readings will be made available on Blackboard or through handouts distributed in class.

Requirements and Grading

1) *Day-to-day Participation: Informal Written Reflections/Journal and In-class Discussion (roughly twenty-five percent of course grade)*: You'll be asked to keep a journal of your reactions and thoughts about our subjects throughout the course. I'll expect you to write (roughly) an entry in preparation for each class session, recording your comments about what you find valuable, mistaken, puzzling, or simply thought-provoking about the readings and guest presentations. In addition, I'll ask you to bring the journal to class each day so that after films and selected activities, I can ask you to record your reactions and thoughts in the journal. (I will sometimes, but not always, furnish specific questions for you to write about.) You should write roughly two to three pages per week in your journals. I'll ask to see them two or three times during the semester so that I can see how you're engaging with our topics and what you've been thinking about.

   The "participation" dimension of your grade encompasses productive engagement in class discussions, thoughtfulness in informal written reflections, improvement over the course of the semester, and overall effort. Midway through the semester, I'll let you know of your mid-term "participation" grade and give you suggestions (if needed) for improving it.

2) *Two Take-Home Essay Exams (roughly fifty percent of course grade)*: These open-book exams will require you to explain particular issues and opposing viewpoints that we have studied, as well as to critique each of those viewpoints (i.e., to identify their strengths and weaknesses). Each exam will require your writing roughly six to eight pages. The first will fall due around Week Five and the second around Week Nine.

3) *Independent Research Project (roughly twenty-five percent of course grade)*: I'll ask you to select a topic of particular interest to you and do a special project on it. The project will involve researching the topic, finding pertinent literature through a library search, and completing a twelve- to fifteen-page paper on it. When the time comes, I'll provide more specific guidance, but the paper will require that you discuss an ethical issue involving human–animal relations, present at least two competing viewpoints about it, critique each of those positions, and defend your own perspective on the issue. Your topic may overlap one that we consider in class, or it may be something outside of class topics, so long as it engages human–animal relations.

   This project is a multi-stage one: you will be asked to select a topic by the end of Week Six, provide an annotated bibliography by the end of Week Eight, submit a rough draft of at least ten pages that includes documentation of your sources by the end of Week Eleven, and turn in the final draft *along with the rough draft containing my feedback* by Week Fourteen. There will be no in-class final for this class, but I ask that you reserve the scheduled final time-period so that we can use it for final discussions or presentations.

Topics and Readings

Unless otherwise stated, essays are found in Armstrong and Botzler or Singer and Regan.

Week	Topic
1	**Introduction** Film: *The Witness*
2–3	**Animal Minds** Film: *Why Dogs Smile and Chimps Cry* Readings from Aristotle, Descartes, Darwin, and Kant. Barbara Smuts: "Reflections." Bernard Rollin: "Animal Pain." Marian Stamp Dawkins: "Animal Minds and Animal Emotions." Jaak Panksepp: "The Rat Will Play." Donald R. Griffin: from *Animal Minds: Beyond Cognition to Consciousness* Guest Speaker: Professor Julie Shuler, Communicative Disorders/ Canine Support Teams.

4–5 **Theories of Animal Ethics**
Kant: "Duties in Regard to Animals"
Peter Singer: from *Practical Ethics*.
Tom Regan: *The Case for Animal Rights*.
Carl Cohen: "Reply to Tom Regan."
David DeGrazia: "Equal Consideration and Unequal Moral Status."

6–7 **Animals for Food**
Films: *45 Days: The Life and Death of a Broiler Chicken*; *Death on a Factory Farm*
David DeGrazia: "Meat-Eating."
Françoise Wemelsfelder: "Lives of Quiet Desperation."
Animal Agriculture Alliance: "Animal Agriculture: Myths and Facts."
Temple Grandin: "Thinking Like Animals."
Hettinger: "Bambi Lovers Versus Tree Huggers."
Jennifer Everett: "Vegetarianism, Predation, and Respect for Nature."

8–9 **Animal Experimentation**
Guest Speaker: Dr. Lisa Olson, Biology.
Regan: from *The Case for Animal Rights*.
David DeGrazia: "The Ethics of Animal Research: What are the Prospects for Agreement?"
Baruch A. Brody: "Defending Animal Research: An International Perspective."

10–12 **Wildlife, Hunting, Fishing, and Global Climate Change**
Guest Speaker: Dr. Mariana Altrichter, Environmental Studies
J. Baird Callicott: "The Philosophical Value of Wildlife."
Marti Kheel: "The Killing Game: An Ecofeminist Critique of Hunting."
Alastair S. Gunn: "Environmental Ethics and Trophy Hunting."
David Foster Wallace: "Consider the Lobster."
Guest Speaker: Kassie Siegel, J.D., Center for Biological Diversity

13 **Zoos and Aquariums**
Michael Hutchins, Betsy Dresser, and Chris Wemmer: "Ethical Considerations in Zoo and Aquarium Research"
Dale Jamieson: "Against Zoos."

14 **Concluding Reflections**

COURSE SYLLABUS

ENVIRONMENTAL ETHICS

Mylan Engel Jr.

Content

This course seeks to determine whether and to what extent we have duties and obligations toward animals and the environment. Some questions to be addressed include: What is the value of nature? Is nature intrinsically valuable or merely of instrumental value? Do we have a duty to preserve the environment for future generations? If so, does this imply that we can have duties toward nonexistent beings (since future generations don't exist yet)? What are the most effective steps we as individuals can take to help preserve the environment? Should governments be implementing policies that encourage the use of Low Input Sustainable Agriculture [LISA] techniques? Do Western environmental practices oppress humans in developing nations? Are patriarchal patterns of male dominance to blame for many of our current environmental problems? Do we have a duty to protect endangered plant and/or animal species? Is it worse to kill members of an endangered species than it is to kill members of abundant species, and if so, why? Are some ecosystems better and more worthy of preserving than others? What is the moral status of animals? Is it wrong to kill animals for fun? Is it worse to kill animals than it is to kill plants? Is it wrong to torture animals? Is it wrong to wear animals? Is vegetarianism morally obligatory for people living in modern societies? Is animal experimentation (ever?, always?) morally permissible? What is *speciesism* and is it morally wrong? What bearing, if any, does our current treatment of animals have on the environment? What duties, if any, do we as individuals have regarding the environment? Is there credible scientific evidence of anthropogenic global warming? Are we obligated to reduce our contribution to global warming? What can individuals do to reduce their impact on global warming?

To provide a framework that will allow us to address these questions systematically, we will begin by surveying some of the most prominent ethical theories including: ethical relativism, subjectivism, utilitarianism, Kantian ethics, rule utilitarianism, and contractarianism. Next, we will examine numerous historical writings which have helped shape our current attitudes toward animals and the environment. These include selections from: the Bible, Aristotle, Aquinas, Descartes, Voltaire, Kant, Bentham, Darwin, Schweitzer, Pinchot, Muir, and Leopold.

The remainder of the course focuses on contemporary articles from a variety of disciplines (including philosophy/ethics, psychology, nutrition science, biology, ecology, demographics, and animal science) all of which will help us arrive at well-informed, well-reasoned answers to the questions raised above.

Required Texts

- *Animal Liberation* by Peter Singer (second edition)
- *Animal Rights and Human Obligations* edited by Peter Singer and Tom Regan (second edition)
- *Environmental Ethics*: *An Introduction to Environmental Philosophy* by Joseph Des Jardins (fourth edition)
- *Environmental Ethics Today* by Peter Wenz
- Course packet of articles available in the library reserve room, on e-reserve, and/or on Blackboard.

Outline

I. Ethical Theory
   A. Ethics and Religion
   B. Relativism
   C. Consequentialism
      1. Hedonistic Utilitarianism
      2. Preference Utilitarianism
   D. Deontological Kantian Ethics
   E. Contractarianism
      1. Social Contract Theory
      2. Ideal Contract Theory
II. A Short History of Human Attitudes toward Animals and the Environment
III. Values in Nature
   A. Intrinsic vs. Instrumental Value
   B. Conservationism vs. Preservationism
   C. Competing Values: Development vs. Preservation
IV. Ethical Individualism vs. Ethical Holism
   A. Anthropocentric Individualistic Ethics
      1. Duties to future human generations?
   B. Non-Anthropocentric Individualistic Ethics
      2. Duties to nonhuman animals?
   C. Biocentric Ethics
      3. Duties to living organisms?
V. Ethics and Animals
   A. Do Animals Have Rights?

B. Ethical Vegetarianism vs. the Right to Eat Meat
   1. The Utilitarian Argument for Ethical Vegetarianism
   2. The Rights-Based Argument for Ethical Vegetarianism
   3. The Contractarian Argument against Ethical Vegetarianism
C. Animal Experimentation: What Price Beauty? What Price Knowledge? Do the Human Benefits Outweigh the Moral and Scientific Costs of Vivisection?
D. Sport and Trophy Hunting: Killing and the Value of Life

VI. Moral Considerability: Which Entities Deserve Direct Moral Consideration?
   A. Future Human Generations?
   B. Animals?
   C. Plants?
   D. Endangered Species?
   E. Ecosystems and Ecowholes?

VII. Ethical Holism
   A. The Land Ethic

VIII. Radical Environmentalism
   A. Deep Ecology
   B. Social Ecology

IX. Ecofeminism: Rethinking Our Relationship with Nature
   A. The Androcentric and Patriarchal Paradigm: Power and Dominance over Nature
   B. A Feminist Care Ethic: Stewardship and Harmonization with Nature

X. Population Pressures and Environmental Justice
   A. Feast or Famine: Do Affluent Nations Have Duties to Assist Underdeveloped Nations? Addressing the Problem of World Hunger
   B. Greenhouse Gases and Global Warming

Critical Review Essay

You are required to write a 2,500-word critical review essay of Peter Singer's *Animal Liberation*. Your critical review essay is due at the beginning of class and should: (1) identify the main thesis of each chapter of Singer's book, (2) reconstruct the main argument offered in support of each of these theses, and (3) critically evaluate these arguments.

Journals

In addition, you must turn in a total of two journal entries. Journal entry topics will be assigned in class. The purpose of the journal is to help you think more deeply about the issues raised in this class. To that end, journal entries are concise

argumentative essays in which you defend your own view on an assigned topic. In the course of writing your journal entry, you may: (1) raise objections to things said in class by the professor or fellow students, (2) raise objections to things discussed in the readings, (3) point out areas of agreement and present your reasons for agreeing, and (4) mention information from outside this class (e.g. from newspapers, magazines, television, other classes, etc.) that you find relevant to the issues being discussed in this course. This is an opportunity for you to figure out and express *your own views* on these topics. Take full advantage of it. The best entries will be those that (1) clearly state a view on the topic in question, (2) *defend* one's stated view, (3) anticipate and respond to potential objections to one's stated view, and (4) demonstrate an understanding of competing positions to one's view.

Readings will be announced in class and posted on Blackboard, as will assignments and exam dates.

Classroom Decorum

My aim is to create a positive, enjoyable learning environment for all students in the class. Toward that end, it is important that you attend class prepared to discuss the assigned readings. The subject matter is, by its nature, controversial. It is, therefore, imperative that you respect your fellow classmates (1) by allowing all classmates the right to voice their opinions without fear of ridicule, and (2) by not making objectionable (gendered, racial, or ethnic) comments, especially comments directed at a classmate. *No disruptive behavior will be tolerated.*

Objectives

The primary objectives of this course are (1) to help you learn how to think about moral issues more carefully and critically, (2) to help you gain a deeper understanding (a) of numerous controversial moral issues generated by our interaction with the natural environment and (b) of moral reasoning generally, (3) to help you critically evaluate your current moral views, and most importantly, (4) to challenge you to think for yourselves in moral matters rather than dogmatically embrace what you have been taught.

Primary Aims

As such, *the course aims to help you develop numerous abilities*, including:

1. The ability to articulate and defend your moral views in writing.
2. The ability to engage in *rational* discussion of moral views.
3. The ability to read and think critically.
4. The ability to see the connections between moral theory and practice.
5. The ability to read and understand complex arguments and essays.

6. The ability to identify the premises and conclusions of these arguments.
7. The ability to evaluate the plausibility of premises, considering reasons for and against accepting them.
8. The ability to distinguish between moral disputes that are rooted in factual disagreements and those that are based purely on differences in moral theory or intuition.
9. The ability to evaluate the extent to which the premises support the conclusions.

Special emphasis will be placed on aims 1, 2, 4, 7, and 8 above.

Additional Goals

The course also seeks to help you develop:

1. An understanding of and an appreciation for moral views other than your own.
2. A grasp of various concepts involved in morality and moral reasoning.
3. A reflective attitude toward your own decisions and actions.

Environmental Ethics Reading Schedule

The readings listed under a specific week are due for that week's class!

Week 1: First Seminar Meeting

- No readings assigned for first class meeting. But start reading *Animal Liberation* right away. Critical book review essay on *Animal Liberation* is due Week 5.

Week 2: Normative Ethics: Religion, and Morality

- "Reading and Writing Philosophy" by John Arthur.
- Ch. 1. Des Jardins (pp. 3–15).
- Ch. 2. Des Jardins (pp. 17–41).
- "Religion, Morality, and Conscience" by John Arthur.

Week 3: Normative Ethics: Relativism, Utilitarianism, and Kantian Ethics

- "Relativism in Ethics" by William H. Shaw in Arthur.
- "About Ethics" from Singer (2000).
- "The Debate over Utilitarianism" by James Rachels (Rachels 2008).

Week 4: History of Human Attitudes towards Animals

- Selections from The Bible, Aristotle, Aquinas, Descartes, Voltaire, Kant, Bentham, and Darwin all found in *Animal Rights and Human Obligations* edited by Peter Singer and Tom Regan (pp. 1–31).

Week 5: History of Human Attitudes towards Nature

- "Introduction" to Wenz (pp. 1–16).
- Ch. 3. Des Jardins (pp. 45–69).
- **Critical Book Review Essay on *Animal Liberation* Due!**

Week 6: Duties to Future Generations

- Ch. 4. Des Jardins (pp. 70–90).
- Ch. 2. Wenz (pp. 39–58).

Week 7: Responsibilities to the Natural World

- "CO_2 Output Must Cease Altogether, Studies Warn," by Juliet Eilperin, *Washington Post* March 9, 2008. This column clearly illustrates how what we do will affect the lives of future generations.
- First half of Ch. 5. Des Jardins (pp. 94–109).
- Ch. 3. Wenz (pp. 59–78).
- "Why Animals Lack Beliefs," by R. G. Frey, in Singer and Regan (pp. 39–42).
- "Thought without Language," by Bernard Rollin, in Singer and Regan (pp. 43–50).
- "Ethology and Animal Minds," by Donald R. Griffin, in Singer and Regan (pp. 51–59).

Week 8: Equality for Animals?

All readings found in *Animal Rights and Human Obligations* edited by Peter Singer and Tom Regan (pp. 60–103).

- "Animal Pain," by Bernard Rollin.
- "Language Acquisition in Nonhuman Primates," by Erik Eckholm.
- "All Animals Are Equal," by Peter Singer.
- "The Priority of Human Interests," by Lawrence Becker.
- "Darwin, Species, and Morality," by James Rachels.

Week 9: Do Animals Have Rights?

All readings found in *Animal Rights and Human Obligations* edited by Peter Singer and Tom Regan (pp. 105–138).

- "The Case for Animal Rights," by Tom Regan.
- "The Case against Animal Rights," by R. G. Frey.
- "Why Animals Cannot Have Rights," by Alan White.
- "Why Animals Have a Right to Liberty," by James Rachels.
- "Animals Have No Rights," from *A Catholic Dictionary.*
- "The Theos-Rights of Animals," by Andrew Linzey.
- Second half of Ch. 5 of Des Jardins (pp. 109–118).
- **Journal #1 Due!**

Week 10: Ethical Vegetarianism

- "ADA Position Paper in Vegetarian Diets," *Journal of the American Dietetics Association*. In "Down on the Factory Farm," by Peter Singer, in Singer and Regan (pp. 159–168).
- "The Case for Intensive Farming of Food Animals," by Stanley Curtis, in Singer and Regan (pp. 169–175).
- "The Case against Raising and Killing Animals for Food," by Bart Gruzalski, in Singer and Regan (pp. 176–191).

- "Puppies, Pigs, and People," by Alastair Norcross.
- "The Power of the Visual," by Kathie Jenni.

Week 11: Biocentric Ethics

- Ch. 6: "Biocentric Ethics and the Inherent Value of Life," *Environmental Ethics*, Des Jardins (pp. 125–145).
- "The Ethic of Reverence for Life," by Albert Schweitzer, in Singer and Regan (pp. 32–37).
- "Paul Warren Taylor," by Mylan Engel Jr., in *Encyclopedia of Environmental Ethics and Philosophy.*
- **Take-Home Exam Due!**

Week 12: Ecocentric Ethics: Introduction

- Ch. 7. Des Jardins (pp.148–172).
- Ch. 6. Wenz (pp. 125–145).
- "Ethical Extensionism" by Mylan Engel Jr. in *Encyclopedia of Environmental Ethics and Philosophy.*

Week 13: Ethical Holism: The Land Ethic

- "The Land Ethic," by J. Baird Callicott.
- Ch. 8. Des Jardins (pp. 176–199).
- Ch. 7. Wenz (pp. 146–164).
- **Journal #2 Due!**

Week 14: Deep Ecology and Environmental Justice

- Ch. 9: "Deep Ecology," *Environmental Ethics*, Des Jardins (pp. 202–223).
- Ch. 10: "Environmental Justice and Social Ecology," *Environmental Ethics*, Des Jardins (pp. 224–242).

Week 15: Ecofeminism

- Ch. 11, Des Jardins (pp. 243–257).
- Ch. 9. Wenz (pp. 188–209).

Week 16: Final Reflections: Making a Difference

- Ch. 12. Des Jardins (pp. 258–271).
- Ch. 11. Wenz (pp. 237–256).
- Ch. 13. Wenz (pp. 280–290).
- **Optional Take-Home Exam Due!**

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The Witness, Dir. Jenny Stein. Tribe of Heart (2000)

45 Days: The Life and Death of a Broiler Chicken, Compassion Over Killing (2007)

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RELIGION AND OTHER ANIMALS

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Teaching the subject "Religion and Other Animals" offers fundamental challenges. At the same time, however, teaching this topic—or, better, this *intersection of several distinct topics*—creates important opportunities in both education generally and, more specifically, in Human–Animal Studies. If met well, the challenges and opportunities described in this chapter reveal much about the human spirit's engagement with the lives in, near, and far away from our communities.

This chapter surveys six important subtopics that one finds along the path to any well-taught course engaging "religion and animals." These include: (1) teaching about animals; (2) teaching about religion; (3) educating today's students regarding cultural differences; (4) helping students see their own learning; (5) making plain the importance of unlearning; and (6) underscoring the importance of critical thinking within any human endeavor, but in particular within those that are interdisciplinary and those that rely upon either science or ethics.

Challenge and Opportunity—Teaching about Animals

The larger book of which this is but one chapter can be taken, on the whole, to describe some of the formidable challenges and related opportunities that arise when teaching about animals. Teaching opportunities in modern education systems take place in an environment that remains extremely human-centered. It is, therefore, inevitable that some, if not most, of the animal issues will be framed from our altogether human and often *very* limited perspective. This can be an advantage if creatively anticipated, but a political liability if ignored. One valuable strategy to use when teaching about nonhuman animals is to include course elements of human–animal interactions, which make the course pertinent to *all* animals, human and otherwise. This is feasible because humans and nonhumans are constantly interacting.

The rich and complex story of how religions impact their believers' views about the world about us and in particular the residents of the "more-than-human world" (a term that comes from David Abram's book *The Spell of the Sensuous*), is only now being explored. Religion has been touched by, and at the same time has shaped, the inevitable intersection of believers' lives with those of nonhumans. Religion,

always shot through with ethical dimensions, has been, as virtually everyone knows, a powerful force in the formative centuries of every major culture. But, as is also equally well known, the influence of religion on cultures has been changing. One prominent view is that religion's influence has declined:

> The central fact of modern history in the West—by which we mean the long period from the Middle Ages to the present—is unquestionably the decline of religion.... The decline of religion in modern times means simply that religion is no longer the uncontested center and ruler of man's life, and that the Church is no longer the final and unquestioned home and asylum of his being. (Barrett 1958, p. 24)

Although this view was once taken for granted as cultures engaged the so-called scientific revolution, the view now needs careful consideration, because religion continues to be a major force in many societies today. By some estimates, as much as eighty-six percent of the world's population claims religious affiliation. World events and many countries' politics often are integrally tied to religion. Thus, while it may be literally true that religion is no longer "the *uncontested* center and ruler of man's life," it is still a decisive factor in the lives of the vast majority of humans. Because of this, the views of animals born within religions have, by virtue of many religions' inherently conservative nature, a continuing life.

Beyond the important influence of religion on the majority of humans' understanding of the nonhuman world, views of animals within religions have also had tremendous impact on those of *secular* society. For example, the assumption that this world was created for humans (in many ways, the classic version of anthropocentrism) is fundamental to Christian, Jewish, and Muslim beliefs, and it still prevails in many avowedly secular nation states. In practice, prevailing forms of human-centeredness, whether religious or secular, are constantly reinforced by religious claims that, of Earth's living beings, it is humans for whom the planet was created.

Interestingly, though, religion has, despite its tolerance of human-centeredness, regularly challenged human arrogance. It thus has sometimes incubated the belief that other-than-human parts of our shared Earth can be important in and of themselves. Consider how one theologian describes the central role that understanding other beings has in *our own identity*:

> Indeed we cannot be truly ourselves in any adequate manner without all our companion beings throughout the earth. The larger community constitutes our greater self. (Berry 2006)

This comment has more than *ethical* implications, though those are obviously a major thrust of this observation. The comment also has an undeniably

ecological thrust, grounding us in a shared community or communion. Beyond the opportunities for understanding the origin and nature of our inherited views about animals and our possible connections to *them*, studying religions and their impacts on our views of the living beings around us will make for a better understanding not only of animals but also of *religions*, religious claims, and religious experiences.

Teaching about animals in conjunction with religion, thus, is not just beneficial for our understanding of animals, but also for comprehension of religion itself. In a later section, I will consider another opportunity afforded by teaching about religion and animals, namely, the need for unlearning some of the inaccurate views of animals passed on by religious traditions.

Challenge and Opportunity—Informed Teaching about Religion

"Religion" is best conceived as an umbrella under which we find hundreds of contrasting worldviews, traditions, practices, doctrines, dogmas, ethics, and social and personal approaches to the world and the living beings around us. Three different features of the general phenomenon called "religion" must be included in the teaching of religion today, each of which will help the student recognize the extraordinary diversity of views he or she will encounter in this kind of course. These are discussed below, and they, along with various other features of contemporary religions, are pertinent to how the responsible educator might teach about animals and our species' history, present interactions, and future possibilities with, to use science-based terminology, our "evolutionary cousins" or "fellow animals."

The first surprises many who are familiar only with American religion: some religious traditions feature no belief in a single, eternal deity. That the popular imagination equates religion with belief in God is telling, suggesting that a broad study of religious phenomena will dispel not only the inaccurate equation of religion with belief in God, but many other misconceptions as well. This lesson alone is one of the most valuable aspects of teaching carefully about religion and animals.

Second, religious attitudes in the Western cultural traditions are characteristically identified with *beliefs* or claims about the world around us. Philosophers refer to such beliefs and claims as *propositional*, that is, as expressing propositions about the world. Many religious beliefs are quite specific in their claims about the realities we live amidst. The most important of these propositions in the Western religious traditions are that there is one deity and that this deity, almost always thought of as a male, is the creator of the universe and has chosen humans as his special species. Although many believers in the familiar religious traditions of

Europe and North America are comfortable with such claims, in many other cultural traditions, religious attitudes are anchored not by proposition-like beliefs, but rather by traditional practices such as rituals and narratives that have been handed down from time immemorial. It is thus a caricature of religion to assume that any religious believer can be evaluated most accurately in terms of his or her claims or beliefs. There is, it turns out, much more that one must know about a religious adherent if one is to assess honestly that person's religion.

Third, religious traditions have long been evolving. Traditions that have existed over millennia—as well as some of only centuries or even decades of existence—are invariably extremely diverse and fractured, featuring an astonishing variety of forms. What it means for an individual, then, to be "Jewish," or "Christian," or "Muslim," for example, will depend upon, respectively, which Jewish sub-tradition, which Christian community, or which branch of Islam provides the basics of the adherent's worldview. These sub-traditions, communities, and branches of religion are themselves quite diverse.

Because of this multiplicity within single religions as well as across groups of religions, scholars of religion widely prefer to talk of a "religious tradition," since this term suggests both historical accumulation and the possibility of more change over time, whereas the noun "religion" is misleading because it is often used to suggest that Islam, or Judaism, or Hinduism is a single phenomenon with a clearly specifiable essence. Thus, just as "religion" is an umbrella term, covering diverse kinds of religious traditions, so too is the term "religious tradition" an umbrella for each tradition, since there are, in fact, many Christianities, multiple Judaisms, several Islams, countless Hinduisms, a variety of Buddhisms, and so on.

This last point about the diversity within any religious tradition is of utmost importance in studying attitudes toward other animals, for these too have changed dramatically over time. For instance, at times there have been Christian individuals and communities who were surpassingly concerned for other animals, while at other times, as is better known, there were individuals and communities that absolutely dismissed other animals as beings a morally inclined believer might notice, let alone take seriously. Pope Pius IX, for example, who led the Catholic tradition from 1846 to 1878 is reported to have said to the anti-vivisectionist Anna Kingsford, "Madame, humankind has no duties to the animals." Proving that he was no man of mere words, he then opposed the establishment of a society for the protection of animals in Rome (Gaffney 1986).

The Christian tradition can be illustrative in another way as well. Even when the leaders of Christianity were insensitive to the importance of nonhuman animals, there nonetheless were *at all times* ordinary Christians who worked to care for and otherwise protect nonhuman lives in and near their own homes and

communities. It is problematic to take the official pronouncements of a tradition's leaders as reflective of all that the tradition has been, does, and can do. So, if students are to be given the chance to think clearly at all about "religion and animals," teaching the religion side of this complex intersection needs to be historically accurate, flexible, and diverse.

Of course, teaching in this accurate and responsible manner is not always done in religious schools, which often pass along the school administrators' own version of the religion as the "true" and thus only valid version. Secular institutions also often teach narrow versions of religion favored by the instructor or others responsible for the curriculum. The views of religion offered by atheists like Richard Dawkins often share features with the versions of religion offered in religious schools—both are one-dimensional, ideologically driven caricatures of their opposition.

In a sense, both adamant atheists and militant religious fundamentalists act as Albert Camus once suggested: "To justify himself, each relies on the other's crime." While atheists and ardent theists may have important points to make about each other's attempt to tell everyone else how to think, characteristically each insensitively caricatures opponents' main points, which often carry insights that educate everyone.

In reality, on-the-ground versions of religious traditions are multi-faceted, sometimes even internally contradictory phenomena. This impacts greatly how one can approach responsibly the complex, rich, and important issues raised when teaching about religious attitudes toward the living beings outside the human species. One cannot understand a religious tradition by caricaturing its views, and this is particularly important when trying to discern the manner in which a religious tradition has engaged nonhuman animals.

Religion and Animals as a Vehicle for Teaching —The Issue of Cultural Differences

As educators often know, the questions proposed within any discipline have power far beyond their answers. Each of the next four sections of this chapter (dealing with, respectively, cultural differences, archeology regarding one's own learning, the importance of unlearning, and the central place of critical thinking skills) in one way or another underscores this fundamental insight.

Cultural differences abound in the modern world, although some of the megacultures, such as the Euro-American cultural complex, have dominated so thoroughly that cultural diversity is regularly described as "at risk." The subject of religion, for obvious reasons, can only be taught with a heightened awareness of cultural differences: Islam, for instance, comes out of a culture quite different from

those cultures that gave birth to most of today's major industrialized nations. East Asian and Indian religious traditions are integral parts of very distinctive cultural traditions that have had an important impact on daily life and business practices in the industrializing powerhouses of Japan, China, and India. These differences must be seen if students are to understand attitudes toward broad issues, such as the role of religion and the place of animals.

In particular, the study of our reactions to and interest in nonhuman animals, including any consideration of our potential relationships with other animals and their lives in our shared ecological community, needs to reflect diversity of opinions on these subjects. Studying such diversity within and across religious traditions enhances students' appreciation of how diversely humans have thought of the human/nonhuman intersection. Engaging this kind of variety is particularly valuable for students who grew up in Western culture or modern industrialized societies, both of which promote a very narrow-minded series of anthropocentricities, which include the beliefs that humans are the only intelligent beings with complex communications and emotions, and that humans alone deserve legal and moral protections.

The impact of such beliefs can be seen in legal systems in North America and Europe, which have traditionally enshrined a stark human/nonhuman dualism—with the world divided between a single species to be protected and the rest of living beings, who are not to be protected. These beliefs are not only different from, but also alien to, those held by many other peoples about the right relationship between humans and the other-than human world.

Philosophers in the Western tradition have also long dismissed other animals as valuable beings, arguing that no nonhuman animal is owed any direct duties by ethical humans—one now classic image is that of Descartes, who claimed to a correspondent that any and all nonhumans "act naturally and mechanically like a clock." Linguists such as Noam Chomsky consistently deny that any other animal could have high-level communication abilities, despite that fact that a minority of linguists, philosophers, and scientists have been riveted by the intriguing communicative abilities of some nonhumans (notoriously, chimpanzees, bonobos, orangutans, gorillas, bottlenose dolphins, humpback whales, and an African grey parrot named Alex).

Although one animal-sensitive ethic—namely, anti-cruelty—is a long-standing cultural tradition in the West, as it characteristically is in every culture, it has been dishonored in modern industrialized societies in a very modern way: it is not funded seriously. While there continue to be pious mouthings that honor this tradition, both humane education and legal enforcement of anti-cruelty laws are dramatically underfunded, when given any support at all.

In summary, the overwhelmingly human-centered views that dominate Western culture have been hospitable to a radical dismissal of nonhumans' interests, just as they have been hospitable to environmental destruction. There has thus been in the West what one observer called an "absolute dismissal" of other animals, with, in effect, Descartes' views of animals as machine-like put into action by the production methods and policy choices of modern societies. Descartes did not invent this dismissal on his own, of course, for he was picking up on dismissive elements already well entrenched within the culture he inherited.

Overall, Western educational institutions have become unresponsive, inattentive at best, and dismissive at worst, of any science that does not support the established pattern of anthropocentrism. But even though Western science and education in general have been dominated by paradigms that downplay other animals' possibilities, both science and education are resilient. Just as Rachel Carson was dismissed by the scientific, government, and business establishments after she published her groundbreaking *Silent Spring* in 1962, so, too, scientists interested in other animals' intelligence, communication, personalities, and social and emotional abilities have often been marginalized. But various scientific fields, such as primatology, marine mammalogy, field studies of elephants amidst their families and extended communities, and cognitive and behavioral ethology generally, have nonetheless provided rich views of many nonhumans' lives and personalities that refute the Cartesian view.

Nonetheless, educational courses that include a variety of scientific and ethical thinking about nonhuman animals are only beginning to emerge. Religion-based courses in high school or college-level religious studies programs can fill this void and offer students the opportunity to look at science and ethics as they play out beyond the species line.

The study of religion offers among the best examples of how cultures developed and passed along ideas, values, and practices regarding nonhuman animals. Some religions feature powerful insights into various nonhuman animals' actual lives and complexities. Some human communities, by way of their religious tradition, inherited notions of other animals as beings with personalities and complexities that in ways rival humans'. Other religious traditions, among which one finds numerous indigenous belief systems, found other means of grounding their respect for various nonhuman animals. Some thought of them as ancestors, others as bringers of messages from the divine, others as whole nations not unlike the human community.

Studying the diversity of these views about nonhumans offers students an idea of how rich human possibilities with nonhumans are, and alone offers unparalleled educational opportunities in modern educational systems mired in a debilitating human-centeredness.

The Issue of Helping Students Engage Their Own Learning

As a practical matter of some importance, the opportunity for students to engage—and thus compare—different cultures sets up the prospect of each student being able to turn to his or her own culture and conduct what is plausibly called a "cultural archeology." One can, as it were, dig into one's own culture's past and examine it layer by layer, much as an archeologist uncovers an ancient city layer by layer at an archeological dig. Examining the history of one's own cultural values is one of the most valuable lessons any student can have when studying multiple religions and thus cultures.

A parallel and also valuable exercise can be called "personal archeology." Each student (and teacher) can dig into his or her own history with animals and thereby uncover ways in which he or she learned about them. When we do this with our personal histories, like archeologists uncovering an ancient city, we first encounter the most recent layers or experiences. We gradually move further back in time, deeper into our own history. Eventually we get back to the earliest layer: Which individual animals did we meet early in life? Who taught us about them? Were we taught to observe them carefully, on their terms or on ours? Were we taught to dismiss them? To eat them? To protect them? What did our teachers *really* know when they taught us about the living beings outside our species? Were our teachers passing along good information or bad? Were we taught to treat what we were told as absolute truth, or as our teachers' careful guess at the realities of other animals? In doing this, students discover layer after layer of experiences upon which their present understanding is built. Some experiences will be actual encounters with nonhumans; some will be reactions to claims about animals made by authority figures (such as our parents) when we were young.

Through this exercise, and sharing with others, students engage a wide range of experience, options, and even complexities underlying the claim that humans know animals well. They thus can re-encounter modes of learning that we all go through when we try to learn about nonhumans. Students also can encounter the startlingly complex process by which knowledge of other animals is built up, and they often recognize two key features in their encounter with other living beings: *everyone* has such a history, and each is unique. Students thus see that *everyone* can learn from a personal archeology, and that the process of learning about animals is a very *constructed event* that depends a lot on what one is told to expect, whom one is taught by, and certain predispositions in one's personality (such as love for, of fear of, other living beings).

Both the cultural and personal archeologies help students recognize the value of self-awareness about one's own learning processes. They also gain further insights into the claims made by religious traditions, which can also be subjected to an

archeological examination. Furthermore, archeologies conducted on the level of culture, religious tradition, and one's own personal life lead to awareness of other important features of human valuing, thinking generally, scientific paradigms, the sociology of science, social construction, and other features that impact our "knowledge" of the world around us.

(An aside—this exercise suggests something each educator easily discovers when teaching courses that attempt to explore some aspect of our relationships with other living beings. Precious few courses in the modern college curriculum exist where undergraduates or graduates can actually admit "I'm taking this course because I like animals." The personal connection to the more-than-human world that can be expressed in such courses is an invaluable opportunity to make education relevant to today's students.)

The Importance of Unlearning

Another series of questions with power far beyond the questions' answers focuses on what is rightfully called *unlearning*. This educational tool helps each student recognize that each of us has primary responsibility for what might be called the macro-features of our knowledge.

I have already suggested that the subject "religion and animals" is an important vehicle by which students (and instructors) can be reminded that myths about religion need to be pierced and seen for what they are, just as those human-centered features of our ignorance-based dismissal of any and all nonhuman animals need to be examined as carefully as possible.

We shouldn't be surprised that contemporary education is human-centered: this is true in institutions of all kinds, in politics generally, in law, throughout business and, as suggested above, the mainline religious traditions that historically have dominated our society. The only way to banish inherited ignorance is by taking responsibility for the quality of one's own learning and knowledge. This has long been an essential teaching in science and in ethics. The ways of thinking we inherit may deserve some respect because they are traditional. But that is not the final question. The more important question is: Are they adequate for our goals in life?

Since scientific exploration and ethical action are, by consensus, important goals in any education, unlearning has a potential role if we deem our previous culture to have been out of balance when making claims about issues that either science or ethics can explore carefully and with rigor. In terms of our understanding of the individuals and communities in the more-than-human world, we are, by our commitments to quality education, bound to consider whether our inherited views are ungrounded and biased or are realistic, responsible engagements with the world we live within.

The relevance of this to education in general should be obvious. Truth, not human advantage, is the goal. When views of religion or nonhuman animals are passed along uncritically, we do a disservice to future generations. This is one reason why education must constantly engage the power of questions even when that power goes well beyond the actual answer to the question. This is true not only of our views of religion or animals, but of all topics in the modern curriculum. When this is done well, it leads directly to the following.

The Goal of Critical Thinking

A culminating benefit that flows from engaging students in the ways described above is the development of the all-important tool of critical thinking. Although valued universally in most educational circles ("most" because some fundamentalists decidedly oppose it), critical thinking remains an elusive goal. It is, it should be admitted, hard to teach directly and universally. One respected approach is the "Quality Practice Hypothesis," which suggests that "critical thinking skills improve substantially through, and only through, extensive quality practice." Quality practice requires close supervision and coaching, and thus can be unrealistic in many classroom situations.

In the religion and animals course, however, for the reasons already outlined, teaching can underscore the importance of critical thinking, not merely for the subject in question but for any human endeavor, even those outside education. Of great relevance to social values and active, engaged citizenship, the critical skills that can be developed in a religion and animals course have benefits that advance the fundamental goals of science and ethical discussion.

Re-Challenging Religion to Be Relevant

Insights about cultural differences, the foundations of one's own learning, the importance of unlearning, and the central place of critical thinking are also relevant in other fields—theology, comparative religion, anthropology, ethical reflection, multicultural studies, law, and so much more. A well-executed religion and animals course provides a basic challenge to the standard ways of teaching, and in particular those areas of teaching that in any way impact either views of religion or views of nonhuman animals. Courses in religious studies, comparative religion, and theology, as well as faith-based courses, can be put together with components touching on animal issues in order to benefit from the high-order learning possibilities described above. In fact, religious studies and comparative religion done *without* any connection to the more-than-human world can be seen, in light of the above, to be at risk of passing along ignorance-driven paradigms that promote a superficial human-centeredness, and thereby

truly impoverish the students whose education continues to be governed by such a narrow point of view.

In the same way, faith-based courses can be challenged to offer education that is relevant to the students' actual lives, which include the inevitable intersection with nonhuman lives (in one's own house or neighborhood, on the plate, in various non-food products). Even subjects with a long tradition of being centered on human-only concerns—for example, theology—can benefit. The archeology exercises for students offer help that theologians themselves are often trying to confer through their work. Beyond these, though, is the personal and communal relevance suggested in the quotation by Thomas Berry cited earlier.

Thus, just as a concern for "the environment" has truly opened religious communities to the more-than-human world (see, for example, the work of the Forum on Religion and Ecology, based at Yale University), so too can a careful study of views of nonhuman animals in, near, and removed from our own local communities open us up to the world and our own learning about it.

More Challenges

Within today's education systems, challenges on the issue of animals come from multiple directions, for many people want the present preoccupation with humans alone to continue. Some administrators will even insist that, because humans matter so much, no moral problems of any kind exist in using any and all nonhuman animals for human-centered purposes. In general, whenever the present education system uses standard, human-centered approaches to teaching contemporary law, policy, religion, and ethics, it effectively cements in place a preoccupation with humans, and often in ways that not only constrain, but even eclipse, the exercise of free thought and free expression by students and educators alike.

The educator who attempts a well-thought-out "animals and religion" course, then, may face not only these challenges, but others. The right to direct education is a source of privilege and power, which is why many people want to control the content of what is taught. So, it would be wise to recognize that religion and animals courses may surprise many, offend some, and even be prohibited. Some will consider a course superficial, frivolous, or rebellious if it attempts to deal with nonhuman animals in any manner other than the established manner of subordinating nonhuman interests to humans' self-interest. Anthropocentrist ethics can be every bit as virulent and mean-spirited as those favoring one race or sex over the other.

Yet these challenges suggest that a religion and animals course can meet the most cherished goals of the educational system: to teach students to think for themselves, learn how to learn, take responsibility for their own knowledge, and

respect the learning-based explorations of fellow students and various others who have different views. Further, though such courses will likely be a failure if they do not take seriously the caricatures of religion that prevail in some places (such as much of the United States), they can be taught to inform students as much about religion as animals, and vice versa.

Anticipating these and other challenges may help educators who propose such courses to deal with the possible ridicule of disapproving faculty or administration members. Those who have taught courses can provide helpful insights into these challenges, and might profitably be consulted before the course is proposed or when its materials are being developed. Such educators often share their syllabi, and there is a syllabus project available through the website of the American Academy of Religion.

The educator must also be prepared to deal with members of different subspecies of the human animal, all of whom might be best described as *fundamentalists*. By "fundamentalist," I mean people who already know *all* the answers and aren't going to listen to you well or at all. Even if you offer such fundamentalists high-quality evidence that reasonably supports a request that they reassess their conviction that their view alone is absolutely and unalterably correct, or even when you respectfully ask them at least to tolerate your or someone else's right to think differently, you may neither be heard nor even given an audience.

Such fundamentalists come in various stripes. The first is the run-of-the-mill religious fundamentalist who assumes their inerrant set of revealed scriptures provides a complete blueprint of the good life (a blueprint that sadly all too often ignores the scriptures' passages that can be read as deeply compassionate for non-human animals). Such a religious fundamentalist, however, is not likely in control of the local public school's or college-level curriculum. As likely to be in the arena fighting against a religion and animals course is the exclusivist who wants only *one* religion taught. The decades-long effort called "interfaith dialogue" is helpful here. It has produced some of the most elegant thinking about religion, and will offer powerful rationales in support of the value of teaching about many different faiths in one course.

Another dangerous subspecies of fundamentalist is the anti-religionist, who insists that religion is irrelevant to modern life. Such advocates often argue that teaching about religious traditions does not belong in a modern curriculum. A cousin of the anti-religionist, and one more dangerous for those who propose teaching a religion and animals course, is the avowedly secular speciesist, often a confident atheist, who needs no support whatsoever for his or her claim that all humans, but only humans, are morally important. These people can oppose the teaching of those courses illuminative of religions' impacts on our views of

nonhuman animals or those courses that notice and take other animals as an important educational topic.

Then there are environmental fundamentalists. They may object to teaching about nonhuman animals as individuals who matter in and of themselves because doing so is a form of "animal rights." Some protectionists *do*, indeed, advocate legal or moral rights for some nonhuman beings, but caricaturing all animal protectionists as seeking "rights for animals" is, as a factual matter, seriously misleading. A review of religious or secular views will show a surprisingly rich array of reasons for believing that humans should be attentive to nonhumans in the more-than-human world.

Then there are those individuals who assert that "animals are our children" or "animals deserve every right that humans have." The former is a form of anthropomorphism that fails to treat nonhuman animals as the distinctive beings they are. The latter is a red herring. Driving or marriage rights aren't likely candidates for legal rights for any nonhuman animals. This remains true even if some courts, governments, and legal and general philosophers have for a while now recognized that *some* legal protections, including certain positive legal rights, for some nonhuman animals (usually the more complicated of the nonhumans with whom we share the planet) are conceptually possible and even politically acceptable in some jurisdictions.

Last, but hardly least, in the menagerie of fundamentalists are what might be called animal protection fundamentalists. This subspecies for a variety of reasons insists that only their version of why animals matter should be taught. This subspecies is, to date, so administratively challenged that they have yet to gain long-term control of any school curriculum.

Activists and Rigor

In some educational fields, activists co-exist quite nicely with those who are guided merely by scholarly rigor. In fact, in the academic world it's not uncommon to find people who are avowed activists—this is particularly true in fields such as feminist studies, race studies, cultural studies, and a variety of fields studying non-heterosexual relationships. As with other fields, activism on behalf of nonhuman animals by no means precludes students or educators from achieving academic excellence by every relevant criterion.

Thus, the "activism versus rigor" debate is a false dilemma. Many people who attend courses touching in some way on the human/nonhuman intersection are deeply worried about some or all of the many kinds of harsh treatment of nonhumans. To characterize all such people as "activists" is disingenuous, for some may just be exploring new possibilities. But even when a student's engagement with

Human–Animal Studies grows into a commitment to active public citizenship or other constructive work within our civil society, that hardly precludes a rigorous approach to the issues. In fact, such involved pursuit of a topic often gives activists a valuable base from which to suggest educational options, social remedies, or policies regarding a problem they have been addressing.

One Last Challenge

A not-so-obvious challenge for religion and animals courses comes from the extraordinary diversity of subject matter—not only between and within religious traditions, but also within the communities of nonhuman animals. The challenge of the latter is by factors of ten more complex than that concerning religion. Indeed, the diversity of animals—their social realities, intelligences, communication, personalities, emotions, and basic features—is, simply said, beyond our comprehension. Given that our science has identified and named only some two million of the tens of millions of existing species, we will constantly be learning more about those species to whom we've given names, let alone those whom we've just discovered.

So, how various nonhuman animals experience life remains a conundrum for us. Religions have often speculated about this, as individual scientists and philosophers now do. But crucial dimensions of the lives of nonhuman animals are, for many reasons, inaccessible to us. This should encourage our education about them to be deeply humble.

Course Development

Given the variety of religious traditions and the limits on our knowledge about other animals, therefore, it is not, of course, possible to teach a course that introduces students to all issues that arise at the intersection of what I have called "religion and other animals." One can, however, list some basics that I *humbly* suggest any course should include at the very least:

- Some commitment to other animals' actual realities as individuals who live within and are decisively shaped by their own communities.
- Some element that promotes awareness of the historically important process of religions making claims that have impacted believers' and others' views of "animals."
- Some attempt to notice and take seriously the process by which religious views have sanctioned existing human–animal relationships, psychologically predisposing most believers to support existing practices even if they are in fact harmful to the nonhumans involved (sacrifice of nonhuman lives for human purposes is a complex religious issue and deserves careful study).

- Some analysis of religious claims about the nature and realities of other animals, contrasting them with other ways of "knowing" animals (such as exploration under a variety of scientific methods that exist, or through personal experience).
- Some engagement with the diversity of views within a tradition or across traditions, given that such diversity illuminates much about both religion and the human/nonhuman intersection.

What Might a Course Look Like?

As Shakespeare famously asked, "What's in a name?" A course named "Animals and Religion" can be used to foreground the nonhuman issues, while the more standard "Religion and Animals" less than subtly maintains the tradition of putting religion first when it's compared with other subjects or when only one feature of religion is being explored (as in traditional descriptions such as "religion and literature," "religion and politics," or "religion and science"). The more provocative "Religion and Other Animals" may simply be too controversial, even though it employs scientific terminology.

Revealingly, the field "religion and other animals" can be understood to be a single room into which one enters by either of two doors. Some people come in via the religion door, and they're often very different than those who enter by way of the animals door. Some individuals are, to be sure, capable of entering by either door. How the class is named and run may depend upon which students one wants to attract.

Course objectives are, as always, extremely important. Following this essay is the course syllabus for a course entitled "Religion and Animals" taught at Harvard in Summer 2009. The document calls for four general learning objectives for each student:

- To think critically about different senses of "religion and animals";
- To identify the definition of "religion and animals" that they will use in their own work;
- To explain why critical thinking and basic factual information are so important to the study of religion and animals; and,
- To describe why the study of animals across different religious traditions and cultures creates interesting problems and possibilities.

I have described the Harvard course very generally because the course was a summer school offering designed to appeal to a diverse range of students, including adults, graduates of college, and current undergraduates. It can be helpful to call out more than general objectives, as specific objectives often help both graduate and undergraduate students to have realistic expectations about

such a course. Specific objectives are often a matter of the individual instructor's expertise and interests, and offer the chance to focus students on particular exercises, such as the cultural and personal archeologies described above. These exercises appeal to students because they give them a chance to talk about their own world. The relationships that many people have with companion animals are a most important dimension in their lives, and the course in general, as do the archeologies exercises in particular, is an extended opportunity for students to express their connections to specific nonhuman animals. The energy and value of personally meaningful exercises should not be underestimated, and it is vital for classroom discussions on this topic to provide safe conversation space in which no ridicule of any kind is allowed. Developing healthy, free discussion depends on both students and an institution's overall culture: some already have such an environment, while others subtly or overtly deny this important feature of any education. The instructor can enhance the growth of such a culture by telling students at the outset that fostering this kind of classroom culture is to everyone's benefit, and then have the personal archeology discussion early in the course. These discussions require significant time, so you should allow at the very least three minutes for *each* student. If you have more than fifteen students, you may need several sessions. Such sessions can set the tone for the entire class, so try to make them as safe as possible.

Other education tools include films. There are many potentially relevant films, although there are not yet films that are focused solely on the important tasks to be accomplished in the religion and animals course. Instead, films often show a religious connection for some animal issue (such as slaughter or hunting). Three particularly interesting examples are (1) Anthony Thomas's landmark 1996 documentary in the HBO Undercover Series entitled *To Love or Kill: Man v. Animal*, which focuses on the range and extremes of humans' relationship to other animals; (2) the documentary produced by Tribe of Heart entitled *Peaceable Kingdom: The Journey Home*, which focuses on factory farmed animals; and (3) Andy Maleta's *Holy Cow! The Animal that Changed the World*, which deals with India's sacred cow tradition. One can also use wildlife documentaries, such as *Winged Migration*, which deals with a wide range of free-living birds, and *Saving Luna*, about the story of an individual orca on the west coast of North America that was subject to much controversy, including tension with the local indigenous community. It is important to take the opportunities for student discussion following a film, but the instructor would do well to recognize that discussions can become very chaotic, as students often react strongly either to traditional but harmful practices (such as confinement and slaughter) or to facile, aggressive challenges to established practices in religious communities.

Another valuable educational technique is to make it possible for students to be in the presence of individual nonhumans as course topics are discussed. If this is done in the classroom, the instructor should be aware that such an encounter is *very* artificial, as it will take place on completely human terms (the ordinary classroom is *not* a natural place). Further, if students encounter only those animals we call *companion* animals (as this is easy and they will be the animals to whom most students readily relate), the instructor should recognize that students are encountering domesticated animals who are characteristically familiar with and subordinate to humans. Such animals are as fully "animal" as any others, of course, but they do not represent well the wide variety of possibilities and tensions one finds in encounters with free-living animals. The latter, of course, are hard to script and schedule, but such problems are representative of one of the most important lessons students can learn: when humans control other living beings, the former are by and large encountering the human and not the animals' world.

Guest speakers are often most helpful as they model well how diverse experiences and points of view can be. But the instructor must recognize that many speakers, such as veterinarians or research scientists, have extremely human-centered, sometimes even impoverished, understandings of our intersection with the living beings "out there" in the more-than-human world. The instructor would do well to notice such things and, if appropriate, call them out for students both before and after the guests have spent time with the class.

One unacceptable risk in such courses is to try to do everything. That will cause any course to fail. The educator must pick and choose ahead of time. One might, for example, examine a single religious tradition, cognizant that there are differences between or among sub-traditions. Alternatively, one might choose to compare and contrast two traditions, such as I did in *The Specter of Speciesism: Buddhist and Christian Views of Animals*. There's also much to pick on the animal side of the ledger. Courses go quickly, and instructors should understand they have a finite amount of time to cover these wonderfully vast topics.

Another feasible approach is to organize a course by topics rather than by religious traditions. For example, one might discuss ritual inclusion of animals, or use the unifying theme of animal symbols, since these are very common in religious traditions, especially in mythological accounts and scriptural references (for those traditions with a corpus of revealed and/or inherited texts). A particularly educational version of the topics-based approach is to focus on ethics-based duties that religious traditions feature regarding nonhuman animals. This organizational tool allows one to assess different ways that animals are treated, as well as the diverse ways religious traditions justify both inherited and newly emerged practices. (Perhaps most fruitful for discussion are food practices and prohibitions, as well as

attitudes toward traditional husbandry and, often, silence about factory farming.) My sense is that this kind of course has special challenges if it is used as an introductory course, because topics-based approaches require more prior knowledge of religious traditions than most contemporary students can bring. In the U.S. in particular, there is a surprising lack of information about non-Christian traditions, and this may impact greatly what one can offer in this kind of course.

This essay was commissioned for this volume. Copyright © 2010 Paul Waldau. *Correspondence about this chapter should go to Paul Waldau, pwaldau@gmail.com.* *This essay is dedicated to the hope that we all learn, again and again, the fulfillment that ahimsa brings.*

COURSE SYLLABUS

RELIGION AND ANIMALS

Paul Waldau

Description

Students trace the history and shape of this emerging academic field and its relation to various other academic disciplines and sciences. In addition, students examine a range of social, public policy, conceptual, environmental, ethical, and philosophical implications of the field's emergence. Classes are conducted in the manner of a tutorial, and students will undertake both group work and a number of individualized writing projects.

Learning Objectives

- When this course is completed, students should be able to:
- think critically about different senses of "religion and animals";
- identify the definition of "religion and animals" that they will use in their own work;
- explain why critical thinking and basic factual information are so important to the study of religion and animals; and,
- describe why the study of animals across different religious traditions and cultures creates interesting problems and possibilities.

Required Readings and Course Materials (assigned readings are listed below for each session)

- Waldau, Paul, and Kimberley C. Patton, eds. *A Communion of Subjects* (2006).
- Waldau, Paul. *The Specter of Speciesism* (2001).
- Additional course materials will be assigned—these will include draft chapters from *The Animal Invitation: Religion, Law, Science and Ethics in a More-than-Human World* (Columbia University Press, Forthcoming 2010).

Schedule

Week 1

Session 1: Introduction and Basic Issues
Reading: Prologue "Loneliness and Presence," (pp. 5–10); Introduction (pp. 11–23); Patton essay, "Caught with Ourselves in the Net of Life and Time," (pp. 27–39); and Waldau essay, "Seeing the Terrain We Walk" (pp. 40–61)—all from *A Communion of Subjects*.

Focus Questions

- What does it mean to study nonhuman animals?
- What's in a name? We'll consider these options: "animals and religion," "religion and animals," "religion and other animals," "Human–Animal Studies," "anthrozoology," "sociozoology," "animal humanities," and "animal studies."
- What kinds of work already done by the human community fit comfortably within this field (however we name it)?
- What is the meaning of "interdisciplinary"?

Session 2: Personal, Social, and Cultural Backdrops; Contemporary Ferment on the "Animals" Issue

- Reading: *The Animal Invitation* (Chapters 1 and 2)

Focus Questions

- What is happening now in various societies around the world regarding the relationship of humans to other animals?
- What kinds of animals are the focal points?
- Are trends discernible?

Week 2

Session 3: *Some Basic Philosophical Problems: The Complexities of Studying Religion, The Difficulties of Approaching Other Animals*

Reading: Chapters 3 (religion) and 5 (importance of realities of other animals) from *The Animal Invitation*. In this session, we will do an in-class writing exercise that is meant to be exploratory. The assignment will center on the question of which religious traditions have, in your opinion, displayed a particular interest in animals. Our discussion will center on this exercise.

Related Focus Question

- Which academic disciplines focus on which animals, and in which ways?

Session 4: *Buddhism 1*

Reading: Essays by Harris, Vargas, and Mortensen in *A Communion of Subjects*

Focus Questions

- In what ways have nonhuman animals played a role in the Buddhist tradition?
- Are there different sub-traditions within Buddhism on the animal issue?
- Are there any fundamental features of the Buddhist tradition that in your opinion do either of the following: (a) foreclose consideration of the animals outside the human species; *or* (b) require that Buddhists notice and take seriously some or all living beings outside the human species?

Week 3

Session 5: *Buddhism 2*

Reading: Chapters 6 and 7 from *The Specter of Speciesism*

Focus Questions

- Why are different versions of the story of Buddhism and other animals told?
- In what other ways might this story be told?

Session 6: *Christianity (first of three sessions)*

Reading: Essays by Kienzle, Steiner, and McDaniel from *A Communion of Subjects*

Focus Questions

- Do these essays frame "Christianity and animals" in the same way?
- How do the versions of "Christianity" and of "animals" assumed by these authors in the assigned essays differ from one another?

Week 4

Session 7: *Christianity: Another Take*

Reading: Chapters 8 and 9 from *The Specter of Speciesism*

Focus Questions

- In what ways have nonhuman animals played a role in the Christian tradition?
- Are there different sub-traditions within Christianity on the animal issue?
- Are there any fundamental features of the Christian tradition that in your opinion do either of the following: (a) foreclose consideration of the animals outside the human species; *or* (b) require that Christians notice and take seriously some or all living beings outside the human species?

Session 8: Christianity *and Its Jewish, Roman, and Local Heritages*

Reading: Articles by Klawans, Patton on sacrifice, McDonough, and Lawrence from *A Communion of Subjects*

NOTE 1**: Midterm paper is due next week.** We will have discussed in class the topic, length, format, and possible approaches. Here again the topic is: "Compare some aspect of Christianity and Buddhism on the issue of humans' relationship to nonhuman animals generally."

NOTE 2: We will discuss **student presentations scheduled for Session 11**.

Week 5

Session 9: *Islam*

Reading: Opening chapters of Foltz *Animals in Islam*; Essays by Foltz, Kassam, and Asani in *A Communion of Subjects*.

Focus Questions

- In what ways are nonhuman animals seen by the Islamic tradition?
- Are there different subtraditions within Islam on the animal issue?
- Are there any fundamental features of the Islamic/Muslim tradition that in your opinion do either of the following: (a) foreclose consideration of the animals outside the human species; *or* (b) require that Muslims notice and take seriously some or all living beings outside the human species?

Session 10: *Indigenous Traditions 1*

Reading: Introduction and Chapter 1 of Brown, Joseph Epes. 1997. *Animals of the Soul: Sacred Animals of the Oglala Sioux* (rev. ed.). Rockport, Mass.: Element. Also, essays by Opoku, McIntosh, Sterckx, and Grim from *A Communion of Subjects*.

We will also discuss the **final paper** (3,000–6,000 words), which is each student's creation of a definition and description of "religion and animals."

Focus Questions

- In what ways do the views of animals held by the indigenous peoples mentioned in the assigned readings differ from the views that prevail in our society?
- Are the views of other animals that prevail in our own culture typical or somehow representative of humans' views of other animals?
- How different are other cultures' views of nonhuman animals from the views of these beings that now prevail in the United States?

Week 6

Session 11: Indigenous Traditions 2

We open the door further to cultures other than our own. We'll try to see their "social construction" of animal issues. We'll do two in-class exercises. At the beginning of this session, we'll do a written exercise regarding which other cultures had, prior to your arrival on campus, impressed you regarding their views of other animals. The second in-class exercise will be student presentations (topic, length, and format issues will be discussed earlier in the week).

Reading: Chapter 9 from *The Animal Invitation*.

Focus Question

- How would you describe for others the relationship of the indigenous people you researched to the nonhuman beings in and near your people's communities?

Session 12: *The Religion and Ecology Movement*

Reading: Essays by Tucker, Rockefeller, Goodall, and Waldau on environmental justice from *A Communion of Subjects*.

Focus Questions

- What, if any, is/are the relationship(s) of environmental concerns to the concerns of religious traditions for compassion for other living beings?
- What approaches might a single religious believer take to the study of other animals and topics that go under headings like "ecology," "endangered species," and "animals' social realities"?

Week 7

Session 13: *Animals "In and of Themselves"*

Reading: Chapters 4 and 5 from *The Specter of Speciesism*; essays by Hauser and Bekoff from *A Communion of Subjects*; Chapters 5 and 6 from *The Animal Invitation*

Focus Questions

- Is it possible to have a view of other animals that is primarily, even purely, objective?
- What are the best methods for noticing and taking other animals seriously?
- What can we make of wide-ranging discussions that have taken place in the last decades concerning "animals' minds" and "animals' emotions"?
- Of the religious traditions we have looked at, which methods have been used by adherents of those traditions? (We'll also consider a range of problems of "entering" the minds of humans from other cultures.)
- What is the role of narrative, story, or myth (in the respectful sense that this term is used by comparative religion scholars) in the views of animals held by peoples in, respectively, small scale societies and modern industrialized societies?

Session 14: *Contemporary Problems and the Field of "Religion and Animals"*

Reading: Essays by Singer, Rollin, Shapiro, Fraser, Fox, Valen, and Wise from *A Communion of Subjects*.

Focus Questions

- What issues arising from the intersection of human and nonhuman lives do you deem religious traditions capable of addressing in any manner?
- Can religious traditions lead in this area, or are they destined to follow other segments of human culture in our species' engagement with the more-than-human world?

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Holy Cow, Dir. Harry Marshall. Questar (2004)

Saving Luna, Dir. Suzanne Chisholm and Michael Parfit. Mountainside Films (2007)

Peaceable Kingdom: The Journey Home, Dir. Jenny Stein. Tribe of Heart (2009)

7

TEACHING DIFFERENCE

Sex, Gender, Species

Lori Gruen and Kari Weil

As interdisciplinary fields of research and theory, animal studies and women's studies share a common goal: to teach ways of acknowledging, representing, and experiencing difference. It may even seem that there is a "natural" fit between women's/gender studies and animal studies, not because women are naturally connected to or drawn to animals, as much of patriarchal thinking would have it, but rather because of the ways that sexism and speciesism mutually inform one another. Like sexism and racism, speciesism is the prejudicial view that there is an ontologically distinct marker, in this case species membership, that adds value to those who belong to the human species and justifies domination of those who don't. As scholars who interrogate the constructions of categories of gender, species, and race and analyze the connections—perceived and real—among women, animals, and nature, we believe bringing animal studies and women's studies together is beneficial to both fields of inquiry.

Animal studies provides an alternative and illuminating way to re-examine the construction of difference and the processes of othering that are central to women and women's studies, while at the same time offering new perspectives on the ideologies that determine the political and ethical frameworks according to which some forms of life are enabled to thrive while others are oppressed or even destroyed. Bringing together women's studies and animal studies provides opportunities to examine how culturally distinct representations of women and animals have shaped common conceptual and social forces that support subordination and oppressions. Pedagogically, it is illustrative to examine the historical interplay between white patriarchy and speciesism or anthropocentrism, in philosophy, religion, anthropology, literature, the sciences, and elsewhere. In virtually every domain, the dominating, rationalist, industrial forces of patriarchy have contributed to a construction of otherness and a naturalization of that construction to justify dominating practices. Feminist animal studies interrogates and confronts these forces.

Joint Theoretical Concerns

The creation of woman as man's other and hence as an object against whom man defines and measures himself has been a central focus of women's studies. As other

to man, women have been associated with nature (Ortner 1974) and the raw material from which man is said to emerge. Everything associated with nature, including nonhuman animals and women's bodies, is seen as property or as resources to be used to further man's ends and enrich the culture that "he" creates.

Othering is a precondition for oppression and subjection as it aids in denying members of certain groups considerability and agency because of their differential markers. The practice of othering enables a "moral distance and detachment that also lead to the creation and perpetuation of oppressive practices and institutions." (Cuomo and Gruen 1998, p. 12). If women and animals have both fallen victim to a mechanism of othering—a mechanism that has refused them the transcendence of history, of becoming, and, indeed of full subjectivity—they can also be said to be victims of a corollary mechanism that Naomi Schor called "saming." Comparing the feminist projects of Simone de Beavoir and Luce Irigaray, Schor writes:

> Just as Beauvoir lays bare the mechanisms of othering, Irigaray exposes those of what we might call, by analogy, "saming." If othering involves attributing to the objectified other a difference that serves to legitimate her oppression, saming denies the objectified other the right to her difference, submitting the other to the laws of phallic specularity. If othering assumes that the other is knowable, saming precludes any knowledge of the other in her otherness. (Schor 1988)

With regard to animals, this process has denied animals a soul, consciousness, rationality, agency, history, in short, those very qualities associated with human subjectivity and moral considerability. The process of saming results in moving the bar of difference so that some animals are allowed to be included in a category of likeness to humans[25] and judged in terms of their likeness. Moreover, just as these conceptual mechanisms judge and define women from phallocentric standards, so with regard to animals, other and same are determined with an anthropocentric measure. In this respect, saming and othering might be compared to the twin mechanisms of anthropomorphism and, in Frans de Waal's term, anthropodenial. If anthropodenial errs by refusing to acknowledge the many ways in which nonhuman animals are like human animals (or in which we are both animals), anthropomorphism errs through disallowing nonhuman animals their difference.

Saming and othering are two sides of the epistemological problems that are central to women's studies—how to know, describe, and acknowledge difference without reducing or appropriating it. Epistemological paradigms, moreover, have ethical consequences and feminist theory has consequently sought ways of knowing that combat the destructive and exploitive tendencies that objectification and distancing can promote. In a similar fashion, animal studies has been at the forefront of efforts to foster new epistemological paradigms that give significance and

agency to the nonhuman or more than human world, thereby making it more difficult to see others as tools for our use and mastery, or as means rather than ends in themselves. Feminist animal studies, like some strains of ecofeminism, works to foster intersubjective relations that promote ecological balance and human and nonhuman flourishing. Following the insights of material feminists such as Karen Barad (2003), the focus on the intra-action rather than the distinction between subjects and objects and attending to the way "matter matters," feminist animal studies can allow for new solutions to both epistemological and ethical problems associated with the reductive mechanisms of saming and othering. A focus on the intersubjective highlights the necessary entanglement of human with nonhuman—how we make and are made by each other—and allows us to see how together we make and are made by the world.

Key Figures

There are many paths into feminist animal studies. Some have come to it through ecofeminism or French feminism or material feminisms. Some come to feminism through concern for animals. In the 1970s and 80s the animal and women's movements found convergence in a small group of feminists who identified connections between the subordination of women and the treatment of animals. Carol Adams (1995) identified the "sex-species system" that objectified, sexualized, and reduced non-white, non-male, nonhuman bodies. She argues that a sexualized, male gaze denies subjectivity to women and to animals, turning them into "meat" to be beaten, cut up, and consumed. Using feminist film theory's concept of the "*to-be-looked-at-ness*"—the way women are denied the possibility of having a gaze of their own—Adams writes of the *to-be-looked-at-ness* of animals and the way this enables harmful animal experimentation. The parallel mechanisms that deny agency to women and animals and support their objectification and subordination became the focus of ethical concern for Adams and her collaborator, Josephine Donovan, who promote a "feminist care tradition in animal ethics" (2007) in contrast to the standard ethical positions of Tom Regan and Peter Singer. The tradition includes Marti Kheel, cofounder of Feminists for Animal Rights, and, more loosely, "animal" ecofeminists such as Greta Gaard and Lori Gruen.

The feminist care tradition, rooted in radical feminism, differs from other feminist analyses of the politics and ethics of animal representation and human–animal relations. French feminists Luce Irigaray (2004) and Hélène Cixous (1998), for example, have recently turned their attention to nonhuman animals in order to explore not only how so-called non-rational beings are othered and subjugated, but also to extend their deconstruction of gendered dualisms of mind/body or culture/nature and to set the stage for rethinking a relation to otherness that does

not rely on such oppositions. This is also one of the goals of Donna Haraway, who has shifted her own research from criticizing the patriarchal and anthropocentric ideologies that have informed animal science, to writing of the ways we can learn from and with animals. Haraway's promotion of the term "nature-cultures," which she borrows from Bruno Latour, has been especially useful for moving beyond dualistic thinking and towards an understanding of the deep imbrications of the human and nonhuman worlds.

Haraway's recent work on "companion species" (2003, 2007) represents what might be called "material feminist animal studies" and explores interactions and transformations of bodies, both human and nonhuman, within cultures, discourses, and ecologies. This rich and growing area brings together insights from feminist science studies and feminist cultural studies. In addition to Haraway, feminist scientists Barbara Smuts and Lynda Birke, for example, draw on their relationships to and study of animals (apes, dogs, horses) to illuminate animal agency. Feminism in general, and material feminism in particular, has also shaped the literary and cultural analyses of human–animal relations in the work of Susan Squier, Susan McHugh, Teresa Mangum, and Kari Weil, who look at the ways our relations with chickens (Squier), dogs (Mangum and McHugh), and horses (Weil) shape our ideas of what it means to be sexed, gendered, and raced humans. Their work highlights how the stories we tell and fantasies we create regarding our relations to nonhuman others have real consequences by shaping such practices as husbandry, breeding, or training. Story, in other words, like culture, does not stand independently of nature and the material world, but is always deeply imbricated in that world from which it takes its forms and on which it produces its effects.

Challenges Teaching Feminist Animal Studies

While there is recognition of the joint theoretical concerns of feminist studies and animal studies, not everyone within women's studies views animal studies with such openness. There are some feminists for whom the category "woman," although complicated by race, class, sexuality, and ethnicity, is nonetheless unified under the description "human," which is distinct from and superior to the nonhuman. To make connections between women and animals is frowned upon (at best), as these sorts of connections are thought to relegate women to an inferior category of nature that we have already transcended. For scholars of this ilk, equality for women is achieved not by challenging the binary thinking that puts women, animals, nature, and emotion on one side of a constructed divide and men, humanity, culture, and reason on the other, more valuable side, but by confirming women's place on the superior side of the duality. Studying nonhuman animals may be of interest to these feminist scholars, but only insofar as these studies support the

distinctions between "us" and "them." There are other feminists who reject such over-generalizing tendencies, but who are nonetheless suspicious of bringing animal studies together with women's/gender studies because they see such efforts as too inclusive. They worry that general claims about sentience and suffering, experience and respect, tend to ignore the structural and material differences between and among women of different races, classes, religions, and ethnic backgrounds. There are some feminists who worry that bringing women's studies and animal studies together will invariably strengthen suspect, essentialist notions, even while those notions are being challenged. And there are still others who view animal studies in general as fostering a post-humanist turn away from human relations that have become too violent or too difficult to theorize.

Students in women's/gender studies classes work to develop intersectional analyses of the complex ways in which gender, race, class, sexuality, and ethnicity shape discriminatory practices. Adding an additional complexity of species can be challenging. Some students have a hard enough time attending to the conceptual and material structures that inform the treatment of women, and there is a risk that including animals in the analyses may provide an opportunity to avoid or sidestep difficult issues. However, exploring the mutually reinforcing mechanisms that impact women, animals, and other non-normative groups can lead to more comprehensive understandings of these forces, and at the same time provide a pedagogically safe way to explore otherness and difference—there are no animals in the classroom to object to awkward characterizations and misrepresentations.

Unlike women and other marginalized groups within the academy it is not obvious how animals might represent themselves, and this forces students to develop skills that help navigate differences. Attending to the need to hear animals and to make them visible in ways that neither erase difference nor appropriate it is a central task of animal studies. How do we render nonhuman animals visible without fixing their meanings—confining them again to an immutable realm of nature?

Interestingly, in the case of women and other groups seeking recognition and visibility, women's studies, African-American studies, and other ethnic studies programs not only created institutional space, or at least classrooms, to explore hidden histories and develop subjectivities, they also provided space for political empowerment. While the level and type of political commitments and expectations was and continues to be contested, no one would suggest that misogynist or racist courses be acknowledged as woman's studies or African-American studies. And herein lies another potential challenge to teaching women's studies and animal studies: What degree of political commitment should be expressed in feminist animal studies courses. Some argue that animals, as subjects and makers of their own meanings and cultures, should not be used by humans in any ways; others have suggested

that animal studies is consistent with certain uses of animals. Perhaps all would agree that the systematic exploitation of animals in industrial agriculture cannot be condoned, but what of riding horses, training dogs, studying chimpanzee cognition? Feminist theorist and social justice activist Ann Ferguson suggested a nuanced way to think about the debates about sexual practices, referred to as the "sex wars," that raged in women's studies in the 1980s. She proposed a "transitional sexual morality that distinguishes between basic, risky and forbidden sexual practices" (Ferguson 1984, p. 111). Forbidden practices involve explicit acts of domination and subordination that are blatant and uncontested, e.g. incest and rape. The difference between forbidden practices and risky practices is epistemological. Risky practices may lead to domination and subordination and thus may contribute to objectionable patriarchal structures, but may not. Prostitution, S/M practices, and heterosexual marriage fall into this risky category. Just as feminist scholars contextualized ways of conceptualizing contested political issues within women's studies, issues that cannot simply be articulated by a univocal woman's voice, animal studies scholars can engage in theorizing about the interests and well-being of animals who do not have a voice that we can hear, or at least hear readily.

Another challenge arises when students object to comparisons between the exploitation of animals and the oppression of women, people of color, queer people, and other marginalized humans. (See Sample Exercise for ways to explore this challenge.) Often, by focusing on similarities between individuals, groups, or events one may obscure morally salient differences. Feminist activism and scholarship has warned of the dangers lurking in categorical generalizations—the term "woman" although generally meant to include all females, often represents the particular perspective of some females—i.e., those who are white, heterosexual, middle-class, able-bodied, and otherwise relatively privileged. In making claims about "women" and "animals" or in focusing on similarities between otherwise quite different individuals, one runs the risk of engaging in problematic over-generalizations. This sort of generalizing appears to exclude some individuals who don't recognize themselves in certain descriptions.

In the early days of women's studies as of ethnic studies, there was a pronounced drive to correct misrepresentations by making women and minorities visible as participants, authors, and makers of meaning and culture rather than simply consumers or enablers or as mere background. This was to be done not only by focusing on misrepresentations, but also and more importantly by bringing voices of women and minorities into the academy to write and represent themselves. Animals, too, have been invisible or located in the background, locked in representations authored by humans—representations that, moreover, have justified their use and abuse by humans. Indeed, their invisibility has been of an equally insidious

kind—the invisibility of factory farms or research laboratories, where their suffering is unseen, their cries unheard. Perhaps the greatest challenge in teaching feminist animal studies is to overcome a deep cultural reluctance to see and hear and learn from animals, and to do so while accepting that there are limits to what we can know of animal others with certainty. Accepting those limits is a first step to combating the representations of otherness that foster invisibility, if not violence.

Course Development

Women's studies courses are often divided into those that are bound to a particular discipline (literature, history, sociology), or those that are interdisciplinary and theoretical at their core. Animal studies can certainly be integrated into either type of course, but we find it is especially in the latter that the shared concerns become most apparent. In what follows we describe what might be the major questions around which to organize a course in feminist animal studies.

1. "What is a woman?" "What is an animal?" To pose these questions at the outset is to introduce students immediately to the difficulties of defining difference and the twin problems of essentialism and othering. Othering refers to the way that women and animals, and other groups defined by race or ethnicity, have been perceived through the lens of what is conceived to be the universal (and thereby male) human subject. That women and animals have been analogously othered is apparent in an excerpt from Aristotle's "Politics" (included in Tom Regan and Peter Singer's *Animal Rights and Human Obligations*). Even in this short essay, students can quickly see how the organization of differences into binary oppositions of essentialized categories justifies a hierarchy of values and of sovereignty. By virtue of the "necessary" and "natural" "rule of the soul over the body and of the mind and the rational element over the passionate," men must rule women (being "by nature superior, and the female inferior") and men must rule animals. The resulting association of women and animals with body and with the irrational is also what aligns them with slaves. "Indeed the use made of slaves and of tame animals is not very different; for both with their bodies minister to the needs of life." It is not just a connection of women and animals through what is deemed to be an inferior intelligence (and hence, questionable soul) that can be traced at least as far back as Aristotle, but also their shared status as slaves or servants of men that is justified by this oppositional status. For Aristotle, women, like slaves and like animals, are on earth to serve the "species being" (food and reproduction) of man, thereby freeing men to tend to the more important matters of the mind.

2. From these overarching theoretical concerns we move to the practice of living with others, analyzing and theorizing the various ways that humans and

animals and men and women relate or don't relate to each other. This section of a course could address a number of sub-themes including: language and how to communicate across difference; domesticity and domestication; friendship across difference; food and consumption; and sex. The latter category itself shores up a number of analogous issues in women's and animal studies: breeding and the politics of reproduction; sexual violence, pornography, and bestiality; exoticizing women and animals.

3. The final category addresses questions of ethics and rights, and especially, how to think of these questions not in terms of universals, but in consideration of those who are differently bodied, differently abled, and may or may not even comprehend the concept of a right or an ethics.

Sample Exercises

- Teaching the PETA Ads
- What are the messages being sent by the ads?
- Is the nudity central to the message?
- How does the naked white woman's body affect the message?

Unpacking Privilege

- Have students make a list of elements/mechanisms/manifestations of (white, male, heterosexual, able-bodied) privilege. (Alternatively, list ways in which women, people of color, queers, and the disabled are oppressed.)
- Have students make a list of the elements of elements/mechanisms/manifestations of species privilege. (Alternatively, list the ways that animals are oppressed).
- Compare the lists and discuss what can be learned from both the similarities and the differences.

Materiál chránený autorskými právy

Readings for These Exercises

- Karen Davis: *The Holocaust and the Henmaid's Tale*
- Marjorie Speigel: *The Dreaded Comparison*
- Peggy McIntosh: "White Privilege and Male Privilege"

Benefits to Students

Attending to the ways in which the operation of othering determines relations between men and women, people of color, queer people, and nonhuman animals, and when and under what conditions the latter can be seen or heard, allows for a richer understanding of the ways that oppression operates. To focus on the ways that women and animals or other marginalized groups are similarly regarded and oppressed, however, also risks re-inscribing false essentialisms and reasserting a particular (patriarchal) definition of the human as the norm. One of the goals of teaching animal studies and women's studies together is to displace any one viewpoint as a foundation for ascribing value to groups or individuals and to attend to connections and commonality as well as differences. Because the study of nonhuman animals brings us necessarily to the limits of our own knowledges—we can't really know what the world *is* for them—it returns our gaze to our own situatedness, to the particularities of our own forms of knowing. Our efforts to reach out and know otherness, should always be coupled by a humility about the inadequacies of our knowledge, thereby guarding against any particular patriarchal or anthropocentric view of the world, from appearing as *the* world. Respect for animals and women as distinct world makers, furthermore, and a recognition of the role our inquiries about women and animals can play in our self-conceptions and understandings of human practices and institutions, are two of the important transformative lessons animal studies, together with women's studies, can provide.

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COURSE SYLLABUS

TOPICS IN GENDER, SEX, SPECIES DIFFERENCE

Lori Gruen and Kari Weil

While women's studies courses are often taught as interdisciplinary courses, sometimes they lean more toward the humanities, other times toward the social sciences. Here we present a range of materials to provide choices for either type of leaning. We have organized our syllabus to begin with the problematic construction of women, animals, people of color as essentialized "others"; followed by discussions of the particular ways women and animals are objectified in social and cultural practices; and conclude with a section on theoretical and practical ways to live with rather than against (animal) others and our own (animal) otherness. We believe such an organization provides a foundation for building a gender/animal studies course.

Section 1: Ain't I an Animal?

Readings

- Aristotle: *Politics*, Book 1, Chs. 5 and 8 (also in Singer and Regan, pp. 4–5)
- Sherry Ortner: "Is Female to Male as Culture to Nature?"
- Julia Kristeva: *Powers of Horror,* Chs. 1 and 3.
- Elizabeth Bishop: "Pink Dog."
- Mary Midgley: "The Concept of Beastliness: Philosophy, Ethics and Animal Behavior."
- Harriet Ritvo: *The Animal Estate,* Ch. 1.
- Erica Fudge: *Animal,* Introduction and Ch. 2.
- Carol Adams: "War on Compassion," Ch. 1 in *Feminist Care Tradition in Ethics* and "On Beastliness and a Politics of Solidarity," Ch. 4 in *Neither Man Nor Beast.*
- Ronnie Hawkins: "Ecofeminism and Nonhumans: Continuity, Difference, Dualism and Domination."

Section 2: Objectifying Others

Hunting and Eating

Readings

- Marti Kheel: "License to Kill: An Ecofeminist Critique of Hunters' Discourse," in *Animals and Women.*
- Val Plumwood: "On Being Prey."
- George Orwell: "Shooting an Elephant."
- Ursula LeGuin: "The Wife's Story."

- Linda Kalof *et. al.*: "Reading the Trophy: Exploring the Display of Dead Animals in Hunting Magazines."
- Susan Griffin: "The Hunt" in Hogan, Metzger, Peterson, pp. 209–212.
- Kari Weil: "Killing them Softly."
- Donna Haraway: "Teddy Bear Patriarchy: Taxidermy in the Garden of Eden," Ch. 3 of *Primate Visions*.
- Cathryn Bailey: "We Are What We Eat."
- Lori Gruen: "Empathy and Feminist Vegetarian Commitments."
- Alice Walker: "Am I Blue?"
- Carol Adams: *The Sexual Politics of Meat*.
- Sue Coe: *Dead Meat*.

Science and Sex

Readings

- Carol Adams, "The Arrogant Eye of Animal Experimentation," Ch. 2 in *Neither Man Nor Beast*.
- Lynda Birke: *Feminism, Animals and Science: The Naming of the Shrew*.
- Cynthia Chris: "Animal Sex," Ch. 4 in *Watching Wildlife*.
- Carolyn Merchant: "Nature as Female," Ch. 1 in *Death of Nature*.
- Catherine Russell: Ch. 6 in *Experimental Ethnography*.
- Lynda Birke *et. al.*: "Animal Performances."
- Natalie Angier: "Bonobo Society: Amicable, Amorous, and Run by Females," in Hogan, Metzger, Peterson, pp. 68–70.
- Margaret Atwood: *Oryx and Crake*
- J. M. Coetzee: *Disgrace*

Caged and Kept

Readings

- Carol Adams: *The Pornography of Meat*, Ch. 6
- Alice Munro: "Boys and Girls"
- Franz Kafka: "Report to an Academy"
- Marilyn Frye: "Oppression," Ch. 1 in *The Politics of Reality*
- Virginia Woolf: *Flush*
- Susan Merrill Squier: Ch. 6 in *Virginia Woolf and London: The Sexual Politics of the City*
- Hélène Cixous: "Shared at Dawn"
- Kathleen Kete: "Domesticity and the Dog-Care Book," in *The Beast in the Boudoir*
- Paula Rego: *Dog Woman* (see: www.saatchi-gallery.co.uk/artists/artpages/rego_paula_dog_woman.htm).

Section 3: Bridging Distance

Readings

- Chris Cuomo and Lori Gruen: "On Puppies and Pussies: Animals, Intimacy, and Moral Distance."

- Lynda Birke and Luciana Parisi: "Animals, Becoming."
- Donna Haraway: Chs 1–4 from *When Species Meet*.
- Vicki Hearne: *Adam's Task: Calling Animals by Name*.
- Ursula LeGuin: stories from *Buffalo Gals and Other Animal Presences*.
- María Lugones: "Playfulness, "World"-Traveling, and Loving Perception."
- Hélène Cixous: "Birds, Women and Writing" in *Animal Philosophy*.
- Luce Irigaray: "Animal Compassion" in *Animal Philosophy*.

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The Social Sciences

Cheryl and Ebony

Bahan dengan hak cipta

8

ANTHROPOLOGY'S ANIMALS

Molly Mullin

Animals have always been of interest to anthropologists. If anthropology is the study of humans, from their origins to the present, that definition alone raises the question of where the boundary can be drawn between humans and other species. Philosopher of science Raymond Corbey (2005) has centered an entire history of anthropology on anthropologists' negotiation of the human–animal boundary. But although animals have figured prominently in anthropology from the beginning, the ways they have done so have varied greatly. In recent years changes have been especially striking. This history, along with recent reversals of fundamental assumptions, provides abundant opportunities for anthropologists wishing to offer courses on human–animal relationships. Such courses can provide an excellent way for students to learn a lot about anthropology and some of its fundamental questions, as well as about human–animal relationships.

Four-Field Approach

Animals' long history in anthropology and the resulting abundance of material entail one drawback: one must choose a focus carefully. One of the most basic choices concerns the extent to which one wants to incorporate multiple subfields from the conventional four—social/cultural anthropology, biological anthropology, linguistic anthropology, and archeology. If incorporating multiple subfields is a priority, a course on anthropology's animals offers wonderfully effective ways of doing that. If at times anthropology's subfields seem merely an unfortunate historical accident, animals offer a means of connecting them in a manner that is accessible, timely, and relevant to students of widely varying interests and prior experience.

If connecting anthropology's diverse subfields is not a priority, one might still consider designing a course around more than one subfield. Just one reason is this: in much of anthropology, humans are animals. Yes, anthropologists still implicitly or explicitly draw boundaries around the human. But in contrast to the purely "social" sciences, anthropology has taken seriously the idea that humans are one kind of animal. For students, that perspective can be a radical one. Undergraduates drawn to the humanities and social sciences often ascribe to a rigid boundary between nature and culture, justifying basic ignorance about the natural sciences.

In the U.S., it is also not uncommon to encounter religious objections to basic evolutionary theory. So, for a variety of reasons, undergraduates often have little knowledge of evolution and a course on the anthropology of animals can provide some helpful exposure. For anthropology majors, a course on animals is also an excellent way of learning about the history of the discipline, including some of the more troubling aspects of that history, such as the racist way that many early anthropologists characterized some humans as more closely related to animals than others (Corbey 2005, Marks 2002).

In anthropology, primatology's conventional home is found within biological anthropology. That placement is somewhat misleading, as primatologists study much social interaction and communication that seems hardly "biological." And now there is the subfield of "cultural primatology," which makes "biological anthropology" an even more confusing place (see, e.g., De Waal 2001, King 2002). Regardless, there are a number of reasons why an anthropologist offering an animal studies course might consider including some primatology and other branches of biological anthropology. As Raymond Corbey (2005) argues, if animals are good to think with, nonhuman primates are especially good. Not just anthropology, but also popular culture is rife with notions about humans' relationships to nonhuman primates. If one wants to address King Kong, Donna Haraway (1989) has made clear it might also be worth considering Jane Goodall or one of the many other women influential in the history of primatology. And as Jonathan Marks (2002) has pointed out, people often claim that humans share ninety-eight percent of their DNA with chimpanzees—but with no idea what that means in terms of the relevant science. Similarly, even students of biology often have little awareness of how "why mammals are called mammals," and how that category was a strategic tool in contested notions regarding gender and humans' relationships with other humans (Schiebinger 2004).

What sort of course focus is conducive to a multi-subfield approach? There are many, but possibilities include a focus on domestication (past, present, and possible future) or on studying humans and animals in an environmental context. Both would make it possible to link developments in biological anthropology and archeology with new work in social/cultural anthropology. The latter might not be found under the label of "domestication" but would include work on the controlled reproduction of animals, the cultural significance and politics of reproductive technologies, environmental protection and species preservation movements, zoos, companion animals, and the varied and contested meanings of "wild," "domestic," "feral," and "tame" (see, e.g., Cassidy and Mullin 2007, Franklin 2007, Haraway 2008). Anthropomorphism (how to define it, its uses and significance, attempts to avoid it, etc.—a very complex topic) would provide a similarly broad focus (see, e.g. Knight 2005, Crist 1999, Daston and Mittman

2005). A focus on performing animals would also allow links to be made among all four subfields.

My own course currently focuses on how anthropological research on human–animal relationships might provide helpful insight into conflicts occurring around the world regarding species conservation, animal welfare, and the moral status of animals. Although I try to include some primatology and archeology, the primary focus is on ethnography (with a longer semester or more advanced students, a more multi-subfield approach would be possible). One of the important points of the course is that although there is much that is still worthwhile in some of the classic ethnographic works, early anthropological writing on animals paid almost no attention to change, conflict, or variation within particular "cultures," at least not regarding the treatment of, or the meanings attached to, animals.

Beyond "Good to Think"

Another important change is that until recently, animals were important to ethnographers primarily as a convenient window from which to observe or analyze humans (Mullin 1999, 2002). Two excellent classic examples are Evans-Pritchard's (1940) study of the Nuer (see especially Ch. 2, "Interest in Cattle") and Geertz's (1973) elegant analysis of "the Balinese cockfight." Both do have something to say about animals and interhuman conflict. Evans-Pritchard notes the power of animals in constituting an ethnic identity and the role of animals as a means of gaining wealth and power over other humans. Geertz argues that the Balinese express tensions and conflict among themselves by using roosters as human stand-ins. But Geertz and Evans-Pritchard, in keeping with the pattern of much twentieth-century ethnography, were not particularly concerned with variation and change. Nor did they approach human–animal relationships as worthy of study in their own right: for Geertz, the cockfight provided an illuminating opportunity to analyze "Balinese culture"; Evans-Pritchard makes powerfully clear that if he wanted to learn anything at all about the Nuer, he had no choice but to become proficient in the "bovine idiom" in which Nuer social life was carried out (1940, p. 19).

Lévi-Strauss's (1963) and Edmund Leach's (1970) discussions of totemism make less accessible reading for many undergraduates, but along with the more accessible classic works they can be used to explore the ways humans have used animals as a useful conceptual tool (for less-than-advanced undergraduates, one might consider discussing such authors without making them required reading). Animals are good to think with and oftentimes humans use animals to think about and talk about other humans. This body of literature suggests the importance of considering humans' relationships with other humans in any analysis of humans' relationships with animals.

Totemism is worth keeping in mind even as ethnographers have come to see human–animal relationships as worthy of study in their own right, and not just as a convenient window from which to observe or analyze humans. When I first started thinking about designing an anthrozoology course (in the early 1990s), I was correct to imagine that ethnography that took human–animal relationships seriously was emerging. I overestimated, however, the extent to which it was already available, especially in a form accessible to undergraduates, many of whom would take my course to fulfill basic curriculum requirements or as a requirement for the anthropology major, and not because of any particular interest in animals. I ended up relying heavily on works by historians and scholars in other closely related fields (e.g., Ritvo 1989, Davis 1997, Schiebinger 2004). Those works served my purposes well, and, as evident in the chapters here, anthropologists will continue to find much that is relevant in other fields. Still, as an anthropologist teaching a course on the anthropology of animals, I have been pleased by the growing availability of relevant ethnographic work by anthropologists. For the past decade, nearly every year the Annual Meeting of the American Anthropological Association has included at least one session that addresses humans' relationships with animals (or more generally, with other species, as in the "Multi-Species Salons" at the meetings in 2006 and 2008).

The new ethnographic works approach human–animal relationships as more than just a convenient means of exploring humans' relationships with other humans. They also have taken seriously the argument that animals are not merely passive objects for humans to act upon or to use as tools or resources (Noske 1993, 1997; Cassidy and Mullin 2007; Haraway 2008). By attending to animal agency, not only are anthropologists moving away from an antiquated anthropocentrism, but they are also gaining new insights into humans' relationships with their environments, patterns of social and environmental change and variation, and the development of various technologies involving animals. This trend is especially clear in John Knight's (2005) edited volume, *Animals in Person*, a collection that makes engaging reading for mid-level undergraduates (as does his 2000 edited volume, *Natural Enemies: People–Wildlife Conflicts in Anthropological Perspective*). By considering what Marvin Harris called "pig love" from the perspective of the pigs as well as the pigs' caretakers, Dwyer and Minnegal (2005) achieve a better understanding of particular technologies of pig production among Papua New Guineans, while also providing a fascinating examination of variation in ways people express and experience grief regarding animals they raise for food. Considering animal agency has also provided richer ethnographies of animal-related tourism and various institutions centered around animal feeding, including monkey-feeding parks in Japan (Knight 2005) and the multinational pet food industry (Mullin 2007).

Not surprisingly, the new ethnographic work is still human-centered, but if you assign classic pieces alongside newer ones, the differences are striking. It is also clear that acknowledging animal agency does not require any assumption of equality (Haraway 2008): many of the articles in John Knight's 2005 volume provide striking examples of the ways in which humans wield control over animals and exploit them—whether the animals are farm animals, companion animals, English foxhounds, or trained elephants. The approach, although ethnographic, is very much in keeping with recent research in biology, psychology, and other fields that takes into account ways in which animal agency is a fundamental aspect of human–animal relationships (consider studies indicating that dogs' evolution involved becoming adeptly attuned to human behavior, e.g. Bräuer, Kaminski, *et al.* 2006).

In keeping with more widespread changes in ethnographic research and writing, new work on human–animal relationships is also more often willing to address conflict. Ethnographers more often now than in the past take a stand on a moral or political controversy, offering not just description and analysis but cultural criticism. Some recent examples in the anthropology of animals include Adrian Peace's (2005) critical examination of whale-watching tours off the coast of Australia, Joanna Swabe's (2005) consideration of Dutch pet keeping, and Pamela McElwee's (2007) critique of environmentalists in Vietnam promoting the preservation of "charismatic megafauna" while ignoring more threats to biodiversity in agriculture. Not surprisingly, explicit cultural critique is most often directed where the author is a relative insider. In addition to considering the reasons why ethnographers might be more reluctant to write critically as obvious outsiders, my students have also found it helpful to explore some of the ways that ethnographers writing about human–animal relationships may be as much as or more concerned about humans' relationships with other humans than about humans' relationships with animals. Rebecca Cassidy's (2002) ethnography of Thoroughbred breeding and racing at Newmarket provides a great example, offering a critique of British class distinctions and kinship ideology, and only more secondary critique of British uses of "nature" and the ways that thinking about animals reflects human status concerns and gender ideology.

Course Development

For my students, one of the most effective reading assignments has been *The Hungry Tide*, by anthropologist-turned-novelist Amitav Ghosh (2005). The book works particularly well given my current focus on conflict. As literature, it has some notable flaws. One student described the plot, accurately in my view, as "bordering on trite." But the story, set in the Sundarbans region of India, is one students find thoroughly engaging and one that ties in extremely well with other themes

of the course, such as the need to move past dichotomous thinking about nature and culture, humans and animals. If Ghosh's plea for compromise and negotiation among local and international forces involved in species conservation efforts seems overly optimistic, recent ethnographic research makes clear that such negotiation and compromise has already been taking place in many different parts of the world (e.g. Auzel and Hardin 2001; Hardin, forthcoming; Sodikoff 2007). In the past, I have assigned J. M Coetzee's *The Lives of Animals* (2001) and *Disgrace* (1999), but Ghosh's book works especially well in an anthropology course because of its reflection of a very anthropological sensibility and awareness of current anthropological research. Ghosh's novel, I find, works well with undergraduates without much literary expertise or sophistication.

Courses on animals and anthropology can make excellent use of ethnographic and other films. There are classics that one might consider using in whole or part. Consider *Cree Hunters of Mistassini* (Richardson and Ianzelo 1974), *To Live with Herds* (MacDougall and MacDougall, 1974), and *Masai Women* (Llewellyn-Davies, 1974). The cult classic *Cane Toads: An Unnatural History* (Lewis 1987) remains relevant and useful for inspiring discussion of how humans can vary radically in their views of a single species; it also fits well with current preoccupations with the unforeseen consequences of technology and environmental change.

Because of my interest in conflict surrounding animals and the value of understanding human relationships with animals in relation to humans' relationships with other humans, I find much relevance in Werner Herzog's *Grizzly Man* (2005). It is also a film that inspires passionate and radically varying responses from students: some hate it (I remember one student declaring it the worst documentary she had ever seen), some love it, and they have extremely different ideas about what to make of it. Although less provocative of spirited discussion, *The Wild Parrots of Telegraph Hill* (Irving 2006) is worth discussing for its much more optimistic story of someone whose interest in (or obsession with) animals eventually results in positive reconnection with other humans. A more conventional but useful documentary, *The Buffalo War* (Testa 2001) concerns conflicts among park officials, ranchers, environmental activists, and Native community leaders regarding the bison of Yellowstone National Park. *Milking the Rhino* (Simpson 2008) similarly explores conflict regarding wildlife conservation, but from a more international perspective and focuses on recent efforts to help communities in Africa see wildlife preservation as serving their own needs and interests.

Shelter Dogs (Wade 2004) is a beautifully filmed perspective on some of the more troubling aspects of Americans' use of dogs as companion animals. It focuses on a controversial method of "temperament testing" developed by one shelter provider and dog trainer (Sue Sternberg) and touches on the "no-kill" shelter movement.

But the implications are much broader and can inspire useful discussion about the role of animals in American culture. It would work well alongside a discussion of Arnold Arluke's (2006) ethnographic research on perceptions of animal cruelty, based on his research among animal welfare officers and shelter workers (he also includes relevant research on animal abuse among children and on animal hoarding). *A Whale of a Business* (Docherty and Simon 1996), part of the *Frontline* series, might be outdated in terms of the story it tells of the movement to release Keiko/Willy, but remains relevant concerning the history of marine mammal amusement parks.

Adding Animals to Existing Anthropology Courses

For the reasons mentioned above and others, animals have long appeared in many anthropology courses. Their appearance has been most central in courses in biological anthropology (for example, in courses focusing on primate evolution and behavior) and archeology (zooarcheology focuses in particular on how human–animal relationships can be studied in archeology); they have appeared more occasionally in linguistics and cultural/social anthropology. In general courses on anthropological theory, animals have been considered in discussions of ethnographic research that happens to include animals, discussions of totemism and classification systems, or in discussions of the relationship between nature and culture.

Interdisciplinary Human–Animal Studies perspectives encourage animals to be considered in new ways in existing anthropology courses as well as in ones specifically designed as Human–Animal Studies courses. At the very least, it is worth faculty taking into account that their students may respond in increasingly varied ways to "anthropology's animals." New and more varied perspectives can make for livelier discussions of classic works such as those mentioned above by Evans-Pritchard and Clifford Geertz—works that are hardly new fare for courses in anthropological theory or the history of anthropology, but that can be discussed in ways that can seem more relevant to current students.

Courses in the anthropology of gender have long included at least brief mention of animals as bridewealth and in discussions of relationships between divisions of labor and gender inequality (see Llewellyn-Davies and Curling 1974). To what extent is it correct to assume that hunting has always been men's work? That warriors on horseback have been male? And what of Sherry Ortner's (1974) now classic argument that "female is to male as nature is to culture"? Those wishing to add more specific attention on animals to courses on gender might consider work in the anthropology of reproduction, particularly Sarah Franklin's (2007) study of the cultural significance of Dolly, the cloned sheep, and studies of gender in the

history and practice of scientific studies of animals, such as Donna Haraway's *Primate Visions* (1989) or Marlene Zuk's *Sexual Selections* (2003).

Speaking of Dolly, one of anthropology's more conventional courses is "Kinship and Social Organization." Again, such courses have traditionally included at least brief mention of animals—in relation to totemism, in bridewealth systems. As Sarah Franklin (2007) explores in *Dolly Mixtures* and as Rebecca Cassidy (2002) examines in *The Sport of Kings*, the ways we reckon human descent and kinship are closely related to our understandings of animal reproduction (see also Marks 2002) as well as vice versa. Those interested in including more attention to animals in existing courses should see an opportunity here for broadening "kinship studies" to include nonhuman kin.

In part because of anthropology's own historical relationship with colonialism, courses dealing with the anthropology and archeology of colonialism are widely offered. In these courses there are many reasons to include more discussions of animals: there is much relevant in new environmental histories (e.g., Anderson 2004), as well as studies of connections between colonialism and zoos and hunting (e.g., Haraway 1989, Bancel, Blanchard *et al.* 2009, Auzel and Hardin 2001, Wilk 2005).

Real-World Applications and Benefits to Students

Anthropology courses on animals include many opportunities for students to relate what they are studying to the world around them. Consider trips to zoos, dog parks, or other places where you might be able to get students doing ethnographic observation of human–animal encounters. I teach at a college in a small town in a rural area where such opportunities are somewhat limited. There is a zoo about thirty-five minutes drive away, but it remains closed for the winter and only opens a week before the end of our spring semester. However, when I assigned Rebecca Cassidy's ethnography about racehorses and horse racing, my students were amazed by the connections they saw during a visit to the college equestrian center. Students have also been able to apply what they have learned in the course, either in their own research conducted for the course or in thesis or other projects conducted after completing it. Projects have included research on feral cats and the network of volunteers working to aid them (unfortunately, the college administration did not appreciate one student's efforts to learn through participant observation, when she began feeding, but also capturing, spaying, and neutering, an entire colony of ferals living on the college campus). Another project involved a study of understandings of "temperament testing" at local animal shelters. One student made a video for the course on a local slaughterhouse.

There are also many informal opportunities for students to relate what they are learning in class to their own lives. My students returned from spring break in

2009 with stories about having looked at marine mammal amusement parks with new eyes after reading articles such as that of Adrian Peace (2005)—one student explained to the class why, having read Peace and similar course materials, she decided to do something else while her friends visited Sea World. I find students also are able to relate the course material to their childhood experiences with animals. One doesn't have to restrict students to considering "actual" animals. Every year, I bring a collection of my young daughters' books to class so that students can discuss the "all-animals-all-the-time" world of preschool popular culture and literature (those without a collection at home could stop by the children's room of any public library). Why does *A Mother for Choco* (Kasza 1996) feature animals, or humans-in-animal-costumes, rather than humans? If the Nuer, according to Evans-Pritchard, conducted social life in a bovine idiom, American children are in many ways encouraged to use an idiom that includes dinosaurs and *Wonder Pets*. College students are both familiar with this aspect of American children's culture, but also somewhat distant from it, and they seem very interested in looking at it from different perspectives (non-traditional students who are parents are also especially interested).

Challenges

As others in this volume have noted, proposals for new courses on animals can sometimes be met with skepticism regarding their intellectual rigor or necessity. Fortunately, the long history of interest in animals in anthropology puts anthropologists very much at an advantage. When I first proposed my course in 1996, my department chair expressed concern. The college president at the time, she worried, might see such a course as "trivial." But after seeing a written description and a syllabus, she was reassured. This might be a new topic for a course, but at least some of the material and the issues were reassuringly familiar. If her initial concern might have reflected assumptions about the inherent lack of importance of animals, in a very small anthropology program at a very small institution during an earlier budget-cutting era, it was understandable that she would want a new professor's courses to be treading well-worn paths as well as venturing down new ones.

In the early years of teaching the course, it wasn't just the gatekeepers that I had to contend with: many of my colleagues and students had trouble understanding just what my course was about, even if they didn't think to question its worth. One colleague repeatedly referred to it as my "animal behavior course." Students assumed the course was about animal rights (and that I saw my central role as trying to convert them as supporters and to vegan diets). I am not entirely sure why such confusion has abated. It is possibly important that the course now has an established reputation; the introductory anthropology course is now a prerequisite

for enrollment; it fulfills a requirement for the major in anthropology as well as for the major in international studies; it also fulfills the general education requirement of a course in environmental studies. With about a third of the students completing a major or a minor in anthropology, they tend to recognize immediately the course's broad relevance to anthropology.

Most of my students continue to enroll in my course with little prior interest or experience in anthropology; they seek only to fulfill various other requirements (though usually they choose my course because it sounds more interesting to them than available alternatives). As the professor, there are challenges to meeting so many different objectives. The anthropology majors may want more anthropology; the environmental studies students may want more of an environmental focus, and so on. I would love to be able to fill my courses almost entirely with students who happen to be interested in both animals and anthropology. But in the context of a tiny undergraduate anthropology program under pressure to maintain high enrollments, I find myself wearing many hats and fulfilling many needs. At least my course now has a solid institutional foundation and secure future with room for continued revision. Fortunately also, anthropologists have been producing more and more of the work that I naively assumed was already out there when I began teaching the course, making it easier to select assigned readings (and to know which material to reserve for discussing in lectures). Courses on anthropology's animals have much to offer the field of Human–Animal Studies and much to offer anthropology.

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COURSE SYLLABUS

HUMANS & ANIMALS

Nerissa Russell (Cornell University)

Course Description

Human–animal relationships are often seen in utilitarian, especially nutritional terms. This is especially true of the analysis of animal remains from archeological sites. It is clear, however, that animals and meat have significance far beyond their economic value. This course focuses on these non-dietary roles of animals in human societies, past and present. We will explore a broad range of issues to gain a fuller view of human relations to animals. Domestication involves not only the technical process of controlling animal movements and breeding, but more crucially requires a fundamental shift in the human perception of animals and their relationship to them. Are pets domestic animals in the same sense as animals that are eaten, or does their owners' relationship with them more closely resemble that of hunters with their prey? Do wild animals mean the same thing to hunter-gatherers and farmers who hunt? We will also consider the importance of animals as wealth, as objects of sacrifice, as totems (metaphors for humans), and as symbols in art. Meat has undeniable dietary value, but the social aspect of consumption is also important. Meat can be used in the context of such behaviors as feasting and meat sharing to create, cement, and manipulate social relationships. In this course, we will examine these issues primarily (but not exclusively) in the context of the ethnography and archeology of the Old World with which the instructor is most familiar, but students are encouraged to offer examples from their own areas of expertise. This course is open to students of archeology, cultural anthropology, and other disciplines with an interest in human–animal relations.

Required Reading

For full references, see "References" on page 182ff.

- Ingold, Tim, ed. 1988. *What Is an Animal?*
- Serpell, James A. 1986. *In the Company of Animals*.
- Course reader.

Structure

Each week we will examine the topics and readings outlined below in guided discussions. Students will choose a topic for an 8–10 page term paper. The paper

should involve applying one or more of the issues we explore in this course to some aspect of the archeological or ethnographic record. Grading will be based thirty percent on the paper, thirty percent on the written reading responses, ten percent on the oral presentation of readings, and thirty percent on general class participation.

CLASS SCHEDULE AND READINGS

Note: All readings are from reader, unless specifically from Ingold or Serpell.

Week 1: Introduction

Week 2: What is an Animal?

How is an animal different from a human being? How different are animal minds?

- Bräuer, Juliane, *et al*. "Making Inferences about the Location of Hidden Dood."
- Cartmill, Matt. "Animal Consciousness."
- Dennett, Daniel C. "Animal Consciousness."
- Dunayer, Joan: "Sexist Words, Speciesist Roots."
- Emery, Nathan J. "Cognitive Ornithology."
- Fuentes, Agustin: "The Humanity of Animals and the Animality of Humans."
- Gibson, Kathleen. "Customs and Cultures in Animals and Humans."
- Ingold, Tim. "The Animal in the Study of Humanity." Chapter 7.
- Mullin, Molly H. "Mirrors and Windows."
- Serpell, James A. *In the Company of Animals:* Chapters 9 and 10.

Week 3: Human–Animal Relations I

Animal Domestication: What does it mean in terms of human–animal relationships? How did this transformation happen?

- Bökönyi, Sándor. "Archeological Problems and Methods of Recognizing Animal Domestication."
- Clutton-Brock, Juliet. "The Unnatural World."
- Davis, Simon J. M. "Why Domesticate Food Animals?"
- Hesse, Brian. "These Are Our Goats."
- Ingold, Tim. *Hunters, Pastoralists, and Ranchers*. Chapter 2.
- ———. "Time, Social Relationships and the Exploitation of Animals."
- Jarman, Michael R. "Early Animal Husbandry."
- Leach, Helen M. "Human Domestication Reconsidered."
- Meadow, Richard H. "Animal Domestication in the Middle East."
- O'Connor, Terence P. "Working at Relationships."
- Sauer, Carl O. *Agricultural Origins and Dispersals*. Chapter 5.
- Serpell, James A. *In the Company of Animals:* Chapters 11 and 12.
- Terrell, John E. *et al*.: "Domesticated Landscapes."

Week 4: Human–Animal Relations II

When and where animal species were domesticated, some of the effects of domestication.

- Anthony, David W., and Dorcas R. Brown. "Eneolithic Horse Exploitation in the Eurasian Steppes."
- Bradley, Daniel *et al*. "Genetics and Domestic Cattle Origins."
- Clutton-Brock, Juliet. "Origins of the Dog."
- Crockford, Susan J. "Dog Evolution."
- Kadwell, Miranda, *et al*. "Genetic Analysis Reveals the Wild Ancestors of the Llama and Alpaca."
- Köhler-Rollefson, Ilse. "The One-humped Camel in Asia."
- Leonard, Jennifer, *et al*. "Ancient DNA Evidence for Old World Origin of New World Dogs."
- Redding, Richard W. "Breaking the Mold."
- Russell, Nerissa. "Livestock of the Early Farmers."
- Stahl, Peter W. An Exploratory Osteological Study of the Muscovy Duck (*Cairina moschata*) (Aves: Anatidae) with Implications for Neotropical Archeology."
- Trut, Lyudmilla N. "Early Canid Domestication."
- Vigne, Jean-Denis, *et al*. "Early Taming of the Cat in Cyprus."
- Yacobaccio, Hugo D. "Social Dimensions of Camelid Domestication in the Southern Andes."

Week 5: Human–Animal Relations III

Cross-cultural perception of pets; pets in prehistory.

- Chaix, Louis, Anne Bridault, and Régis Picavet. "A Tamed Brown Bear (*Ursus arctos* L.) of the Late Mesolithic from La Grande-Rivoire (Isère, France)."
- Erikson, Philippe. "The Social Significance of Pet-keeping among Amazonian Indians."
- Reed, Charles A. "A Model for the Origin of Agriculture in the Near East."
- Savishinsky, Joel S. "Pet Ideas: The Domestication of Animals, Human Behavior, and Human Emotions."
- Serpell, James A. *In the Company of Animals*. Chapters 1–8.
- Shell, Marc. "The Family Pet."

Week 6: Human–Animal Relations IV

Hunting and the wild. Attitudes toward domestic and wild animals. Do owners of domestic animals view wild animals differently from hunter-gatherers?

- Cartmill, Matt. "Hunting and Humanity in Western Thought."
- Cohen, Esther. "Animals in Medieval Perceptions."
- Coy, Jennie. "Animals' Attitudes to People." In Ingold.
- Hell, Bertrand. "Enraged Hunters."
- Hildebrandt, William R., and Kelly R. McGuire. "The Ascendance of Hunting during the California Middle Archaic."

- Hodder, Ian. *The Domestication of Europe*.
- Ingold, Tim. "From Trust to Domination."
- Ojoade, J. Olowo. "Nigerian Cultural Attitudes to the Dog."
- Rosman, Abraham, and Paula G. Rubel. "Stalking the Wild Pig."

Week 7: Human–Animal Relations V

Human–animal relationships that do not fit neatly in the categories of domestication or pet-keeping. Classification and implications of human–animal relationships.

- Brotherston, Gordon. "Andean Pastoralism and Inca Ideology."
- Collins, Paul W. "Interaction between Island Foxes (*Urocyon littoralis*) and Native Americans on Islands off the Coast of Southern California."
- Bouchere, *et al*. "Predomestic Cattle, Sheep, Goat and Pig during the late 9th and the 8th Millennium Cal. BC on Cyprus."
- Wing, Elizabeth S. "The Realm between Wild and Domestic."
- ———. "Use and Abuse of Dogs."

Week 8: Classifications

- Ducos, Pierre. "The Introduction of Animals by Man in Cyprus."
- Sebeok, Thomas A. "'Animal' in Biological and Semiotic Perspective." In Ingold.
- Tani, Yutaka. "Domestic Animal as Serf."
- Tapper, Richard. "Animality, Humanity, Morality, Society." In Ingold.

Week 9: Human–Animal Relations VI

Extinctions: what past extinctions have been caused by humans? What human actions lead to extinctions?

- Alcover, Josep Antoni, *et al*. "The Extent of Extinctions of Mammals on Islands."
- Alroy, John. "A Multispecies Overkill Simulation of the End-Pleistocene Megafaunal Mass Extinction."
- Beck, Michael W. "On Discerning the Cause of Late Pleistocene Megafaunal Extinctions."
- Choquenot, David, and D. M. J. S. Bowman. "Marsupial Megafauna, Aborigines and the Overkill Hypothesis."
- Grayson, Donald K., and David J. Meltzer. "A Requiem for North American Overkill."
- Lundelius, Ernest L., Jr. "The Implications of Disharmonious Assemblages for Pleistocene Extinctions."
- MacPhee, Ross D. E., and P. A. Marx. "The 40,000-year Plague: Humans, Hyperdisease, and First-contact Extinctions."
- Schüle, Wilhelm. "Mammals, Vegetation and the Initial Human Settlement of the Mediterranean Islands: A Palaeoecological Approach."
- Steadman, David W. "Prehistoric Extinctions of Pacific Island Birds."

- Trueman, Clive, *et al*. "Prolonged Coexistence of Humans and Megafauna in Pleistocene Australia."
- Vigne, Jean-Denis. "The Large "True" Mediterranean Islands as a Model for the Holocene Human Impact on the European Vertebrate Fauna?"

Week 10: Animals as Wealth

The function of live animals as objects of wealth, status, and exchange.

- Bogucki, Peter I. "Animal Traction and Household Economies in Neolithic Europe."
- Cronk, Lee. "From Hunters to Herders."
- Hart, Keith, and Louise Sperling. "Cattle as Capital."
- Holden, Clare J., and Ruth Mace. "Spread of Cattle Led to the Loss of Matrilineal Descent in Africa."
- Ingold, Tim. *Hunters, Pastoralists, and Ranchers*. Chapter 3, pp. 162–200.
- Mace, Ruth, and Alasdair Houston. "Pastoralist Strategies for Survival in Unpredictable Environments."
- Paine, Robert. "Animals as Capital."
- Reid, Andrew. "Cattle Herds and the Redistribution of Cattle Resources."
- Russell, Nerissa. "Cattle as Wealth in Neolithic Europe."
- Sellen, Daniel W. Nutritional Consequences of Wealth Differentials in East African Pastoralists."
- Sherratt, Andrew G.: "Mobile Resources."
- Smith, Andrew B. "On Becoming Herders."
- West, Terry L. "Family Herds—Individual Owners."

Week 11: Animals as Symbols I

Animals in art and as totems; food taboos.

- Bradley, Richard. "Humans, Animals and the Domestication of Visual Images."
- Cauvin, Jacques. "The Symbolic Foundations of the Neolithic Revolution in the Near East."
- Hesse, Brian C., and Paula Wapnish. "Pig Use and Abuse in the Ancient Levant."
- Leach, Edmund R. "Anthropological Aspects of Language."
- Leroi-Gourhan, André.: The Evolution of Paleolithic Art."
- Lévi-Strauss, Claude. *Totemism*. Chapter 1.
- Parkington, John E. "Eland and Therianthropes in Southern African Rock Art."
- Peters, Joris, and Klaus Schmidt. Animals in the Symbolic World of Pre-Pottery Neolithic Göbekli Tepe, South-eastern Turkey."
- Politis, Gustavo G., and Nicholas J. Saunders. "Archeological Correlates of Ideological Activity."
- Renouf, Priscilla. Symbolism and Subsistence."
- Rice, Patricia C., and Ann L. Paterson. "Cave Art and Bones."
- Turner, Terence. "Animal Symbolism, Totemism and the Structure of Myth."

Week 12: Animals as Symbols II

Sacrifice, ritual treatment of animals and animal bones.

- Bloch, Maurice. "Almost Eating the Ancestors."
- Brown, Linda A. "Planting the Bones."
- Bulmer, Ralph. "Selectivity in Hunting and in Disposal of Animal Bone by the Kalam of the New Guinea Highlands."
- Davis, Simon, and Sebastian Payne. "A Barrow Full of Cattle Skulls."
- Firth, Raymond. "Offering and Sacrifice."
- Ingold, Tim. *The Appropriation of Nature:* Chapter 10.
- Loy, Thomas H., and Andrée R. Wood. "Blood Residue Analysis at Çayönü Tepesi, Turkey."
- Morales Muñiz, *et al*. "The Spanish Bullfight."
- Ruel, Malcolm. "Non-sacrificial Ritual Killing."
- Russell, Nerissa, and Kevin J. McGowan. "Dance of the Cranes."
- Smith, Jonathan Z. "The Domestication of Sacrifice."
- Verhoeven, Marc. "Ritual and Ideology in the Pre-Pottery Neolithic B of the Levant and Southeast Anatolia."
- Yuan, Jing, and Rowan K. Flad. "New Zooarcheological Evidence for Changes in Shang Dynasty Animal Sacrifice."

Week 13: Meat Beyond Diet I

The symbolic importance of meat.

- Adams, Carol J. *The Sexual Politics of Meat*. Chapter 1.
- Fiddes, Nick. *Meat: A Natural Symbol*. Chapters 1, 4, 5, 6, and 10.
- Grantham, Bill. "Dinner in Buqata."
- Hawkes, Kristen. "Why Hunter-gatherers Work."
- Hill, Kim, and Hillard Kaplan. "On Why Male Foragers Hunt and Share Food."
- Kensinger, Kenneth M. "Hunting and Male Domination in Cashinahua Society."
- Vialles, Noëlie. *Animal to Edible*. Introduction, Conclusion.

Week 14: Meat Beyond Diet II

Meat sharing.

- Dowling, John H. "Individual Ownership and the Sharing of Game in Hunting Societies."
- Enloe, James G. "Food Sharing Past and Present."
- Gibson, Thomas. "Meat Sharing as a Political Ritual."
- Gilby, Ian C. "Meat Sharing among the Gombe Chimpanzees."
- Isaac, Glynn L. "The Food-sharing Behavior of Protohuman Hominids."
- Marshall, Fiona. "Food Sharing and Body Part Representation in Okiek Faunal Assemblages."
- Mitani, John C., and David P. Watts. "Why Do Chimpanzees Hunt and Share Meat?"

- Speth, John D. "Seasonality, Resource Stress, and Food Sharing in So-called 'Egalitarian' Foraging Societies."
- Wiessner, Polly. "Leveling the Hunter."
- ———. "Style and Social Information in Kalahari San Projectile Points."

Week 15: Meat Beyond Diet III

Feasting, symbolic uses of food and cooking.

- Dietler, Michael. "Theorizing the Feast."
- Douglas, Mary. "Deciphering a Meal."
- Hayden, Brian. "Nimrods, Piscators, Pluckers, and Planters."
- Lévi-Strauss, Claude. "The Culinary Triangle."
- Russell, Nerissa. "Symbolic Dimensions of Animals and Meat at Opovo, Yugoslavia."

Week 16: Anthropomorphism and Animal Rights

How do we react to our similarity to animals? Is anthropomorphism anathema to science? Do animals have rights?

- Budiansky, Stephen. *The Covenant of the Wild*. Chapter 1.
- Crist, Eileen. *Images of Animals*. Chapter 1.
- Franklin, Adrian. *Animals and Modern*. Chapter 9.
- Ingold, Tim. Introduction. In Ingold.
- Morris, Brian. *Animals and Ancestors*. Chapter 1.
- Rowan, Andrew N. "Scientists and Animal Research."
- Ryder, Richard. *Animal Revolution*. Chapter 12.
- Serpell, James A. "Anthropomorphism and Anthropomorphic Selection."

COURSE SYLLABUS

ANTHROPOLOGY OF ANIMALS

Rebecca Cassidy

Aims of the Course

What does it mean to be human? Animals are excellent resources with which to think about human identity since they are similar to (animate, sensitive), but also different from, us. The interesting thing for anthropologists is the lack of agreement about the nature of these similarities and differences. Dogs, for example, are simultaneously both "man's best friend" in the heroic animal novels popular in post-Depression United States of America, and genital-licking polluters to some Muslims.

Animals are also capital. The production of food animals is the largest industry in the world. The production and consumption of animals reflect important aspects of sociopolitical organization. Food animal production has changed rapidly since the domestication of animals, and has recently entered an unprecedented phase of extreme exploitation epitomized by the factory farms of Europe and North America, but today found around the world. At the same time, wild animals have been commodified in zoos and rare species are preserved in parks that exclude human inhabitants. How are we to understand these apparently contradictory impulses? Why are cows food and pandas poster children for the World Wildlife Fund (also called the Worldwide Fund for Nature)?

This course will provide a background to current debates about animals that will enable you to contribute to arguments about classification, animal rights, biotechnology, and the desirable limits of human intervention in processes once thought of as residing in "nature." You will learn to make connections between anthropology, geography, political philosophy, ethics, literary theory, and science. At all times you will be encouraged to relate different ways of thinking about animals to ethnographic examples.

The Learning Process

The course is organized around two broad themes: classification and representation, and the political economy of animal life. The first five lectures interrogate the human–animal boundary as it has been conceived in Judeo-Christian Euroamerica

and elsewhere. The second group of five lectures looks at ways of exploiting animals: as food, as pets, and as entertainment.

Themes are introduced in a one-hour lecture. Readings accompany each lecture and will be referred to during lectures and explored in greater depth in seminars. Essential readings for each week have been included in a course reader's pack. Each student will be encouraged to contribute to seminar discussion, and every student will be expected to read in preparation for seminars.

Assignments

Choose one of the following assignments (2,000 typed words):

1. How can fiction and ethnography combine to help us to understand human–animal relationships? Illustrate your answer using a novel and a relevant ethnographic example. Useful combinations include: *The Hungry Tide* by Amitav Ghosh (compare with one of the chapters in Knight—Week 5); *A Wild Sheep Chase* by Haruki Murakami (compare with article by Franklin—Week 7); *Oryx and Crake* by Margaret Atwood or *The Island of Dr Moreau* by H. G. Wells (compare with an article on xenotransplantation—Week 7); *Disgrace* or *The Lives of Animals*, both by J. M. Coetzee (compare with articles by Singer, Regan, or Fuentes—Week 5). There are many other possible combinations.
2. Compare how animals are used in the work of two different artists.
3. How do public displays of animals reinforce ideas about distinctions between humans and animals, and between animals? Why are displays of animals of interest to anthropologists?

Week 1: Introduction

This week I introduce the Euroamerican idea of the human/animal divide, the basis for many of the most powerful tropes about animals that we will explore during the course. I want to encourage you to place the separation of humans from animals in historical context, and to see how this idea became powerful through its association with first religious and then scientific discourses. I will use the example of the creation of the category of "mammalian" in order to illustrate the idea that classification is a social process.

- Aquinas, Thomas. *Summa Contra Gentiles*. Book Three: Providence, Part 1.
- Anderson, Kay. "The Beast Within: Race, Humanity, and Animality."
- Augustine. *Concerning The City of God Against the Pagans*.
- Borneman, John. "Race, Ethnicity, Species, Breed: Totemism and Horse-Breed Classification in America."
- Descartes, Réne. *Meditations on First Philosophy in Focus*.
- Foucault, Michel. *The Order of Things*.
- Mack, Arien. *Humans and Other Animals*.

- Mullin, Molly. "Mirrors and Windows."
- Ritvo, Harriet. *The Animal Estate*. Introduction.
- ———. "Our Animal Cousins."
- Scheibinger, Londa. "Taxonomy for Human Beings."
- Serpell James. *In the Company of Animals*.
- Sheehan James and Morton Sosna. *The Boundaries of Humanity*.
- Thomas Keith. *Man and the Natural World*. Introduction

Films/Videos

- Prod. A. Thomas. *Network First*.
- Prod. D. Stewart. *The Trouble with Animals*.

Discussion question: Why should anthropologists study human–animal relationships?

Week 2: Domestication

Last week, I described the Euroamerican notion of a human/animal divide. This week, we look at new ways of understanding relationships between humans and animals by exploring the concept of domestication.

- Anderson, Kay. "Animal Domestication in Geographic Perspective."
- Cassidy, Rebecca. *Where the Wild Things Are Now*. Introduction
- Budiansky, Stephen. *The Covenant of the Wild*.
- Clark, Nigel. "Animal Interface."
- Clutton-Brock, Juliet. *The Walking Larder*.
- Cronon, William. *Uncommon Ground*.
- Ellen, Roy, and Katsuyoshi Fukui. *Redefining Nature*.
- Engels, Friedrich. *Origins of the Family*.
- Kuznar, Lawrence. "Mutualism between Chenopodium, Herd Animals, and Herders in the South Central Andes."
- Pollan, Michael. *The Botany of Desire*.
- Robertson, George. *FutureNatural*.
- Ritvo, Harriet. "Race, Breed and Myths of Origin."
- Terrell, John. "Domesticated Landscapes."
- Whatmore, Sarah. *Hybrid Geographies*.
- Worster, Donald. *Nature's Economy*.

Seminar question: What are commensals and zoonoses? How do they help us to rethink the concept of domestication?

Week 3: Sociobiology

In 1975, E. O. Wilson claimed to have found an explanation for behavior that applied equally to both humans and nonhuman animals. There are liberating possibilities for both animals and humans in this claim. However, this lecture will explore the argument that, in practice, sociobiology, rather than extending aspects of humanity to animals, reduced humans to organisms enslaved by profit-maximizing genes.

- Barash, David. *Sociobiology and Behaviour.*
- Dawkins, Richard. *The Selfish Gene.*
- ———. *River Out of Eden.*
- Fausto-Sterling, Anne. "Feminism and Behavioural Evolution.
- Haraway, Donna. "Animal Sociology and a Natural Economy of the Body Politic, Part II."
- Fox Keller, Evelyn. "Language and Ideology in Evolutionary Theory."
- Fuentes, Agustin. "The Humanity of Animals and the Animality of Humans."
- Kitcher, Philip. *Vaulting Ambition*. Introduction.
- Kropotkin, Peter. *Mutual Aid.*
- Lykke, Nina *Between Monsters, Goddesses and Cyborgs*. Introduction.
- Martin, Emily. "The Egg and the Sperm."
- Rose, Hilary, and Steven Rose. *Alas, Poor Darwin.*
- Sahlins, Marshall. *The Use and Abuse of Biology.*
- Sayers, Janet. *Biological Politics.*
- Segerstrale, Ullica. "Colleagues in Conflict."
- Tiger, Lionel, and Robin Fox. "The Zoological Perspective in Social Science."
- Wilson, Edward O. *Sociobiology.*

Films/Videos

- Prod. C. Morgan: *Heart of the Matter.* (documentary plus debate)

Seminar question: Is sociobiology reductive or revolutionary? Limiting or liberating?

Week 4: Perspectivism

This week we consider another alternative to the human/animal divide, using a combination of classic anthropology sources and more recent work on alternative cosmologies.

- Arhem, Kaj. "The Cosmic Food Web."
- Atran, Scott, Douglas Medin, and Norbert Ross. "Evolution and Devolution of Knowledge."
- Atran, Scott. "Whither Ethnoscience."
- Descola, Philippe, and Gísli Pálsson. *Nature and Society.* Introduction.
- Descola, Philippe. "Constructing Natures."
- Douglas, Mary. "Animals in Lele Religious Symbolism."
- Halverson, John. "Animal Categories and Terms of Abuse."
- Howell, Signe. "Nature in Culture or Culture in Nature?"
- Leach, Edmund. "Anthropological Aspects of Language."
- Lévi-Strauss, Claude. *Totemism*.
- Lofgren, Orvar. "Our Friends in Nature."
- Morris, Brian. "Whither the Savage Mind?"
- ———. "Woodland and Village."
- Tambiah, Stanley. "Classification of Animals in Thailand."
- ———. "Animals are Good to Think and Good to Prohibit."

- Vivieros de Castro, Eduardo. "Cosmological Deixis and Amerindian Perspectivism."
- ———. "Images of Nature and Society in Amazonian Ethnology."'

Seminar question: Is a distinction between humans and animals natural or cultural?

Week 5: Animal Rights

We have looked at a variety of different ways in which humans and animals may be conceptualized: as radically other, as part of a single system, and as souls in various physical envelopes. This week we look at the philosophical arguments for attributing rights to animals and consider what happens when different conceptions of animals come into conflict. What happens when animal rights activists encounter different and less powerful conceptions of relationships between humans and animals? Is it possible that the pursuit of rights for animals can become a form of cultural imperialism?

- Benton, Ted. *Natural Relations*.
- Brody, Hugh. *Living Arctic*.
- Einarsson, Niels. "All Animals Are Equal."
- Einwohner, Rachel. "Gender, Class and Social Movement Outcomes."
- Elder Glen, Jody Emel, and Jennifer Wolch. "Race, Place, and the Bounds of Humanity."
- Fukuda, Kaoru. "Different Views of Animals and Cruelty to Animals."
- Gold, Mark. *Animal Rights*.
- Kean, Hilda. *Animal Rights*.
- Knight, John. *Natural Enemies*.
- Leahy, Michael. *Against Liberation*.
- Martin, Laura. "Beasts of the Field."
- Midgley, Mary. *Animals and Why They Matter*.
- Pálsson, Gísli. *Modes of Production and Minke Whaling*.
- Regan, Tom. *The Case for Animal Rights*.
- Singer, Peter. *Animal Liberation*.
- ———. "Animal Liberation at 30."
- Syring, David. "Sweet Water and Exotic Fish."
- Tester, Keith. *Animals and Society*.
- Theodossopoulos, Dimitrios. *Troubles with Turtles*.

Films/Videos

- Dir. T. Copestake. *Beastly Business*.
- Prod. M. Gregory. *The Money Programme*.
- Dir. J. Harrington and C. Smith. *The Rise and Rise of Animal Rights*.
- Dir. A. Pennink. *Horizon*.

Seminar question: How do arguments for animal rights relate to particular ethnographic examples?

Week 6: Guest Lecture

- Adams, Carol. *The Sexual Politics of Meat*. Introduction.
- Eisnitz, Gail. *Slaughterhouse*.
- Fiddes, Nick. *Meat*.
- Grandin, Temple. "Behaviour of Slaughter Plant and Auction Employees Toward the Animals."
- Harris, Marvin, and Eric B. Ross. *Food and Evolution*. Introduction.
- Pollan, Michael. "Power Steer."
- Robbins, Paul. "Shrines and Butchers."
- Sutton, David. "The Vegetarian Anthropologist."
- Vialles, Noëllie. *Animal to Edible*. Chapter 2.

Films/Videos

- Dir. B. Hill. *Slaughterhouse*.
- Dir. E. Morris. *First Person*.
- Dir. G. Sherman. *Death Line*.

Week 7: Überanimals

This week we look at transgenic animals and consider biotechnology as a socio-cultural phenomenon. Have we entered an age of biological control? In particular, we look at Dolly, the first cloned animal. How does her creation relate to the long history of animal domestication? We also explore xenotransplantation and ask: "What does it mean to be human?"

On xenotransplantation:

- Agamben, Giorgio. "Politicising Death, and Threshold."
- Allspaw, Kathleen M. "Engaging the Public in the Regulation of Xenotransplantation."
- Bickford, Julia, Charles Mather, and Usher Fleising. "Time and the Structuring of Ritual Performance in the Xenotransplantation Debate."
- Birke, Linda, and Mike Michael. "The Heart of the Matter."
- Brown, Nik, and Mike Michael. "Switching between Science and Culture in Transpecies Transplantation."
- ———. "The Meat of the Matter."
- Brown, Nik. "Debates in Xenotransplantation."
- Lundin, Susanne. "The Boundless Body."
- Papagaroufali, Eleni. "Xenotransplantation and Transgenesis."
- The Nuffield Council on Bioethics. "Animal to Human Transplants."
- Woods, Tania. "Have a Heart."

On Dolly:

- Edwards, Jeannette. "Why Dolly Matters."
- Franklin, Sarah. "Sheepwatching."
- ———. *Dolly Mixtures*.

- ———. "Animal Models."
- Kolata, Gina B. *Clone*.
- Rader, Karen. "The Mouse People."
- Taussig, Karen Sue. "Bovine Abominations."
- Väliverronen, Esa. "Stories of the "Medicine Cow."
- Wilmut Ian, Keith Campbell, and Colin Tudge. *The Second Creation*.

Films/Videos

- Dir. M. Durkin. *Equinox*.
- Dir. B. Higgins. *Horizon*.

Seminar question: "Discussions of biotech in relation to animals only need consider what is scientifically possible." Do you agree?

Week 8: Loving Animals

Pets are often seen as the expression of a particular phase in late capitalism. This lecture will put pets in context and allude to the contradictions that emerge from the popular petblog slogan that "pets are people, too."

- Anderson, Myrdene. "From Predator to Pet."
- Baker, Steve. "Fear of the Familiar."
- Cassidy, Rebecca. "Zoosex."
- Fausto, Carlos. "Of Enemies and Pets."
- Franklin, Adrian. *Animals and Modern Cultures*.
- Kete, Kathleen. *The Beast in the Boudoir*.
- Knight, John. *Animals in Person*.
- Podberscek, Anthony, Elizabeth Paul, and James Serpell. *Companion Animals and Us*.
- Perelle, Ira, and Diane Granville. "Assessment of the Effectiveness of a Pet-Facilitated Therapy Program in a Nursing Home Setting."
- Ritvo, Harriet. *The Animal Estate*.
- Serpell, James A. *In the Company of Animals*.
- Shell, Marc. "The Family Pet."
- Smith, Julie. "Beyond Dominance and Affection."
- Thomas, Keith. *Man and the Natural World*.
- Tuan, Yi-Fu. "Animal Pets."
- ———. *Dominance and Affection*.
- Williams, David. "Inappropriate/d Others, Or, the Difficulty of Being a Dog."

Films/Videos

- Dir. C. Guest. *Best in Show*.
- Dir. C. Spencer. *Hidden Love* (documentary on zoophilia).

Seminar question: "Pets are the decadent creation of late capitalism." Do you agree?

Week 9: Looking at Animals

Zoos as ambivalent and paradoxical spaces.

- Anderson, Kay. "Culture and Nature at the Adelaide Zoo."
- Baker, Steve. *The Postmodern Animal*.
- Baxter, Ronald. *Bestiaries and Their Users in the Middle Ages*.
- Beardsworth, Alan, and Alan Bryman. "The Wild Animal in Late Modernity."
- Benbow, S. Mary. "Zoos: Public Places to View Private Lives."
- Benbow, S. Mary, and Bonnie Hallman. "Canadian Human Landscape Examples."
- Berger, John. "Why Look at Animals?"
- Davies, Gail. "Virtual Animals in Electronic Zoos."
- Davis, Susan G. *Spectacular Nature*.
- Foucault, Michel. *Discipline and Punish*.
- Glick Schiller, Nina. *African Culture and the Zoo in the 21st Century.*
- Gruffudd, Pyrs. "Biological Cultivation."
- Hoage, R. J., and William Deiss. *New Worlds, New Animals*.
- Kisling, Vernon N. *Zoo and Aquarium History.*
- Mitman, Gregg. "When Nature Is the Zoo."
- Ritvo Harriet. "The Order of Nature."
- Veltre, Thomas. "Menageries, Metaphors, and Meanings."
- Whatmore, Sarah. "Elephants on the Move."
- Wilson, Alexander. "From Reserve to Microenvironment."

Seminar question: How has zoo architecture changed to reflect different conceptions of animality and wildness?

COURSE SYLLABUS

ANTHROZOOLOGY

Patricia K. Anderson (Western Illinois University, Spring 2009)

This course, which was the winner of the Humane Society of the United States' 2003 "Animals & Society Course Award," provides a tool for critical evaluation of human–animal interactions from the perspectives of anthropology and anthrozoology. Anthrozoology is the scientific study of the relationship between human and nonhuman animals. Animals play profoundly important roles in the lives of humans, whether as food, a companion, spiritual guide, totemic ancestor, or fictive family member. All human interactions with animals and nature take place within a cultural context. Since culture is a central concept of anthropology, this discipline provides an effective theoretical perspective for studying human–animal relationships. In this course we consider the symbolic, economic, ecological, and social consequences of human–animal interaction in a variety of cross-cultural contexts, ranging from small-scale non-industrial societies to the modern industrial world. A global perspective is used to help students better understand world trends regarding modernization and its consequences to animals and their habitats. This course provides a cross-cultural understanding of the concept of "animal" by examining how our relationships with animals are mediated by culture, and thus how belief systems contribute to current animal- and environmental-related social problems.

Student Objectives

1. To develop an understanding of the concept of culture and how it affects human interactions with other species and their habitats.
2. To become familiar with anthropological perspectives and how they can be applied critically in human–animal interaction studies.
3. To engage in research addressed toward answering a specific research question regarding human–animal interaction.
4. To develop a new and informed perspective on human–animal interactions.

Required Texts

- Arluke, Arnold, and Clinton R. Sanders. 1996. *Regarding Animal*.
- Serpell, James A. 1996. *In the Company of Animals*.
- Pepperberg, Irene M. 2008. *Alex & Me*.

Other Required Reading

- Salzman, Philip Carl, and Patricia C. Rice (Selected chapters: see schedule). 2004 *Thinking Anthropologically: A Practical Guide for Students*. Pearson/Prentice Hall.
- Selected articles (see schedule below)

Week 1: Introduction. What Is Anthrozoology?

Anthrozoology is interdisciplinary, combining the perspectives of both the natural and social sciences. From its earliest development, anthropology has had a foot in both the natural and social sciences and thus provides an ideal vantage point from which to examine human–animal interactions. Historically composed of four fields—physical, cultural (sociocultural or ethnological), archeology, and linguistics—anthropology has traditionally been concerned with the study of humans as biological and cultural organisms. The primary field technique of anthropology, participant observation, was first developed in the context of natural-history field studies. Anthropologists have always been fascinated by diversity, and much of anthropology is devoted to understanding both physical and cultural adaptations, somewhat similar to the way in which biologists study nonhuman species.

Culture, the key concept of anthropology, refers to the body of knowledge that humans learn as members of societies. Culture is a shared way of life that includes values, beliefs, and norms passed down within a particular society from generation to generation through the process of enculturation. Throughout this course you will be considering how culture affects the way that humans view and interact with animals. In addition, we will also consider evidence of cultural behaviors among other species, and whether or not humans are unique. Thus, the student will develop an anthropological perspective in approaching anthrozoology, the scientific study of the relationships between humans and animals, a relatively new interdisciplinary field that includes anthropology, zoology, history, sociology, psychology, human and veterinary medicine, and various other disciplines.

Required Reading

- Arluke and Sanders. *Regarding Animals*. pp. 1–57.
- Mullin, Molly. 2002. "Animals and Anthropology."
- Cunningham, Paul F. "Topics Awaiting Study."
- Salzman, Philip Carl. "What Anthropologists Look For."
- *Thinking Anthropologically*. pp. 7–15.
- Peters-Golden, Holly. "Thinking Holistically." In Salzman and Rice. *Thinking*
- *Anthropologically*. pp. 17–27.

Recommended Reading

- Descola, Philippe, and Gísli Pálsson. *Nature and Society*.
- Mullin, Molly. "Mirrors and Windows."
- Noske, Barbara. *Humans and Other Animals*.
- ———. "The Animal Question in Anthropology."

Week 2: What Is an Animal?

During this week we will be considering the following questions: What are animals? What is the difference between human and nonhuman animals? According to evolutionary theory, there should be biological continuity between humans and nonhumans, yet there exists a firm ideological boundary between humans and other species. Are humans unique in the animal world and if so, how? How are these questions relevant today?

Required Reading

- Serpell: Chapter 9: The Myth of Human Supremacy
- Ingold, Tim. "Humanity and Animality."
- O'Brian, Robin, and Patricia C. Rice. "Using Science to Think Anthropologically." In Salzman and Rice. *Thinking Anthropologically*. pp. 39–47.
- Cohen, Jeffrey H. and Jeffrey A. Kurland. "Thinking About Change."
- Campbell, Anne and Patricia C. Rice. "Why Do Anthropological Experts Disagree?"
- Kingsolver, Ann. 2004. "Thinking and Acting Ethically in Anthropology."

Recommended Readings

- Cavalieri, Paola, and Peter Singer. *The Great Ape Project*.
- Franklin, Adrian. *Animals and Modern Cultures*.
- Ingold, Tim. *What Is an Animal?*
- Lawrence, Elizabeth. A. "Differences Between People and Animals."
- Midgely, Mary. *Beast and Man*.
- Tattersall, Ian. *Becoming Human*.
- Thorpe, William Homan. *Animal and Human Nature*.

Week 3: From Forager to Farmer: Domestication of Animals

Domestication is the process by which certain animal species have been brought into close association with human societies. How has this transformation affected animals? Can you describe these relationships as symbiotic or exploitative? How have these relationships affected human societies? Also, how do small-scale (non-industrial) societies contrast to industrial societies in the way that they perceive and interact with animals? Important concepts include neoteny or pedomorphosis.

Required Reading

- Lawrence, Elizabeth A. "Neoteny in American Perceptions of Animals."
- Serpell: Preface, pp. 3–20.
- Serpell. "Anthropomorphism and Anthropomorphic Selection—Beyond the 'Cute' Response."

Recommended Reading

- Clutton-Brock, Juliet. *Domesticated Animals from Early Times*.

- ———. "The Walking Larder."
- Mullin, Molly, and Rebecca Cassidy. *Where the Wild Things Are Now.*
- Shanklin, Eugenia. "Sustenance and Symbol."

Week 4: The Animal Mind: Agency, Communication, Emotions, Intelligence, and Language

Out of necessity, all animals, including humans, communicate with their own species for survival. Are humans unique, however, in the capacity for self-reflection and abstract thought? Is the capacity for language limited to humans? The debates surrounding these issues are key to answering the question: "To what degree do humans differ from other animals?"

Required Reading

- Arluke and Sanders, pp. 41–81. Pepperberg text: All.
- Podolefsky, Aaron. "Applying Anthropological Knowledge."

Films

- Bird Lady Productions. *Training Your Parrot the Alex Way.*
- ABC News Clip: "Animal Communication."

Recommended Reading

- Balcombe, Jonathan. *Pleasurable Kingdom*.
- Barber, Theodore. *The Human Nature of Birds*.
- Byrne, Richard. *The Thinking Ape*.
- Bright, Michael. *Animal Language*.
- Candland, Douglas. *Feral Children and Clever Children*.
- Cavalieri, Paola, and Peter Singer. *The Great Ape Project*.
- Gates, Phil. *Animal Communication*.
- Griffin, Donald R. *The Question of Animal Awareness*.
- ———. *Animal Minds*.
- Halliday, Tim, and P. J. B. Slater. *Communication*.
- Pepperberg. *The Alex Studies*.
- Premark, David. "Gavagai!"
- Ristau, Carolyn. *Cognitive Ethology.*

Week 5: Meat

One of the main ways that humans interact with animals is to kill them, wild or domestic, for their meat. All cultures express concerns about this relationship, as evidenced by dietary taboos. Some animals are considered too close to humans to be eaten; others are too disgusting. What makes one animal suitable food in one society while taboo in another? What does it mean to turn a living creature into "meat?" How do people express their concerns about killing and eating animals culturally? What is our dietary adaptation, and how has it changed over time? Are

Western patterns of meat consumption spreading to the rest of the world, and is this a problem? What are the social, moral, and environmental consequences of eating meat?

Required Reading

- Wolch, Jennifer, and Jody Emel. *Animal Geographies*. pp. 1–7, 218–255.
- Serpell: Chapters 10 and 11, pp. 169–211.

Film

- Dir. M. Lewis. *The Natural History of the Chicken*.

Recommended Reading

- Adams, Carol. *The Sexual Politics of Meat*.
- Davis, Karen. *Prisoned Chickens, Poisoned Eggs*.
- Douglas, Mary. *Purity and Danger*.
- Fiddes, Nick. *Meat*.
- Harris, Marvin. *Good to Eat*.
- Harrison, Ruth. *Animal Machines*.
- Hill, John. *The Case for Vegetarianism*.
- Leach, Edmund. "Anthropological Aspects of Language."
- Levi-Strauss, Claude. *The Raw and the Cooked*.
- Noske, Barbara. *Humans and Other Animals*.
- Segal, A. "Breach of One Rule Breaches the System of Rules."
- Simoons, Frederick J. *Eat Not This Flesh*.
- Striffler, S. *Chicken*.
- Thu, Kendall, and E. Paul Durrenberger. *Pigs, Profits and Rural Communities*.

Week 6: Moral and Ethical Issues: Animal Rights?

The issue of animal rights has, over the years, attracted the attention of a growing group of concerned individuals. Within the context of Western society, many people have come to view animals as an oppressed minority. Various organizations are fighting for a change in this status. Today we will explore the concept of animal rights, and movements directed toward liberating or improving the welfare of animals.

Required Reading

- Wolch, Jennifer, and Jody Emel. *Animal Geographies*. pp. 8–22.

Recommended Reading

- Adams, Carol. *Neither Man nor Beast*.
- Barton, Miles. *Animal Rights*.
- Clark, Stephen R. L. *Animals and Their Moral Standing*.
- Dolins, Francine. *Attitudes to Animals*.
- Kean, Hilda. *Animal Rights*.

- Leahy, Michael. *Against Liberation*.
- Midgely, Mary. *Beast and Man*.
- Scruton, Roger. *Animal Rights and Wrongs*.
- Singer, Peter. *Animal Liberation*.

Week 7: Animal Companions

Within the cultural context of the human family and domestic space, the meaning of the animal kept as pet become ambiguous. Animals are attributed human qualities, yet they are not human. What does the keeping of animal companions tell us about human cultures and societies? What is the difference between "pet" and "companion"? What are some of the problems associated with pet ownership? What is an animal shelter and why are thousands of animals euthanized each year, while some owners contribute to the problem by refusing to neuter their pets or insist on purebred animals? Why do some people insist on keeping exotic animals (i.e. venomous snakes or large cats, etc.) that may be dangerous as pets?

Required Reading

- Serpell: pp. 23–86.

Recommended Reading

- Adams Frost, Laurie. "Pets and Lovers."
- Alger, Janet M., and Steve F. Alger. *Cat Culture*.
- Anderson, Patricia K. "A Bird in the House."
- Beck, Alan, and Aaron Honori Katcher. *Between Pets and People*.
- Dekkers, Midas. *Dearest Pet*.
- Irvine, Leslie. *If You Tame Me*.
- Mitchell, Robert W. *et al*. *Anthropomorphism, Anecdotes, and Animals*.
- Ritvo, Harriet. *The Animal Estate*.
- Robins, Douglas. *et al*. "Dogs and Their People."
- Sanders, Clinton. R. "Understanding Dogs."
- ———. *Understanding Dogs*.
- Serpell, James A. *The Domestic Dog*.
- Shell, Marc. "The Family Pet."
- Tuan, Yi-Fu (1984) *Dominance and Affection*.

Week 8: Animals in Ideology: Totemism, Nagualism, and Shape Shifters

Animals play important roles in the religions of all human societies. Animals are worshipped as deities, are objects of taboo, and are sacrificed to the gods. This section considers how the boundary between human and nonhuman animals tends to be fluid in small scale (non-industrial) societies, and how animals are incorporated into human cosmologies, beliefs, practices, and symbolism. In some cultures, animals are considered to have been creator beings who played key roles in the creation. In totemic cultures, humans are descended from animals or aspects of nature.

In others, humans have the ability to transform themselves into animals. From the ancient Maya "Way" (pronounced "Why") to the European werewolf, to postmodern "Furries," we examine cross-culturally the phenomenon of the shape shifter.

Required Reading

- Gerbasi, Kathy *et al*. In Press. "Furries from A to Z (Anthropomorphism to Zoomorphism)."
- Lawrence, Elizabeth A. "Werewolves in Psyche and Cinema."
- ———. "The Centaur."

Recommended Reading

- Houston, Stephen, and David Stuart. "The Way Glyph."
- Villa Rojas, Alfonso. "Kinship and Nagualism in a Tzeltal Community."

Week 10: Animals on Display: Aquaria, Menageries, Zoos, Parks, and Natural History Museums

Animals do not have "natural" meaning in human societies; rather, the meaning that is ascribed to animals is cultural. Thus, the cultural representation and exhibition of animals can be read like a text in which humans talk about themselves through the medium of animals. Thus, here we will consider the zoo, not from a zoological or natural-history perspective, but as a space in which the illusion of nature is created.

Required Reading

- Anderson, Kay. "Animals, Science, and Spectacle in the City."

Recommended Reading

- Bostock, Stephen. *Zoos and Animal Rights*.
- Hediger, Heini. *Man and Animal in the Zoo*.
- Mullan, Bob, and Garry Marvin. *Zoo Culture*.
- Ritvo, Harriet. *The Animal Estate*.

Week 11: Animals Used by Humans for Entertainment

From horse racing to cock fighting, to bear baiting, rodeo, hunting, and many other pursuits, animals of wide variety are used to entertain humans. What can we learn from watching these events, and what do these events say about the humans who participate in them?

Required Rreading

- Lawrence, Elizabeth A. "Rodeo Horses."

Recommended Reading

- Cartmill, Matt. *A View to a Death in the Morning*.

- ———. "Hunting and Humanity in Western Thought." In Mack, Arien. *Humans and Other Animals*.
- Davis, S. *Spectacular Nature*.
- Errington, Frederick. "The Rock Creek Rodeo."
- Fernandez, James W. "Persuasions and Performances."
- Geertz, Clifford. "Deep Play."
- Humphrey, John H. *Roman Circuses*.
- Lawrence, Elizabeth A. *Rodeo*.
- ———. *Hoofbeats and Society*.
- Marvin, Garry. *Bullfight*.
- ———. "Cultured Killers."
- Nelson, Richard. *Heart and Blood*.
- Peppe, Rodney. *Circus!*

Week 12: Culture and Personality and the Cycle of Abuse

According to psychological studies, in a significant number of cases of domestic violence against people, the perpetrator also batters/tortures/kills family pets. The instigator may use the animal as a means of controlling his or her victims (e.g., "If you leave, I'm going to kill your dog!"). Further, many serial killers began torturing and killing animals before they began attacking humans. In this area we consider violence against animals that is *not* culturally sanctioned (as is hunting, slaughter of animals for meat, etc.).

Required Reading

- Ascione, Frank R. "The Abuse of Animals and Human Interpersonal Violence." In *Child Abuse Domestic Violence and Animal Abuse*, pp. 50–61.

Film

- *Beyond Violence: The Human–Animal Connection*.

Recommended Reading

- Ascione, Frank R., and Phil Arkow. *Child Abuse, Domestic Violence, and Animal Abuse*.
- Ascione, Frank R., T. M. Thompson, and T. Black. "Childhood Cruelty to Animals."
- Beck, Alan, and Aaron Honori Katcher. *Between Pets and People*.
- Flynn, Clifton P. "Why Family Professionals Can No Longer Ignore Violence Toward Animals."
- Jory, Brian, and Mary Lou Randour. *The AniCare Model of Treatment for Animal Abuse*.
- Luke, Carter, Arnold Arluke, and Jack Levin. *Cruelty to Animals and Other Crimes*.
- Randour, Mary Lou, Susan Krinsk, and Joanne L. Wolf. *The AniCare Child*.
- Randour, Mary Lou. "Helping Children and Animals."

Week 13: Globalization, Invasive Species, and Extinction

What is globalization, when did this process first begin, what has been its impact, and what are its continued implications today? In this section we examine the spread of people, principally those of European descent, and their impact on what Crosby terms the "Neo-Europes"—lands far from ancestral Europe.

Required Reading

- Smith, Nicholas. "The Howl and the Pussy."

Film

- Dir. M. Lewis. *Cane Toads*.

Recommended Reading

- Broswimmer, Franz J. *Ecocide*.
- Crosby, Alfred W. *Ecological Imperialism*.
- Goudie, Andrew. *The Human Impact on the Natural Environment*.
- Reaka-Kudla, Marjorie, Don E. Wilson, and Edward O. Wilson. *Biodiversity II*.
- Van Driesche, Jason, and Roy Van Driesche. *Nature Out of Place*.

Week 14: Conservation and the Animal Environment

In this section we will consider conservation and environmental programs related to animals and their habitats. It is estimated that almost ninety percent of species that have ever existed are now extinct. How and why are decisions made regarding what species should be conserved? Who decides what species are worth saving? As we will see, concern for the environment is cultural and social and can only be understood within this context.

Required Reading

- From Wolch and Emel, *Animal Geographies*:
- Gullo, Andrea, *et al*. "The Cougar's Tale."
- Michel, Susanne M. "Golden Eagles and the Environmental Politics of Care."
- Proctor, Jim. "The Spotted Owl and the Contested Moral Landscape of the Pacific Northwest."

Recommended Reading

- Koebner, Linda. *Zoo Book*.
- Lyster, Simon. *International Wildlife Law*.
- Regenstein, Lewis. *Replenish the Earth*.
- Usher, Michael. *Wildlife Conservation Evaluation*.
- Warren, Andrew, and F. Barrie Goldsmith. "Conservation in Perspective."

Week 15: Animals as Healers: Miraculous Tales and Animal Assisted Intervention (AAI)

The bond between humans and animals and the capacity for healing is sometimes described as miraculous and deeply spiritual. In this section we will begin with the cross-cultural history of animals in religion and healing and end with an examination of the role of animals as healers in modern structured (AAT/AAI) and unstructured (anecdotal) settings.

Required Reading

- Serpell, pp. 89–124.

Recommended Reading

- Beck, Alan, and Aaron Honori Katcher. *Between Pets and People*.
- Canfield, Jack, Mark Hansen, and Marty Becker. *Chicken Soup for the Pet Lover's Soul*.
- Chernak McElroy, Susan. *Animals as Guides for the Soul*.
- Fine, Aubrey. *Handbook on Animal-Assisted Therapy*.
- Kruger, K., S. Trachtenberg, and James A. Serpell. "Can Animals Help Humans Heal?"
- Randour, Mary Lou. *Animal Grace*.
- Serpell, James A. "Beneficial Effects of Pet Ownership on Some Aspects of Human Health and Behaviour."
- ———. "Animal Companions and Human Well-being."
- Serpell, James A., R. Coppinger, and Aubrey Fine. "The Welfare of Assistance and Therapy Animals."

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Linking the Circles of Compassion for Prevention and Intervention edited by Frank R. Ascione and Phil Arkow (pp. 50–61). West Lafayette, Ind.: Purdue University Press.

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9

ANIMAL GEOGRAPHIES

Exploring the Spaces and Places of Human–Animal Encounters

Jody Emel and Julie Urbanik

Geographers, engaged with space and place, focus on where animals are in cities, rural landscapes, zoos, farms, wilderness areas, laboratories, cages, and so on. Along with examining questions of why animals are where they are, geographers want to understand human–animal encounters in those places and the ethics of those encounters. Part of understanding encounters involves consideration of who is encountering whom. Thus, animal subjectivity and agency are also important considerations. Trying to understand what animals want and need is a critical endeavor, and one beset with questions of ontology and epistemology. Furthermore, like many social theorists of late, geographers look at the human/animal "border" and contest its strength, placement, and deployment. We provide, in this chapter, an overview of the major conversations in animal geographies, a section on raising these issues in the classroom, and a syllabus for an existing course called "Keeping of Animals."

The Intellectual Bases of Animal Geographies

Geography has a long history of considering nonhuman animals and their myriad relations/interactions with humans. Pastoral people and their animal migrations, the location of mixed livestock farming systems, domestication practices, and wildlife populations were subjects for geographers in the eighteenth, nineteenth, and early twentieth centuries (Wolch *et al.* 2003, Anderson 1997, Johnson 1969, Sauer 1952, Newbigin 1936). In fact, as Wolch *et al.* point out: "A field of geography known as 'animal geography' was clearly recognized in the early twentieth century, as laid out in Marion Newbigin's 1913 book *Animal Geography*."

Newbigin pointed to the need for distributional studies of animal populations, examining floral and faunal regions and their relations (see also Newbigin 1936, Maddrell 1997). Animal geography also appeared in Hartshorne's (1939) book *The Nature of Geography*. Hartshorne's well-known version of regional geography was accomplished through integrating results from the various systematic subfields to create portraits of specific geographical areas; for Hartshorne, animal geography was one such systematic subfield, linked to zoology (2003, p. 723).

Geographers studying animals in the second half of the twentieth century looked more to human–animal relations, largely from both utilitarian and religious or symbolic perspectives (Wolch *et al.* 2003). McKnight's (1976) work on the fencing and massive killings of animals considered "vermin" in Australia is typical of the utilitarian orientation. Tuan's (1984) book on the making of pets is an exemplary work on the power relations embodied in human domination of nature and animals and is representative of the more symbolic dimension. He also made the link, as have feminists and other cultural geographers, between dominance of animals and dominance of women, children, and servants (see also Anderson 1997).

Animal geographies were reborn again in the mid-1990s with the works of Matless (1994), Anderson (1995), Wolch and Emel (1995, 1998), and Philo and Wilbert (2000). These authors, coming from multiple perspectives within geography (cultural, urban, and environmental) (re)cognized (and problematized) the presence of animals in every location: rural and urban; water, air, and soil; houses, farms, and concentrated animal feeding operations; slaughterhouses, forests, airports, black markets, laboratories, taxonomies, and so forth. Suddenly, it seemed that animal studies was not simply the province of biologists, agricultural scientists, and ecologists. Animals were (and are) subjects of literature, philosophy, social theory, and relationships with humans and with each other. Their "places" were determined not only by their own wants and desires, but also through practices of imperialism, masculinity and femininity, class, racialization, livelihood strategies, economies of scale, and so forth.

In the following sections, we outline some of the basic questions and foci of research having to do with animals in the discipline of geography. While the studies and theoretical arguments are compelling illustrations of HAS on their own, we would add that the contributions of geographers are unique precisely because of their emphasis on the historical and spatial contexts of specific lives and relationships: in effect, place, space, and landscapes are instrumental to furthering the goals of HAS.[26]

Animated Landscapes, Networks, Subjectivity, and Agency

Cultural geographers were some of the first contemporary scholars to rethink animal geographies. Persuaded by social theories raising questions about human subjectivity and the manner in which many societies used nonhuman animals to mirror humans, these geographers sought to consider the relational subjectivities of animals (including humans). Particularly keen on (re)animating landscapes, they found animals everywhere they looked and raised queries regarding when and where animals were "out of place" according to various cultural norms and practices (Matless 1994, Anderson 1995, Emel 1995). Questions of how "wildness"

or "wilderness" and the "domestic" were produced and populated with animals, and particular kinds of animals, were engaged (Whatmore 2002).

Additionally, a major contribution of geographers was the focus on animals in the city. Animal geographers have been central to uncovering the historical relationships of animals in urban areas (Philo 1995, Wolch 2002) as well as calling for a contemporary transpecies urban theory that incorporates and makes visible both the urban animals themselves and the ways in which we do, and might better, cohabit with them (Wolch 1996, Hovorka 2006). Animals (both human and nonhuman) in particular places may have surprising genealogies, as Lorimer (2006) shows in his wonderful piece wherein love, science, and affinity create a reindeer-populated landscape in the Cairngorm Mountains of Scotland.

The influences of Bruno Latour (1999), Donna Haraway (1997), and Gilles Deleuze (1993) are strong in animal geography and authors have not only taken the nonhuman animal subject as fluid but have shifted the terrain away from representations of animals to building assemblages of humans and nonhumans. They have taken seriously Latour's encouragement to listen to, allow for, and provide opportunities for nonhumans to speak. The wholesale shift in thinking away from dualisms or binarisms to hybrids and constellations or propositions provides a refreshing new dimensionality to considering landscapes full of humans and nonhuman others. Sarah Whatmore's *Hybrid Geographies* is perhaps the most significant effort of a geographer to work through the implications of Latour, particularly in terms of the *making* of networks. The hybridized and scrambled worlds she depicts in her cases (elephant and soybean) exemplify the impossibility (and undesirability) of pure or stable categories of nature and culture, and the undeniable agencies of nonhumans in producing the world.

Geographers have critiqued the network approaches that fail to differentiate between the subjectivity and agency of animals and machines, or that miss the power imbalances between agencies of humans and nonhuman animals. Catherine Johnston claims in her excellent review of animal geography (Johnston 2008) that while actor network theory (ANT) has provided a route for "foregrounding" the agency and subjectivity of nonhuman bodies, "it is unable to appreciate the specific reasons why certain nonhuman actors are enrolled into certain networks" (2008, p. 6). ANT also fails overall to appreciate the beastliness of animals and the "unique capacities that different nonhuman actants possess" (Cloke and Jones 2001, p. 649, cited by Johnston 2008, p. 6). Risan is critical of ANT's treatment of animals and machines as if they were the same sort of actant. He uses his farmworker encounters and relations with individual cows as a means to illustrate:

> My description of the reasoning and inner life of the cow is most certainly not entirely accurate. It is, however, much more empirically grounded than Woolgar's

> description of the dignity of the nonmoving computer. Not to take account of some kind of mental, cognitive, emotional, and conscious process in the cow given that we include what we know about the essential stuff of cows and computers would be as absurd as it is to take account of the emotional and cognitive life of computers, in explaining a problem with a wrong socket (2005, p. 791).

Risan argues that there is an *essence* to the cow, a quality or presence that is not relational, "but intrinsic to itself" (ibid.). The cow that fled from him as he hoped to capture her for insemination he thought reflected "some kind of conscious, emotional, cognitive, and creative inner life," a life that "actants" like computers do not possess, especially as expressed in relations of mammalian bodies, one to another (Risan and the cow who ran) (ibid., p. 789). Holloway (2007), while agreeing that cows have subjectivity, aspires to illustrate the dynamic, shifting sensibility and desires of cows; he resists locking cow subjectivity into a fixed essence. In his study of cows and automated milking machines, he finds the social systems of cows and individual rankings within groups, the unique shapes of udders, and other aspects of cowness to mean that cows are not uniform objects of determinate nature (although corporate genetics and other technological "advances" have tried to make their bodies as uniform as possible). He argues that "there is no essential bovine nature, but that instead contingent and fluid bovine subjectivities emerge in particular situations" (ibid., p. 1045). Following Foucault's insistence on the relationships between power and subjectivity, Holloway illustrates how

> The creative construction of nonhuman subjectivity can be seen as an effect of the power relations within which human and nonhuman animals are enmeshed. Similarly, institutions, and their microgeographies, which structure the lives (and deaths) of many animals in their associations with humans can be seen as key to the emergence of contextually specific animal subjectivities, in the same way that Foucault associated other institutions with human subjectivities (ibid., p. 1046).

This more developed consideration and description of animal subjectivity and agency was of utmost importance to Philo, who wrote about the "transgression" or even "resistance" of animals when "wriggling out of the cages, fields, and wildernesses allotted to them by their human neighbors" (1998, p. 52). Animal behavior, intent, resistance to human demands, grunts, moans, journeys, mothering, fathering, teaching, hunting, fearing, playing—all are of interest to those geographers who are trying not just to represent but to get to know animals of all kinds—from elephants to microorganisms.

Getting to "know" animals and understanding what they want is a big problem (Johnston 2008, Hinchliffe *et al.* 2005, Wolch 2002). A number of geographic studies illustrate how we just don't know what animals are capable of and where

they might want to live and wander. They're unpredictable to us. Water voles may choose unlikely neighbors in strange urban habitats (Hinchliffe *et al.* 2005). All manner of birds and insects may choose to live or visit brownfields (J. Lorimer 2008a), or like the eagles that have taken up residence in the Rocky Mountain arsenal, show us that we can't know what animals will do or where they will go. We can't structure or force their "subjectivity" even though we've tried in every way to design many of their bodies (Ufkes 1995). Holloway's (2007) and Risan's essays on cows and robotic milking proves that animals are individuals with preferences and fears who cannot be deterministically maneuvered into stalls, machines, pastures, and city apartments. Their appearances are quite surprising in many cases, not only because of their own doing but also because of their interactions with people in long chains of complex occurrences (Lulka 2008).

These "bio-geographies" (Spencer and Whatmore 2001) or vitalist posthumanist geographies (J. Lorimer 2008b) assign an importance to the nonhumans who create places and perform social life. They "think culture beyond humanism" (Anderson 2003), breaking the entrenched boundaries between "animal" and "human" through techniques other than simple deconstruction of ideas.

The Political Economies of Circulating Animal Bodies

Writers within this area of geography focus largely on animal bodies as sites of surplus accumulation, influenced by Marxist analysis of economic systems. Here we are talking about food animals, fur and ivory animals, organ animals, exotic pets, and so forth. Ufkes's (1995) work on the actual restructuring of "industrial" pigs to produce lean bodies is clearly within this genre and one of the first pieces of this category in the contemporary animal geography oeuvre. Boyd and Watts (1997) and Watts (2000) consider the bodies of chickens exploited for wealth production in industrial poultry systems. Holloway (2005) shows how genetic technology is applied to beef cattle breeding in order to produce "better" animal bodies, and Emel and Urbanik (2005) examine the application of cloning and other biotechnologies to multiple animals in the science parks of Massachusetts.

This approach to animal studies aims to illustrate the power relations within the industries that produce or exploit animals, and authors often show how communities that host animal production operations, farmers who produce animals for "processors," workers at the farms and processing plants, and the environment—all these suffer along with the animals in efforts to produce as much as surplus for capitalists as possible. Within these production and trade systems, animals are simply commodities like minerals, lumber, or cotton.

Justice (and the politics of justice) is a pursuit of great interest to political economists. For those working on animals this means not only laying out the commodity

chains and their governance aspects, but also considering justice activist movements. Geographers examining animal advocacy movements have attempted to stipulate why some campaigns succeed and others fail (Hobson 2007, Urbanik 2007). An important part of the analysis has to do with political culture, identity, and the specific geographies of human–animal relations—including the ways in which animals are used in the process of "othering" particular groups of people (Elder *et al.* 1998, Wolch *et al.* 2000) and which animals are being used where (Davies 2006).

Political Ecologies: Human–Animal Conflict

Political ecologists consider questions of human–nonhuman animal relations from postcolonial theoretics and sometimes actor-network perspectives. In general, political ecology privileges the viewpoint of poor, marginalized people who depend directly on the land and other natural resources for sustenance. While sometimes sympathetic to the plight of animals, political ecologists tend to focus on the conflicts humans have with animals. They problematize the representations of what they call "charismatic megafauna" by Westerners who provide knowledge, governance or economic support to parks in "developing" countries. Human–animal conflicts within and nearby parks that attempt to preserve certain animals are a special focus (McGregor 2005, Ogra 2008). Conservation of large animals such as crocodiles, elephants, and tigers endangers, and in some cases, kills people.

Many of these researchers have done invaluable work on how human land-use practices and other activities affect wildlife and vice versa (Naughton-Treves 2002, Neumann 1998). For example, Haggerty and Travis (2006) show how elk populations near Yellowstone National Park in the U.S. have fluctuated and moved over time, claiming that management of the herds is more problematic now that private landholders are refusing to have hunting on their properties. They consider the elk they write about "aggressive charismatic animal(s)" with "power . . . to affect human and natural landscapes" (p. 827). Their sympathies are with "traditional" ranchers who are trying to raise cattle on lands taken over by herds of elk, and with meat hunters who are closed out of areas they once hunted because of newcomers who do not wish to allow hunting on their property. This example underscores the modernist strain of anthropocentricism within most political ecology. Yet, at the same time, it communicates the spatial (and other) contingencies of human–animal relations and cautions us against their essentializing.

A second major theme in this research is the importance of traditional ecological knowledge in answering the questions: "Who and where are the animals?" Goldman's (2007) research on wildebeest location in northern Tanzania finds that formal scientists and Maasai pastoralists have different ways of finding the animals. These different ways of "knowing" where animals are estimate multiple

geographies of wildebeest. Maasai knowledge understands the wildebeest in different ways than "expert" knowledge and illustrates that the animals are unpredictable, "intelligent," and knowledgeable about the landscape and predators. Without Maasai knowledge, the wildebeest and their movement through the landscape would be understood in an impoverished manner.

What these authors fail to emphasize is the oftentimes "co-marginalization" of people and animals as they are crowded out of lands and stripped of resource access by "development" processes and elites (although, admittedly, it isn't always this simple).

Ethical Encounters

Nearly all of the research and writing on animal geographies implicitly or explicitly raise questions of morality or ethics. Proctor (1998) sees ethics as an "inextricable part of geography's ontological project," a position seconded by Jones (2000), Lynn (1998), Willis (2008), and others.

Perhaps one of most important contributions that geographers have made to this conversation of ethics is to emphasize examination of the "spaces which are customarily closed off from conventional ethical gaze" (Jones 2000, p. 269; Emel and Wolch 1998, Urbanik 2007). Jones uses as an example the "silent collusion" that permits factory farming to continue, hidden away from public gaze, aided by willful ignorance. He notes how the spatial typologies of animals—farm animals, zoo animals, laboratory animals, wild animals, domestic animals, etc.—determine to a great extent what is permissible in the encountering practices: "The treatment of animals in one form of situation or space would be deemed unethical in another form of space, say between intensive factory farm units and zoos. But, beyond this, many human–nonhuman interactions are ethically invisible in the normative sense" (ibid. pp. 273–4). Jones talks of the ethics of encounter from a Levinasian position wherein ethical encounters happen before the establishment of a formal ethics. He considers the prediscursive ethics of these encounters to be unexamined, and warns that if they were to be so, they "might be acknowledged as deeply unethical by existing normative codes and therefore a matter of great concern" (ibid. p. 274). Jones is hopeful that a more pragmatic sense of ethical encounters might move the conversation away from "transcendental universalist positions" and "offer a way out of the 'contractarian' foundations of some normative ethical frameworks (2000, p. 273). Levinas's ethical theory affords a decoupling of responsibility from reciprocity, following from Levinas's account of an "alterity which does not reduce the Other to the Same" (Jones citing Davis 1996, p. 51).

Along similar lines, stressing the significance of corporeality and hybridity, Whatmore argues for a relational ethics that redistributes "ethical considerability beyond the unified (and always) human subject without resorting to its wholesale extension

to other living kinds" (Whatmore 2002, p. 166). She encourages us to raise questions rather than trying to achieve closure over what constitutes ethical encounters—a similar harkening is made by Watts (2000) in his epilogue to *Animal Spaces, Beastly Places*.

Yet, we do need some way to identify what constitutes an *ethical* encounter. Willis (2008) uses environmental narratives to query the possibility that humans and "earth others" can relate more positively in spaces of encounter. She works through a number of stories, trying on various ethical or relational garbs, seeing how these things feel—not just for human and nonhuman animals but for "earth others" as well. In the end, we have to listen to the languages of these others, however they manifest themselves.

Conclusion

We hope it is now evident that, within geography, the subfield of animal geographies thrives and vibrantly contributes to HAS. The various orientations of scholars writing and teaching within animal geographies (widely defined) illustrate the different types of questions raised regarding human–animal relations and suggest new agenda for research and analysis. The spaces and places of human–animal encounters are co-produced and ethically charged. Attempting to come to grips with the issues presented in this chapter should be an important and exciting opportunity for teaching HAS.

Animal Geographies in the Classroom

Course Development, Challenges and Benefits

Bringing animal geographies into the classroom as a standalone course or as part of an existing course presents both benefits and challenges to the students and instructors. Here we briefly highlight the ways in which challenges from outside and inside can be negotiated to create the best learning environment for students.

Outside challenges to teaching animal geographies may come from the larger department and/or administration. Institutions vary considerably in their course development flexibility and, therefore, there is no guarantee of being able to begin a standalone course; however, there are several ways to build a case to the various levels of administration. First and foremost would be gathering evidence that students will take such a course. Professors may opt to conduct an email questionnaire with the student body, ask for support from within existing courses, and/or ask for letters of support from interested students. The second step would be to determine where and how the course might fit with existing departmental requirements (and institutional general education requirements)—i.e., could the course fulfill a writing intensive or a social science requirement in addition to fulfilling elective requirements within the department?

The third step would involve justifying the need for such a course within the department. Survey the material in other departmental courses to see if and where interest in animals may be emerging. We have found that "animal issues" do come up in classes focused on the ecologies (landscape, political, urban), resource geographies, and global environmental change. However, as we pointed out earlier, many of these discussions focus on how to manage animal populations rather than analyzing the human–animal relationships themselves. An animal geography course has the opportunity to open up the "black box of nature" (Wolch and Emel 1998) and to expose the entire spectrum of human–animal relations and thereby provide a new way into, and perspective on, the field of nature–society theory. In such an exploration, students are exposed to spatial reasoning, environmental policy decision-making, geographical reaffirmation that humans and nature are not separate spheres, as well as critical thinking about ethics, science, and cultural conflict, all while building up their knowledge of specific animal species and ecosystems.

In some cases it may not be possible to establish a standalone course, and if this is the case then there are plenty of strategies that we have found to bring animal geographies in to other courses (see the example below).

The actual teaching of animal geographies presents a variety of challenges inside the classroom. We have found these challenges are related to existing student knowledge of human–animal relationships and the methods of presenting the material. Students come to such classes with myriad preconceptions—some might be avid animal rights activists, some might be hunters or from farming families, while others may be very categorical in their views of animals (food, pet, wild, to-be-loved, to-be-feared). We have found it crucial at the outset to lay a strong "open-but-respectful" foundation with the material. Besides just stating the "rules," an effective strategy for the instructor is to have students privately answer a short questionnaire on their attitudes toward animals and then to brainstorm all the different answers on the board together. This demonstrates: a) that there are in fact a variety of views and b) that you, as the professor, are going to negotiate your way through them all. This is a technique that you can carry through the course and/or animal sections: by keeping a visible list of perspectives (even if to the side), students are able to confront different sides and still feel they are being heard.

A second major challenge inside the classroom is the issue of how/what to present. This type of conflict—to shock or not to shock—has long been a part of the larger animal advocacy movement, and the issue really is the same in the classroom. There is an incredible amount of written and visual material documenting the grisly treatment of nonhumans, but there is also plenty documenting positive human–nonhuman bonds in powerful ways. We would argue that students, as adults, should be shown the full spectrum of treatment of nonhumans

in whichever sections might be being covered (e.g., agriculture, entertainment, companions, wildlife), but that exposure to the negative/shocking might need to be minimized depending on the students' backgrounds. If the students are overwhelmed with the negative, it becomes more difficult to teach them the critical thinking skills that are necessary to their development.

One example of how to minimize the negative comes from industrial farming. There is a powerful, but excruciatingly long, segment on factory farming in the documentary *Earthlings*, which can easily push students too far emotionally. An alternative is to use the short videoclips provided online by such organizations as the Humane Society. The brevity of the clips gives students insight into what is happening without too much stress, provides resources for them to return to on their own, and allows the instructor plenty of time to assess how the students are reacting to the material. The same qualifier could be applied to written materials. For example, in a class on economic geography (taught by Julie Urbanik) students were learning about the concept of a commodity chain via factory farming. Nearly all the students in the course were completely new to the treatment of industrial farm animals and they were required to read *Slaughterhouse* by Gail Eisnitz. The students were incredibly shocked by the book and expressed anger at having to read it, but more importantly from an educational perspective, a numbness to the material as the book progressed. In hindsight, having the students read a couple of the chapters in context with the rest of course material would have been enough. On the other end of the spectrum, students seem to be unable to get enough "positive" information, either about animals themselves or about the human–nonhuman animal bond.

The last point to make about teaching challenges is related to this concept of "unable to get enough" information. For many students, an animal geographies course (or even an animal geographies section) will be their first real opportunity to discuss, learn, and reflect on human–animal relations. We have found it imperative to be prepared not only in the classroom but also with adequate additional resources. We have, and know of others, who use classroom technologies like Blackboard or WebCT to build databases of online resources for students to access on their own. In summary, there are serious challenges to teaching animal geographies, but with the proper preparation and instructor attentiveness, they can be mitigated.

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COURSE SYLLABUS

THE KEEPING OF ANIMALS: PATTERNS OF USE AND ABUSE

Jody Emel and Julie Urbanik

Description

Animals play a prominent role in human life. Their meat, milk, hide, and hair sustain and shelter us. Pets provide companionship and solace. Animal power provides traction and transport. Pests and predators compete with humans for food, while diseases harmful to humankind lurk unseen in animal reservoirs. Images of goodness and evil, nobility and perfidy reflect the ambivalent attitudes and cultural prejudices that govern human responses towards animals. This course explores the wide variety of cultural and ecological interactions that exist between people and animals whether wild or domesticated, aquatic, terrestrial, or avian. In so doing, the course balances utilitarian and ethical perspectives on current patterns of use and abuse in the keeping of animals.

Requirements

This course employs lecture and discussion formats. Participants will engage in one discussion-group meeting each week in addition to the regularly scheduled lectures. Lecture periods will also include time for discussion, but in a large group it is inevitably difficult to give adequate time to all viewpoints. Because discussion is an important objective of the course, success depends on active involvement in discussion by all of its participants. Discussion, in turn, can only proceed effectively from a common base of knowledge as well as individual personal experience. The *shared core* of knowledge largely resides in a set of readings found both in textbooks and journal articles.

Texts

The books, arranged alphabetically by author and not in the sequence in which we will read them this semester, are:

- Baron, David. 2004. *The Beast in the Garden: A Modern Parable of Man and Nature*. New York: W. W. Norton
- Burdick, Alan. 2005. *Out of Eden: An Odyssey of Ecological Invasion*. New York: Farrar, Straus and Giroux

Ogra, Monica. 2008. "Human–Wildlife Conflict and Gender in Protected Area Borderlands: A Case Study of Costs, Perceptions and Vulnerabilities from Uttarakhand, India." *Geoforum* 39:1408–1422.

Philo, Chris. 1995. "Animals, Geography and the City: Notes on Inclusions and Exclusions." *Environment and Planning D: Society and Space* 13:655–681.

Philo, Chris and Chris Wilbert, eds. 2000. *Animal Spaces, Beastly Places: New Geographies of Human–Animal Relations*. New York and London: Routledge.

Proctor, James. 1998. "The Spotted Owl and the Contested Moral Landscape of the Pacific Northwest." In Wolch and Emel 1998 (pp. 191–217).

Risan, Lars. 2005. "The Boundary of Animality." *Environment and Planning D: Society and Space* 23:787–793.

Sauer, Carl. 1969. *Seeds, Spades, Hearths and Herds*. Boston, Mass.: The MIT Press.

Spencer, Tom and Sarah Whatmore. 2001. Editorial: "Bio-geographies: Putting Life Back into the Discipline." *Transactions of the Institute of British Geographers* 26:139–141.

Tuan, Yi-Fu. 1984. *Dominance and Affection: The Making of Pets*. New Haven: Yale University Press.

Ufkes, Frances. 1995. "Lean and Mean: US Meat-packing in an Era of Agro-industrial Restructuring." *Environment and Planning D: Society and Space* 13:683–706.

Urbanik, Julie. 2007. "Locating the Transgenic Landscape: Animal Biotechnology and Politics of Place in Massachusetts." *Geoforum* (38):1205–1218.

Willis, A. 2008. "Environmental Narratives and 'Earth Others'." Dissertation Manuscript. Ottawa: Carleton University.

Watts, Michael J. 2000. Afterword: "Enclosure." Philo and Wilbert 2000 (pp. 292–304).

Whatmore, Sarah. 2002. *Hybrid Geographies: Natures, Cultures, Spaces*. London: Sage.

Wise, Steven. 2000. *Rattling the Cage: Toward Legal Rights for Animals*. Cambridge, Mass.: Perseus

Wolch, Jennifer. 1998. "Zoöpolis." In Wolch and Emel 1998 (pp. 119–138).

Wolch, Jennifer, Jody Emel, and Chris Wilbert. 2003. "Reanimating Cultural Geography." In *A Handbook of Cultural Geography* edited by K. Anderson, M. Domosh, S. Pile, and N. Thrift. London: Sage (pp. 184–206).

Wolch, Jennifer, Alec Brownlow, and Unna Lassiter. 2000. "Constructing the Animal Worlds of Inner-city Los Angeles." In Philo and Wilbert 2000 (pp. 71–97).

Wolch, Jennifer, and Jody Emel. 1995. Theme issue on "Bringing the Animals Back." In *Environment and Planning D: Society and Space* (13):631–670.

Wolch, Jennifer, and Jody Emel, eds. 1998. *Animal Geographies: Place, Politics, and Identity in the Nature-Culture Borderlands*. London and New York: Verso.

10

LAW AND OTHER ANIMALS

Paul Waldau

This chapter begins by describing various considerations that apply to any course within a modern law-school curriculum attempting to address issues involving nonhuman animals. I then describe one version of a modern course in "animal law." While the principal focus is on courses taught within the standard three-year program of American legal education, this chapter also applies, as explained below, to: first, a variety of courses taught at undergraduate and graduate levels of colleges or universities that address law in some way or another; secondly, other countries' legal education about animals, whether at the undergraduate level or, as in the United States and many other countries, in a specialized, postgraduate "law school."

The reader should know that virtually all, if not all, of today's hundred-plus animal law courses in almost two hundred accredited American law schools were started after *students* petitioned the administration. Because animal law courses often encapsulate this decidedly grassroots feature, they offer special teaching opportunities and challenges.

Features of Legal Education Relevant to Animal Law Courses

Legal education has a number of facets conducive to careful study of nonhuman animals and a wide range of issues broadly pursued in Human–Animal Studies generally. In the American system, for example, which is dominated by three-year programs that students enter after obtaining an undergraduate degree in any field, legal education is deeply invested in academic freedom. Students are encouraged to express themselves freely in class and in papers, and to reflect carefully about the surprising variety of reasoning patterns humans use not only in law but in other human endeavors as well. These methodologies help open up students' discussions and thinking, and provide challenges and opportunities in legal education that transport well to Human–Animal Studies of any kind as students engage our own species' multifaceted and obviously complex interactions with living beings outside our own species.

This chapter focuses most specifically on the three-year, post-undergraduate programs of American law schools. However, the issues described here are relevant to pre-professional and more purely academic versions of education about law. Furthermore, the three-year school curriculum is not the only place where students confront American law. College courses as diverse as public policy, sociology,

ethics, and environmental studies for undergraduates and graduates in both the humanities and social sciences may involve study of aspects and any number of subfields of the legal system. The upshot of law as a topic raised in a variety of contexts throughout universities and colleges is that topics sheltered under the "animal law" umbrella are taught in a variety of contexts around the world today.

In countries such as England and France, law education begins as a full-time commitment in undergraduate education. American law schools, by contrast, comprise a distinct version of the education category generally referred to in the United States as "professional schools." American laws schools, unlike other professional schools concentrating in medicine and veterinary medicine, offer a form of education that shares significant features with purely academic programs. This is a result of law schools' robust commitment to academic freedom, the importance of wide-ranging discussion, and reflection on patterns of argument. Law students often engage in interdisciplinary work involving the humanities, and they are prompted again and again to consider both value and justice issues as these are manifested in social policy. The commitment to such values is one reason why American law students have been able to convince law school administrators to offer animal law courses.

This constellation of values is far less common in other professional schools, such as veterinary education institutions, which historically have not prioritized a discussion on values as part of their programs. Such discussions *do* take place in medical and veterinary medical schools, of course; in fact, in today's environment of increased interest in animal issues, debates on ethics are increasingly found in medical and veterinary schools. Nevertheless, the reality is that these are characteristically relegated to only a few ethics courses at the margins of education in medicine or veterinary science.

Education in the law, on the other hand, abounds in opportunities to discuss the ethics and values inherent in notions of justice, equality, and the legal protections commonly known as "moral rights" and "legal rights"—not least because of the commitments to traditions of open debate and critical thinking about public policy. While veterinary schools may be centered squarely on nonhuman animals, their focus is primarily scientific and often from an overwhelmingly human-centered perspective. Indeed, almost no American veterinary schools engage in any meaningful sense with the *law* side of animal issues, even though well over fifty percent of American law schools now offer some form of "animal law" course.[27] There is, thus, little overlap between veterinarians as state-licensed professionals trained in animals' physiological and medical conditions and lawyers as state-licensed professionals focused by their education on argument, conflict, social policy, policy formation, conceptual and justice issues, and patterns of reasonable and responsible argument regarding the place of policy and values in education and practice.

Two Major Virtues

A corollary of law education's commitment to academic freedom is the prizing of diversity of opinion. This virtue has been one key to the extraordinary explosion of animal law education in today's law schools, and I would argue are the primary reason why animal law is the fastest growing field within Human–Animal Studies. A second virtue of contemporary legal education is the commitment to critical reasoning. In various ways, legal education introduces students to the dominant reasoning patterns used in law, the roles played by tradition and institution-level commitments to (and sometimes the eclipse of) justice and equality, the importance of stability and predictability in any legal system, and the historical roles played by lawyers and the legal system in social movements in the United States.

Teaching critical reasoning is one way to train students to advocate for causes, which, for obvious reasons, open the door for alternative thinking of many kinds. This is one reason why law graduates so often play a role in policy making. A by-product of critical reasoning is that law students learn in multiple ways that just as "the law" has been used to oppose oppressions and injustices, it has as often (perhaps even more so) been the tool by which those oppressions and injustices were created and maintained for decades or even centuries. They discern that slavery was as much a child of the legal system as was its abolition; the law played a central role in denying equality to women even as it helped place women's suffrage and other legal rights in the statute books. Obviously, the commitment to academic freedom, critical reasoning skills, and breadth of learning can help provide students with opportunities to examine the law regarding other animals.

Two Major Hurdles

Along with the two virtues, however, are two equally fundamental features of law school education that, ironically, militate *against* growth of any kind and thus against the changes that are commonly discussed in animal law courses. The first of these is the heavy emphasis on procedural complexities, which have been historically used to oppose or slow demands for change in the law. These complexities continue to be relevant in terms of calls to move the legal system away from its historic emphases on humans alone to broader protections for some other living beings. The second hurdle concerns the highly technical vocabulary of the legal system that, as fully as procedural difficulties, can be used to oppose change and is again relevant to proposals to provide *any* other-than-human beings with fundamental legal protections.

Students spend an enormous amount of time running the gauntlet of the law establishment, attempting to leap these hurdles. The result is that students come

to the end of their legal education thinking and talking "like lawyers," and in so doing enable the profession to perpetuate itself by creating a predictable corps of new professionals. In addition, the procedural and vocabulary complexities make the practice of law a virtual monopoly of law school graduates. Just as only lawyers are allowed to represent clients in trial courts, only those who employ the highly technical and traditional concepts and vocabulary of this often esoteric structure are given voice in legal circles and the policy discussions that law dominates. To change things within such a tradition-bound system, young lawyers find they must know and employ the very ideas and words that hold the status quo in place. In the simple process of becoming a lawyer, young legal minds are at great risk of buying into traditional ideas and values, which throughout history may have been deeply unfriendly to some human animals, let alone nonhuman ones.

Finally, the maze-like complexities of law and its vocabulary combine with the licensing requirements to create another monopoly: only lawyers are integrally involved in litigation, the all-important policy-making tool that has had such an important role in common-law traditions with their roots in the British legal system. Using courts to press for social change has had a very high profile in the first thirty years of the animal law movement, though it is possibly becoming less important in the twenty-first century. Today, around the world, legislation is the primary vehicle of animal law, although litigation remains central in the U.S. legal system.

Shaping Animal Law Courses

The task of an animal law course is, generally stated, to push students to identify and analyze the ways that law has been, is now, and can be, applied to nonhuman animals. This task is, to be sure, composed of many sub-tasks. One is to identify forces, factors, and institutions that impact the inevitable interaction of humans with nonhumans. Since these are often key players in the ways politically powerful humans impact other humans, much policy and law on animals is a by-product of political and economic struggles between human groups. Although many students would wish the law to be premised on an informed understanding of other animals, it is much more often the case that laws governing nonhuman animals (and, of course, humans' interactions with nonhuman animals) aren't interested in the nonhuman animals *per se*; the latter are merely a spin-off of a battle between groups over the allocation of "resources" within the human community.

Clearly, many teaching opportunities exist in examining how and why much substantive law (see below) that seems to be "about animals" is in fact as ill-informed as it is uncaring about their actual lives. One might investigate the precise nature of, and motivation behind, specific laws governing this or that feature of human–nonhuman interactions to examine fundamental features of various legal systems, as

well as social values that would permit humans to harm each other and, of course, nonhuman animals as well. The effect of this would be to push students to think out many basic problems not only in animal law particularly, but also in law and social values more generally. In so doing, an animal law course could model many techniques and considerations applicable to any course within a modern education curriculum and, certainly, a modern law curriculum.

A consideration of the law's impact on animals outside our own species also provides the chance (and challenge) to examine the profound, occasionally virulent, and ignorance-driven human-centeredness that is taken for granted in so much modern law. While this lesson is available, of course, in other Human–Animal Studies courses, within a law course it serves to examine not only how law impacts other living beings but how powerful legal education and discourse are in modern society. Teachers can, of course, carry out the task of describing how specific laws have shaped and will shape human–nonhuman interactions. They can also help students view the many different ways legal traditions and other human institutions operate and enable them (and us) to choose responsibly how we wish to live with those beyond our species.

The animal law course is well placed not only to meet the goal of producing a cadre of future law professionals but to enable students to become citizens who can make informed decisions about the direction of human society. Some specific sub-tasks will help accomplish such lofty goals. First, each animal law course needs to incorporate scientifically informed views of nonhuman animals. This is feasible given the role of expert testimony in both the legislative and litigative sides of animal law. Further, each animal law course must also be ethically literate: that is, it must attend to the important and diverse debates in modern ethics over the place and treatment of nonhuman animals. Ethics as a field has, it is true, sometimes not engaged with the issue of other animals at all, or has done so only poorly. But today the field is wide open, such that one can find literally dozens of approaches that in one way or another address the inevitable intersection of humans and nonhumans. Both scientific knowledge and ethical literacy demand that the actual realities of nonhuman animals impacted by laws and policies have a presence in any animal law course. (I return below to ways the instructor can include these elements in an animal law course.)

The Most Basic Challenge

Although courses that fit the title "Animal Law" will in one way or another be beneficiaries of the wide-ranging commitments within legal education already described, it is nonetheless *crucial* to recognize that such courses are still outliers within the present legal system. Legal education tradition has, like the legal

system itself, been dominated by human-centeredness; it has also, more significantly, been *defined* by the claim that only humans matter.

That our human laws are human-centered is not surprising, given that law is a human invention and thus perhaps is understandably biased toward humans; however, such cannot explain the disproportionate dismissal of other-than-human interests, or the ignorance within which that lack of consideration is anchored. Fortunately, the critical thinking skills foregrounded in law schools offer powerful tools to address gratuitous, exclusivist bias of any kind, and students may apply them to concepts and/or laws that take human-centeredness for granted or go beyond a natural or reasonable inclination to favor human interests.

Of course, adamant, dismissive forms of human-centeredness that refuse to recognize that legal systems can (and often have) offered fundamental protections to some nonhumans present challenges in all of Human–Animal Studies. A further challenge exists because pointing out such biases opens one up to accusations that one is reaching beyond the bounds of education into the political. The bias of the legal system for humans alone is, of course, fair game in education even if, *and precisely because*, it is so characteristically taboo in policy discussions, political party platforms, business ethics, and much institutional religion.

Human-centeredness—or, more accurately, human-centeredness*es* (since there are different kinds)—is one reason why animal law courses remain outliers within the law curriculum. (There are some exceptions, as is the case in the most advanced animal law programs, such as that at Lewis and Clark Law School in Portland, Oregon.) Students typically enroll in animal law courses because they are looking for ways to advance fundamental protections for beings they consider important. As in many other Human–Animal Studies courses, law students care about certain animals and would like to protect them; however, they find that their discipline—in this case, the law—despite being nominally justice-oriented in many respects, is in its present form almost totally deaf to their concerns.

It should, of course, be reiterated that the legal system has not only been functionally uninterested in the well-being of nonhuman animals, but, as every law student soon learns, legal systems have historically been unresponsive to many human concerns as well. Law has so often been elitist and tied to special interest groups, in fact, that many commentators have despaired of its ability to achieve the lofty goals of "justice" and equality. In addition, as in many modern legal systems, American law is based on a stark dualism—between legal "persons" and legal "things." The former category is populated (theoretically) by all human individuals, as well as an odd assortment of human-only enterprises, the most prominent of which are modern corporations. The latter category includes, literally, everything else: not only ordinary objects and products (cars, books, furniture, machines) but some unusual

"objects" or "things," such as chimpanzees, dogs, and cats that may have inspired the students to take the animal law course in the first place, and wolves, elephants, blue whales, octopi, and on and on throughout the rest of the natural world.

The person/thing dualism is both stark and counterintuitive. First, our growing understanding of the complex, interlocking world of ecosystems would suggest that all such dualisms are simplistic. Secondly, as course after course in the field of Human–Animal Studies reveals, humans have long reached out to other-than-human animals in a variety of ways. That variety includes relationships with wildlife, farmed animals, and, most familiarly, those "pets" or "companion animals" who now are so common in our homes.

Some students will likely point out that human-centeredness of a mild, though still telling sort appears in how society talks about "companion animals," given that humans, of course, are also animals and thus also, literally, companion animals. Such language is at once unfamiliar and perhaps uncomfortable, even though the phrase is scientifically correct. For this reason, almost everyone uses "companion animals" to refer only to dogs, cats, and a few other domesticated nonhuman animals. The persistence of linguistic habits of this kind is one reason law's own forms of human-centeredness can be hard to discern at first.

How to address the dualism also presents a teachable moment. One could structure an animal law course that simply described the dualism and mapped out in neutral ways the existing system's recurring manifestations of the dualism. But such an approach would be inconsistent with most students' instincts and values and reasons for taking this kind of course. Most would probably not hold the position that nonhuman animals are mere legal "things" and so unlike legal "persons" that they merit no fundamental protections. As such, it would be virtually impossible to undertake an animal law course without *willingly* engaging and critiquing the law's driving assumptions about "animals" that sit at the heart of the legal education system.

Indeed, the arguments in support of the dualism between "persons" and "things"—that any and all nonhuman animals *should rightfully be* "legal things" merely because such animals are not members of the human species—simply don't convince many inquisitive students. They ignore not only what students feel they "know" about their own cats and dogs, but also common sense and many scientific findings about astonishingly complex animals like dolphins and elephants and chimpanzees who live in rich social worlds quite unlike our human world. For students, if such arguments are nonsense, then the idea that any and all nonhuman animals are *mere legal things* that rightfully belong in the same category as lifeless objects (what lawyers sometimes generically call "widgets") is, to borrow from a famous comment by Jeremy Bentham, "nonsense on stilts." How is it, students characteristically ask, that the law is virtually autistic about the value of certain nonhumans?

The Issue of "Animal Rights"

The possibility of specific legal rights for individuals who would thrive if protected is so obviously *potentially* applicable to at least some nonhuman individuals that students readily reach for this legal tool as a way to prevent any number of obvious harms to various nonhuman animals. Indeed, many students arrive in the class already convinced that such *legal* protections are possible, desirable, and ethically mandated. It is thus common in an animal law course for students to raise rights-focused questions and approaches, and so the topic of "animal rights" should be anticipated.

A problem arises, though, because the phrase "animal rights" long predates the animal law movement, such that "animal rights" often means something along the lines of general *moral* rights, which can of course be amorphous and anchored in a wide variety of ways, rather than the highly specific notion of *legal* rights, which must, by definition, be prescribed within a particular legal system. This distinction should be raised in class, but the relationship of law to morality is so various that no single animal law course could hope to cover, let alone resolve, the complexities between the two. Nonetheless, clarifying the differences provides a way to start addressing problems regarding the pivotal concept of "legal rights" in modern legal systems.

Once again, teaching opportunities exist in the difficulties of discussing these issues as in the issues themselves. For instance, there remains no consensus of what *precisely* is meant by "human rights," let alone "animal rights." The latter's complexity and confusion have led to individuals and groups talking past one another in a debate that has become acrimonious and polarized. It only takes a few examples for students to recognize that the area of "rights" is not a panacea for curing whatever ails humans' inevitable interactions with other-than-human lives.

In spite of the fact that many students in any animal law class will be motivated because of concern for the welfare of animals, some may feel suspicious of, or even hostile to, the notion of "rights." One may, for instance, hear that "animal rights activists believe that animals should have the same rights as people," a claim that features prominently on the website of the Foundation for Biomedical Research. I find this an extraordinary claim, given that I know of no animal protection advocates who believe that nonhuman animals should have the *legal* right to vote or practice their religious faith openly. Animal advocates have, in my experience, been focused on finding effective, fundamental legal *protections* appropriate to the problem before them. No doubt, in some cases, legal rights for some nonhumans would provide a solution to serious problems of animal well-being. At the same time, however, many other legal tools can be used to provide fundamental protections. The repetition of the generalized claim about animal activists seeking "the

whether "animal rights" should be created. *Legal* rights are prescribed—that is, created by humans in legal systems. *Moral* rights have far vaguer origins, and thus are harder to pin down. Therefore, one *always* does well to ask in a very specific way, with regard to legal rights, "which rights for which animals?" (And, one might extend the question, "which rights for which *human* animals?")

Substantive Law Issues

Although some instructors have made the touchstone of animal law courses the exciting but limited possibility of specific legal rights for specific animals, there remain other, non-rights issues that present the animal law instructor with extraordinary educational opportunities. One set of issues plays out when students examine what lawyers call "substantive law," which in this sense is comprised of the different areas of law that impact nonhuman animals and the relationships that humans have, and might have, with other forms of life. Indeed, a review of substantive law may be as, or even more, important than engagement with questions about "rights" questions in terms of education, because one sees *both* how diversely law has impacted our relationship with other animals in the past *and* how diverse are the tools that legal systems offer for a healthy way of living with other-than-human animals.

The review also provides the all-important lesson that nonhuman animals are divided by humans into several artificial categories (by which I mean categories defined by *human* uses, not the inherent qualities of the animal individuals themselves). In the examples below, one is able to see how several different paradigms play out, and in particular how humans' relationships with those nonhumans we call "companion animals" drive many changes in contemporary law as it affects other living beings.

Legal Ferment—Wills and Trust

Areas of substantive law particularly worth examination are "wills and trusts," "family law," and "torts."

Both theoretically and practically, the seemingly minor subject of wills and trusts has produced telling developments that deserve consideration in any animal law course. The following history provides one way in which animal law courses can explore important social changes that disclose the astonishing variety of ways in which legal systems impact human–nonhuman relationships. The approach described here simply assumes the propriety of the property status of nonhuman animals, but does so in a way that exposes how modern legal systems can be understood as a box in which we find a diverse set of tools that can, given the appropriate political will, be flexible and serviceable enough to protect *some* nonhuman individuals.

being whom the humans are fighting over. Most students, as well as most members of the public, recognize almost instantly that the result is fairer when a judge uses the interests of the nonhuman animal as a factor in decision making rather than solely property-based principles.

What is highly educational for students here is that, while the current law establishment formally resists approving use of such a standard, almost everyone knows the standard is feasible, and that if judges are permitted in appropriate circumstances to shed a mindless commitment to the priority of the property status of animals, the law can end up advancing justice, compassion, and respect for the special nature of the human–animal bond.

Another area of family law that is interesting in both theoretical and practical senses (and thus valuable pedagogically) are state statutes that permit judges to include nonhuman animals in protective orders issued in divorce or family violence cases. A recent trend has been the introduction of state-based legislation that allow judges to name not only the human family members when protective orders are needed, but the family's nonhuman members as well.

Here is yet another tool where law can create fundamental protections for animals at risk of harm from some human. Again, the protection is limited and applicable to only some animals in some situations. But this development (with others) make clear that the law can work well in limited ways when humans have the political will to make it do so. *Nothing* in the law itself mandates that it be mindlessly grounded in property concepts or in human-centeredness of any kind, let alone the extremely dismissive forms that prevail today.

Tort Law

Some of the loudest and most contentious animal law debates concern torts. Most of this discussion reflects the importance of a paradigm centered on valuing dogs, cats, and other nonhumans as "companion animals." Students can thus study various developments in torts to see how widely the law can be used in human–animal relationships. Further, some scholars such as Michigan State's David Favre have creatively suggested new torts that would address special, non-companion animal situations, such as the complicated lives of chimpanzees when they are impacted by humans.

But it is the companion animal paradigm that is driving the most high profile debates in tort law as it impacts animal law. Calls for changes in existing law have repeatedly been made, for example, because social values are now in tension with a standard feature of the American legal system that relates to how courts in tort cases measure injury or "damages" whenever someone's bad or "tortious" conduct has caused harm, even death, to a companion animal legally owned by another human.

An example would be when someone kills another person's dog through negligence. The traditional remedy in such cases is money damages, and the amount or measure of the money is what the law refers to as "the market value" of the property lost. In ordinary property cases, money damages can be recovered for property that has been destroyed. The theory is simple: the money awarded permits the harmed party to replace the damaged item. While this system works well for many forms of property, such as a damaged car or broken window, this approach is obviously inadequate when the property to be replaced is one's long-time companion. No one really believes today that the loss of a dog who has been one's long-time companion can be compensated by simply awarding the owner enough money to buy a similar sort of dog. So, although requiring a person to pay money to remedy harm to property does work in some cases (lawyers say that the property owner is then "made whole"), the emotional connections involved with companion animals render this approach absolutely meaningless for the vast majority of people.

When animal law students see that this approach remains the law in every U.S. state today, they are exposed to a fundamental reality of today's legal system: its unresponsiveness to new social conditions (here, the valuing of companion animals as members of the family instead of mere property). The field of animal law has seen a variety of efforts to remedy the existing legal system's radical inadequacies in any number of areas, but none more so than possible changes in the measure of damages used in tort cases when dealing with harms to companion animals.

Animal law courses provide more than a perfect setting in which to discuss such proposals; as significantly, they prompt further, truly *fundamental* questions about the attempt to make the owner of the lost dog "whole." Whether one thinks it works well or not, the concept of making an owner "whole" rides on the assumption that—whether we award market value to the owner or compensate him or her for some additional loss, such as his or her emotional distress suffered because she or he has to live without a long-time companion—it is the *human owner* and not the dead dog who is the focal point. The market-value approach used by virtually all courts is obviously inadequate, for it in effect forces the owner of the dog to sell the dog at the going rate. It is hard to imagine any owners of companion animals voluntarily agreeing to sell their dog for the paltry sum that market value would bring.

But even those forms of animal law today that seek to award damages in excess of market value provide yet another teachable moment. Students should be exposed to the deeper issues that are involved even when extra money is given to the owner for his or her emotional distress from the loss of their treasured companion animals. Why? Because the entire approach continues to focus on the human. In other words, a certain human-centeredness prevails when the legal process is concerned *not at all with the dog* but only with the human-*versus*-human

permit humans to recover emotional distress damages when they have lost *human* family members. The affirmation of dogs and cats as comparable to human family members elevates, as it were, the nonhuman companions, and makes this debate highly relevant to animal law.

More significant still is that, beyond seeing that allowing only market damages is completely out of touch with human realities, students understand that the existing law is unresponsive and thus should change. Students can see more than this, however. They can also grasp that, because the very idea of companion animals is tied to the special relationship that these nonhumans have with humans, it is not the inherent value or quality of the nonhumans that is the focal point—it is, instead, the *relationship* of the nonhumans to humans that is key. This can be seen if one adjusts the scenario so that the same dog is killed, but no human owner steps forward to make a claim. In such a case, even a revised tort law would make no difference whatsoever for the dog in question. Present calls for reform of tort law, therefore, still revolve around *human* rather than nonhuman harm.

Some legislative proposals have recognized the idea of possible recovery for the nonhuman animal (for example, Senate Bill 932 proposed in Massachusetts in 2003 included in Section 2e a call for the right of an animal to recover for injuries sustained). However, such legislative proposals are as out of sync with today's political realities as were proposals to abolish race-based slavery in the U.S. of the 1830s (abolition was still more than three decades away and politicians would not even countenance proposals of such a step). The teaching point here is that animal law courses must do far more than merely describe the present state of affairs; they also provide opportunities to assess past human behavior and future possibilities. Below, we consider the observation of the philosopher Robert Cover that "law is the projection of an imagined future upon reality." Students in animal law courses learn a great deal when they are challenged to assess what is possible not only now, but in the near and far future as well.

The exercise of asking in what ways a legal system can take into account the viewpoints and interests of some nonhuman animals is challenging. If law can do this, which animals other than humans might be considered? These questions implicitly affirm something that everyone knows already, namely, the basic importance to our lives of a commitment to justice for living beings. Thoreau framed well who puts justice into place, although his expression is now archaic and reflective of the way in which language itself can unnecessarily narrow the moral universe: "The law will never make men free; it is men who have got to make the law free." Not only have "men" made their law and customs work today for women and children, but humans could, just as obviously, make their laws and other social rules and customs work for nonhumans.

Today, our society has by and large remained in denial of this latter possibility, although the ferment in the law reflected by the emergence of animal law courses suggests this may be changing. But Thoreau's observation remains astute. Whether we choose to make the law "free"—that is, pass laws that limit the harms we do to nonhuman animals and even protect their interests in reasonable and elegant ways—is a political and moral question that needs to be asked in legal education. Animal law courses have finally provided a forum in which a very broad form of the question can be asked.

Revisiting the Property Paradigm

The property status of nonhuman animals impacts both the rights debate and discussions in substantive law, for many theoreticians hold that property cannot hold rights. Indeed, the most commonly used text in animal law courses today begins its review of substantive law in this simple, direct way:

> Animals are property. These three words—and their legal implications and practical ramifications—define the most significant doctrines and cases in this book and *the realities* for current practitioners of animal law.

The significance of the property concept in animal law cannot be overstated. As we saw above, in each area of substantive law discussed, the property status of nonhuman animals remains the controlling paradigm and organizing principle, even when other social issues, such as loss of a treasured companion, are at issue. Thus it still is the case that the property-status of animals remains fundamental to contemporary law. This continues to be so despite the fact that many citizens are motivated by a very deep affection for and unproperty-like valuation of their companion animals, and science has richly confirmed what virtually all students and ordinary citizens know on the basis of common-sense observation, namely, that many nonhuman animals can feel pain, have emotions, and are intelligent.

In many animal law courses, students are inclined to explore how to challenge the overwhelming dominance of the property status of any and all nonhuman animals. Some students propose conceivable forms of animal law that focus far more directly on nonhumans, while others typically remind the class that changes leading to a form of animal law that truly focuses on the nonhumans themselves would require a radical rethinking of at least some features of the property paradigm.

Non-property-based thinking has been rare and politically risky in the American legal system, but it is not completely novel. In 1888, for example, Mississippi's Supreme Court wrote an opinion (*Stephens v. Mississippi*) that ruled on an anticruelty statute and included the following observation: "This statute is for the benefit of animals, as creatures capable of feeling and suffering, and it was intended

Criminal Law

The complexities of modern societies' debates about animal protection are also seen in the mixed signals one finds in the area of criminal law. Citizens in modern industrialized societies are heirs to a very developed history of anti-cruelty customs and laws. These originated in religiously anchored cultural precedents that anathematized gratuitous harms to nonhumans. The laws came later—indeed, some parts of the law, such as the common-law tradition that has become so important in the work of some animal law theorists (such as Steven Wise), recognized no such legal protections for nonhuman animals. Common law punished cruelty to other animals only in so far as it "affected the rights of [*human*] individuals to such property" (*Stephens v. Mississippi*).

In the nineteenth century, many countries passed legislative codes that formally recognized the cultural precedents disfavoring cruelty. The animals first protected were work and farm animals, although to this day debate continues over whether this kind of legislation-based protection creates truly *legal* rights. Some courts, such as the Mississippi Supreme Court in the *Stephens* case, wrote their opinions in ways that indicated that the justices simply assumed that anti-cruelty statutes created legal rights in animals. However, many scholars point out that these legislative protections fall far short of true rights-like protections that are the hallmark of true *legal* rights. One exception to this negative conclusion is the opinion of the eminent legal scholar Cass Sunstein who has said: "[the] panoply of rights that animals now have at both the state and federal levels is much more expansive than outside observers acknowledge—both observers who are skeptical of the idea of animal rights and observers who are enthusiastic about the idea of animal rights" (Sunstein 2004). Similarly, Jerrold Tannenbaum, a lawyer and respected veterinary ethicist, has argued that anti-cruelty provisions in state laws "create legal duties to nonhuman animals. They therefore afford legal rights to nonhuman animals" (Tannenbaum 1995). In addition, some trial court transcripts clearly reflect that even today some judges think and speak of the anti-cruelty protections as "rights."

There are major objections to the conclusion that the anti-cruelty statutes create "legal rights" (such as from seminal animal law scholars Steven Wise and Gary Francione). One argument supporting their conclusion is that neither nonhuman animals nor humans can sue on the basis of such alleged rights. If one cannot sue on a right, what does it mean to say that one in fact *has* a right?

At a minimum, one thing is clear: even though in the past anti-cruelty provisions were often described as for *humans'* benefit (by, for example, the Catholic theologian Thomas Aquinas and the influential philosopher Immanuel Kant), today the common understanding is that these legal protections are, in fact, for the nonhumans' benefit. Thus, no matter where one comes down on whether

these statutes, which exist in every state, do in fact create legal rights (rather than, say, moral rights), the point is that, if enforced, these statutes clearly limit what owners can do to a nonhuman animal. Enforcement problems, however, loom large and many cruelty violations remain well below the legal system's radar screen (although there have been some changes recently in some companion animal cases, such as when American football star Michael Vick was charged with cruelty to dogs in 2007).

The complexity of the situation in criminal law is revealed through two contradictory developments in the last two decades. On the one hand, legislatures have been raising the penalties for the most flagrant forms of cruelty toward nonhuman animals to the felony level, so much so that now only a handful of U.S. states have not enacted such provisions. On the other hand, though, more than half of the states have exempted food production from anti-cruelty considerations as long as "accepted practices" are used. What this means is that although over a hundred million companion animals are now protected, over ten *billion* U.S. farmed animals killed each year are exempted from protection. (The irony in this latter development is that farm animals were the target of the original anti-cruelty statutes.) As prominent political analyst Matthew Scully observes in *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*: "no age has ever been more solicitous to animals, more curious and caring" than today, "yet no age has ever inflicted upon animals such massive punishments with such complete disregard, as witness scenes to be found on any given day at any modern industrial farm" (Scully 2002).

Similar sentiments focusing on farm animals were expressed in the U.S. Senate by the West Virginia Senator Robert Byrd in July 2001. His observations were about law enforcement regarding farm animals and they are most pertinent to what it means to have "animal laws" in place: if laws are not enforced, what is the *real* public policy of a government?

> Our inhumane treatment of livestock is becoming widespread and more and more barbaric.... A 23-year-old Federal law...requires that these poor creatures be stunned and rendered insensitive to pain before this [slaughter] process begins. Federal law is being ignored. Animal cruelty abounds. It is sickening.

Hence, the situation in the U.S. today is that there is little state and federal protection for the vast majority of nonhumans that our society is impacting, namely, farm animals, and inconsistent enforcement of those laws actually in place. The callous attitude toward other living beings that can prevail in law is summed up in a poignant passage from Scully's *Dominion*.

> Just how bereft of human feeling that entire industry has become was clear at a municipal court case heard in Warren County, New Jersey, in the fall of

2000. A poultry company, ISE America, was convicted of cruelly discarding live chickens in trash cans. The conviction was appealed and overturned, partly on the grounds that ISE America (short for "International Standard of Excellence") had only six employees overseeing 1.2 million laying hens, and with workers each left to tend two hundred thousand creatures it remained unproven they were aware of those particular birds dying in a trash can. The company's initial defense, offered to Judge Joseph Steinhardt by an attorney named Kevin M. Hahn, asserted outright that this is exactly what the birds were anyway—trash:

> *Mr. Hahn:* We contend, Your Honor, that clearly my client meets the requirements [of the law]. Clearly it's a commercial farm. And clearly the handling of chickens, and how chickens are discarded, falls into agricultural management practices of my client. And we've had—we've litigated this issue before in this county with respect to my client and how it handles its manure. . . .
> *The Court:* Isn't there a big distinction between manure and live animals?
> *Mr. Hahn:* No, Your Honor. Because the Right to Farm Act protects us in the operation of our farm and all of the agricultural management practices employed by our firm.

Imagine how the above passage impacts students who drive the demand for relevant courses about nonhuman animals. Ask yourself in particular if the law students who take animal law courses see themselves as capable of arguing prior case law as this lawyer did when he asserted that prior New Jersey precedents compelled the conclusion that the food animals at issue were mere legal trash.

The legal conclusion drawn by this lawyer reveals poignantly how decidedly our society can, through its laws, deny the simplest of realities that all of us know to be true. It also reveals that, under the version of "animal law" that prevails for production animals, the status "legal thing" can be stark indeed. The judge's surprise at hearing the attorney contend that chickens are, legally, no different than manure would be shared by most people, who would hold that discarding live chickens without moral qualm or referring to them as the equivalent of manure runs *completely* counter to our religio-cultural heritage of compassion for living beings. What the demand for animal law courses and changes to various provisions of prevailing substantive law reflects is that, when ordinary anti-cruelty protections are waived, as is now the case with most production animals, the results are controversial enough to engender concern in many people, and in students particularly.

Another Teaching Point—Constructed Animal Categories

We return to the observations of Robert Cover that "law is the projection of an imagined future upon reality" (Cover 1986). The multiple dimensions and tensions that one studies in an animal law course reflect clearly that today's animal law is a tug of war between different groups contesting for what kind of present

The use of animals for scientific and/or medical research has long been a subject of debate in some industrialized societies—whether in late eighteenth-century in England, late nineteenth-century Europe and America, or virtually any industrialized country in the twentieth century. The level of interest and length of time over which the status of research animals has been debated may in part account for why laws governing research animals are, in some ways, the most detailed form of animal law. The philosopher Bernard Rollin, who for many years now has been the leading American veterinary ethicist, has argued convincingly that the enactment of federal regulations governing laboratory animals in the U.S. during the 1980s reflected a changed social consensus on the moral status of research animals. Prior to this time federal policy was laissez faire (suggesting that the use of live animals was not viewed as a moral issue). Federal policy now pushes the importance of an approach called "the three Rs," in which the stated priority is to "reduce, refine, replace" so that harms to nonhumans are minimized. (While the aim of reducing harm has a moral dimension, whether this in fact is the result of federal regulation is hotly debated.)

It is revealing that a final category of nonhuman animals—food or production animals—is not covered in any detail by American law despite the mind boggling size—in the range of 10 *billion* in the U.S. alone in 2009. For some, the lack of protection for farm animals is at first astonishing, given the numbers involved. But it is very likely precisely *because of the numbers* that the protections are so sparse, for the property value of food animals is such that the property paradigm and the related profit potential create political pressures for virtually no interference in the use and abuse of such property. That said, there are now important differences in European laws governing farmed animals: European Union policy uses "sentience" and "dignity" as part of the rhetoric for greater legal protections offered farm animals in the EU.

The differences in ideas and words used by large industrial societies reveal that animal law has political dimensions that often out-compete the obvious moral issues involved in human–nonhuman interactions. Political discourse about production animals in the U.S. may be shifting somewhat, as evidenced by the emergence in the last decade of state-level voter initiatives to ban some common practices in industrialized agriculture. One example is the 2008 passage of Proposition 2, whereby over sixty percent of Californians voted to ameliorate the conditions of, but *still* keep within production systems, millions of farm animals—a good illustration of how various interest groups can use the tools of animal law in different ways.

Course Development

Given the relative novelty of the subject, it is likely that the principal type of animal law course offered would involve a survey of general issues. To be sure, specialized seminars on comparative law, legal rights, procedural issues (such as the oft-cited problem of "standing," that is, the right of a specific party to raise issues before a court), and theoretical, philosophical, and ethical issues are feasible, and many of the teaching ideas set forth in this chapter will naturally apply to such courses as well. Indeed, as with so many courses in the general area of Human–Animal Studies, it is impossible to design a course that introduces students to all issues that might arise. But an introductory course can easily survey both the basic issues and the substantive law areas described above.

Legal education already has a number of healthy emphases—open discussion, critical thinking, public policy alternatives—that allow this kind of course to be a very productive educational opportunity. Moreover, many of the most basic themes of policy and substantive law play out easily and well in such courses. Law also has a number of mechanisms, such as the reliance on evidence and expert testimony, that easily support: first, the introduction of information regarding other animals' actual realities; secondly, historical information about how law was used to subordinate nonhuman animals to human interests; thirdly, the role of science and experts in assessing harms done to other animals; and, fourthly, the variety of approaches to animal law taken in other countries and cultures.

Animal law classes characteristically feature students who enroll in a course because they want a personally meaningful engagement with subject matter that is not generally covered in the wider legal education curriculum. For this reason, the personal archeology exercise described in the chapter of this book dealing with religion works extremely well.

What Might a Course Look Like?

The outline that follows this chapter, prepared for the course entitled "Animal Law" offered at Harvard Law School in 2002, 2006, 2008, and 2010, reflects the casebook approach used in classic American legal education. It is for an introductory law school course, but a version could easily be adapted for an "animal law" course for *non*-lawyers, and it is worth noting how general and wide-ranging the objectives of this course are. Other courses are possible: as noted in this chapter, animal law is a valuable educational tool, and can enhance teaching in the higher level law courses, such as philosophy of law and international law.

Whether an animal law course is introductory or advanced, though, the possibilities it offers will be constrained in relevant ways. As noted in this book's chapter on teaching a course about religion and animals, education in a college classroom

("our carpentered world," as it has been called) is subject to some limits that should be recognized honestly. Some students will, if the university permits such things, ask if they can bring their dogs to class. If this happens, the instructor can anticipate a series of questions about the *personal* importance of some nonhumans to humans, and whether that illuminates in any way humans' abilities and possibilities regarding other living beings (that is, non-companion animals). Students can see this issue rather readily when companion animals are present, and can thus talk about whether and how encounters of this kind relate to encounters with other animals "out in nature." The instructor can also present a debate about the meaning of the encounter and relationship that occurs when a nonhuman individual is pulled out of *its* context and placed in a world dominated by humans.

As noted above, it is particularly common in animal law discussions today for the companion animal category to become a paradigm that unconsciously dominates, and exercises can be planned ahead of time to demonstrate this phenomenon. When students work to identify which kinds of nonhuman animals are the controlling image behind an analysis, they develop a skill-set valuable both in law and animal studies generally. Students easily comprehend how rich and challenging questions about animal issues are when they try to apply proposed solutions across different constructed categories; they can also be taught to recognize how certain thinkers frame issues in ways dominated by one of the constructed categories mentioned above and thus possibly in ways that are inadequate for other categories of nonhuman animals.

For instance, the "wildlife" category has catch-all or leftover features in which the animals are *not* defined in relationship to human owners, as are research, food, and companion animals. Because contemporary law in the wildlife area is, as noted above, dominated by the species and not individual paradigm (as is, for example, the companion animal category), an interesting discussion beckons, given that many of our ethics-related intuitions or ideas used when thinking about other animals, such as compassion and concerns for cruelty, are anchored in individual-level, not species-level, realities.

Finally, it should be anticipated that one or more students will notice that those nonhumans we classify as companion animals (and recall that, in a scientific sense, humans literally also fall into the category "companion animals") are as fully "animal" as is any "wild" animal. This observation creates the opportunity to point out how our cultures construct animal categories in very influential ways, and that our constructions can seem uniquely realistic to us mainly because they are anchored in longstanding, inherited cultural attitudes and also in our existing practices and uses of animals. Among the most important lessons students can learn is that when humans control other living beings, humans are by and large

encountering the human world and not the nonhuman animals' world. This is why meeting nonhuman animals of any kind provides learning moments where the instructor can immediately ask students to work out the importance, if any, of each living being's *own* interests and realities.

Conclusion

It is clear that "animal law" as a subject has arrived in at least the legal education establishment. Change is also afoot on the "animal issue" in modern societies, although both the fact and mechanisms of such change are sometimes controversial.

The enthusiasm and demand shown for animal law courses has now produced well over a thousand law school graduates who have had such courses. With the dramatic expansion of new courses, that same number now take an animal law course *each year* in the U.S. alone. These new graduates join the cadre of lawyers increasingly interested in the practice of animal law. Many have already struck out on their own, supplementing existing law work with animal-related work. Many large law firms now give credit to young lawyers for their *pro bono* work on animal protection causes. Some lawyers have even created local animal law practices, while others are affiliated with existing law firms that have niche practices in animal law. These developments have greatly encouraged both students and established practitioners, who manifest both deep and wide interest in how legal protections bear on humans' interactions with other living beings.

The body of law school graduates interested in animal law has, as a whole, created an institutional presence for animal law. There are now national (e.g., the American Bar Association's Animal Law Committee) and state-level organizations that feature committees explicitly dedicated to examining a wide range of animal law issues. These formal, profession-level organizations reflect the increasing number of individual practitioners interested in animal-related litigation and animal-related subjects being dealt with in local and state politics and legislatures. Such developments suggest that lawyers will be involved in the ongoing social ferment regarding our relationships with other-than-human animals. Consequently, animal law is neither a fad nor a negation in *any* way of humans' importance; instead, it is a working out of the basic nature of human laws as they embody our social values, ethical possibilities and, at times, inherited cultural traditions.

There remains, of course, the significant, underlying barrier for both animal law courses and animal law practitioners of an adamantly human-centered legal system. Of course, any culture's legal system is likely to be a collection of different kinds and tenors of human-centeredness—some normal and reasonable, others exclusivist, even fundamentalist. Precisely which kind of human-centeredness is

I learned the most about the legal system." Animal law courses, by virtue of the fact that they deal with the question of who is important enough to protect and who is excluded from legal protections, have as their very heartbeat the possibility of educating students to attain heights of critical thinking and reach personal depths that few other courses can rival.

This essay was commissioned for this volume. Copyright © 2010 Paul Waldau. *Correspondence about this chapter should go to Paul Waldau, pwaldau@gmail.com.* *This essay is dedicated to all the animals—human as well as nonhuman—who invite us to teach honestly.*

COURSE SYLLABUS

ANIMAL LAW

Paul Waldau

1. Topics

In this course, we consider a series of topics that come under the general headings "animal law" and "animal rights." We also address the extent to which legal systems, specific cases, legislation, and background cultural values have affected, and will continue to affect, the ways in which judges, administrators, politicians, lawyers, law students, legal scholars, and lay people see and speak about animals other than humans (these living beings are referred to in any number of ways: "animals," "nonhuman animals," "other animals," "other-than-human animals").

We also examine why this general subject matter is controversial for many inside and outside the legal community. As is stated at the website of Federation of American Societies for Experimental Biology (opa.faseb.org) regarding the recent launch of an animal law website by the National Association of Biomedical Research:

> Animal activists and animal rights lawyers have stepped up the campaign to change existing laws as they relate to animals. This campaign involves legislative initiatives at the state and federal level and the establishment of new common law through the courts. These initiatives have the potential to profoundly affect animal research. NABR believes the biomedical research community should better understand existing laws affecting animals as well as the many new legal challenges and theories advocated by animal rights lawyers and activists.

The purpose of the course is, thus, not only to learn substantive law in relevant areas, but also to understand the background of claims made explicitly or implicitly in or about legislation, judicial or regulatory decisions, and enforcement that concerns other animals. To address such questions, we will examine how decision-makers and the general public now think and speak about these living beings. We will thus regularly ask questions such as these:

- How well have decision-makers in law seen and/or understood other animals?
- In what ways do case decisions and legislation reflect values from outside of law regarding other animals? In other words, what extra-legal sources are relevant to decisions in cases and the interpretation of legislation and administrative regulations?

- **Note**—we will use the categories "legal," "ethical," "philosophical," and "cultural" to identify different kinds of issues, each of which plays a major role in the current legal system. These categories aren't the only ones that could be used, and students should feel free to suggest alternative category schemes that may help us see the vast array of issues we will encounter.
- What are the future prospects for using various parts of the legal system to address the status of other animals?
- How does the American legal system handle new scientific findings regarding the lives and complex realities of nonhuman animals? We will give particular emphasis to questions about new findings regarding the more complex living beings outside the human species, such as the large-brained social animals known as cetaceans (that is, whales and dolphins), nonhuman great apes, and elephants. For example, we will ask, "What do legal systems and their decision-makers do when new, observation-based findings contradict traditional, mainline interpretations that these animals are simple, lacking in mental complexities, 'red in tooth and claw,' or exist solely for the use of the human species?"
- Going beyond the basic notion of how "animal law" is developed in national legal systems, what happens when one journeys into the more amorphous and increasingly important domain(s) of international law?

Because this is a dynamic field with new developments occurring on a regular basis, we will incorporate into our discussion references to various developments and new legal issues that may occur during the term.

2. Goals

The primary goals of this course are:

- Learn the substance and principles of existing law as it addresses nonhuman animals.
- Develop a sense of the many different traditions that contribute to legal and other understandings of nonhuman animals, especially as these traditions affect conceptualization of legal protections and existing rights with which court systems and lawyers must deal.
- Grasp the complex debates about "animal law" and "animal rights" now common in twenty-first-century policy discussions.
- Assess the future possibilities of using various legal concepts and tools, such as "rights," "legal personhood," and "standing," to address the relationship of humans to living beings outside the human species.

3. Course Requirements

1. Regular attendance, reading of the assigned texts, and participation in class discussions

2. Occasional presentations in class on specific parts of the day's assigned reading (this will begin in the second class session). Typically, several students will be assigned ahead of time the task of describing certain cases and/or concepts for the general class. This will facilitate the discussion of these cases in the next session. We will, from time to time, use active learning techniques and ask students to explain concepts to the rest of us.
3. Final paper on an approved topic
4. Midterm

4. Some Notes on Teaching Matters

While classes in this course are a combination of lecture and group discussion, the goal is collaborative learning. As noted above, your course grade will be based, in part, on participation.

Some of the sessions will involve longer class-wide or smaller group discussions. Each student is encouraged to articulate her or his views of the subjects discussed, and each student is expected to handle in a respectful manner the opinions expressed and questions asked by others. It has been said that to be educated is to know how to understand, experience, and respect difference. Indeed, as Gandhi pointed out, differences can even "prove helpful, where there are tolerance, charity, and truth." Listening carefully to others' questions and analyses turns out, then, to be as important as attempting to answer one's own questions. The important skills of asking questions and listening carefully are talents that can be acquired and enhanced, and each of us is benefited when we inquire individually and as a group in a manner that encourages everyone to state opinions openly.

While the texts you will read are, at times, challenging, you will be expected to have read them carefully and to be prepared to discuss them.

5. Bibliographic Information

Required Texts

- *Animal Law: Cases and Materials*, Third Edition, 2006 edited by Sonia S. Waisman, Bruce A. Wagman, and Pamela D. Frasch, Durham, N.C.: Carolina Academic Press (referred to below as "Casebook")
- Wise, Steven W. 2000. *Rattling the Cage: Toward Legal Rights for Animals*, Cambridge, Mass.: Merloyd Lawrence/Perseus (referred to below as "RTC")

6. Class Schedule

Session 1: Introduction, "What is Animal Law?"

1. Today's ferment on the "animals" issue
2. Ingham's 1900 volume (Ingham, John H. 1900. *The Law of Animals*, Philadelphia: T. & J. W. Johnson) compared to the present casebook

3. The extra-legal debates:
   - Ethical: Who are "the others" and what should a moral agent do or not do?
   - Philosophical: How do know what we claim to know about "animals"? And, given a rigorous, evidence-based answer to this question, how do we speak about other animals?
   - Cultural: What is the significance of differences from one culture to the next, especially mutually exclusive claims and viewpoints about other animals?
4. The future: Where are we headed? Will changes be made, or will today's status quo prevail? What will "animal law" look like in 2100?
5. Student introductions
6. Raising our self-consciousness about how we see and talk about "animal issues"—the relevance of this to ethical, philosophical, cultural, and legal issues.

Session 2: Historical, International, Practical Issues

1. The history of animal law: from ancient times to the present dominant cultural tradition in the United States
2. Brief discussion of non-US legal systems and international law
3. Discussion of the sources of various contemporary "doctrines" and their evolution from religion and philosophy into today's law.
   - Reading: Casebook (pp. 469–472: the passage from Evans); opening comments and Knox case at 3; Holcomb at 21; Cleve at 11; Lock at 5; look generally at (i) pp. 472–476 on anti-cruelty statutes and (ii) definitions of "animals" at pp. 17–18; RTC (Chs. 1–4)
   - Recommended Reading: Casebook (pp. 3–37)

Part 1: Substantive Law

Session 3: The Central Role of Property Concepts

1. The concept of nonhuman animals as personal property (look closely at the opening comments at Casebook 39–40)
2. Have nonhuman animals always and everywhere been regarded as property?
3. Is property status an "all or nothing" matter?
   - Reading: Casebook (pp. 39–69)

Session 4: Property and Other Animals (continued)

We continue with the discussion of the ways in which the notion of property works in legal systems and the nature and sensitivity of analogies between humans and other animals. We will examine various issues raised by the treatment of, and thinking about, other animals, including the nature of property across jurisdic-

tions and the notion of interlocking oppressions (sometimes called "The Link"). Reading: Same as previous session

Session 5: Contracts and Other Animals

1. Various ways in which "contract" issues are central to human life. In what ways are nonhuman animals part of this, and in what ways are nonhuman animals outside this feature of human lives?
2. The Landlord/Tenant cases
3. Condominium Law and attempts to control the kinds of "property" that residents can possess
4. Marital Dissolution issues regarding nonhuman animals
5. Polls regarding "animals" and various statutes regarding language about nonhuman animals
   - Reading: Casebook (pp. 541–572)

Session 6: Contracts (continued)

1. Bailment issues as they affect nonhuman animals
   - Reading: Casebook (pp. 135–139)
2. Common Carrier issues
   - Reading: Casebook (pp. 572–581)
3. Insurance issues
   - Reading: Casebook (pp. 581–585)
4. Horse- and dog-racing, various entertainment issues
   - Reading: Casebook (pp. 462–468)

Session 7: Torts

We consider various issues affecting how nonhuman animals are seen and public policy options.

1. Types and measures of damages
   (both the prevailing measures used now and possible alternatives)
2. SLAPP suits and defamation
   - Reading: Casebook (pp. 71–134, 307–359)

Session 8: Torts (continued)

1. Veterinary malpracticeReading: Casebook (pp. 139–155)
2. Injuries by caused by different kinds of animals
   - Reading: Casebook (pp. 161–181)
3. Alternative Causes of Action
   - Reading: Casebook (pp. 156–160)
4. Tort law as public policy, tort law as cultural bias, tort law as education
   - Reading: Casebook (pp. 699–700)

- Reading: Tribe, Laurence H. 2001. "Ten Lessons Our Constitutional Experience Can Teach Us About the Puzzle of Animal Rights: The Work of Steven M. Wise," *Animal Law* 7:1–8; Waldau, Paul 2001. "Will the Heavens Fall? De-Radicalizing the Precedent-Breaking Decision," *Animal Law* 7:79–126; Waldau, Paul, and Whitman, Sarah 2002. "The Animal Invitation", *Global Dialogue* 4(1): Spring 2002:125–137

Session 16: Alternatives to "Rights" Discourse (continued)

We continue to examine concepts and legal "tools" other than a specific grant of "rights" to individuals.

- Reading: We'll address any readings from the previous session that we did not cover in Session 15.

Session 17: The Concept of Constitution-Level Legal Protections

In this session, we address the historically important use of constitution-level legal protections. We begin with a brief survey of several countries' constitutional provisions regarding animals. We then turn to the historically important debate regarding "standing," a concept that continues to play a central role in discussions regarding legal protections for nonhuman animals.

- Reading: Casebook (pp. 183–271)

Session 18: The Concept of Constitution-Level Legal Protections (continued)

We consider what limitations are imposed by practical realities of the present system, the free exercise of religion and freedom of speech as "animal law" issues (for example, we will ask if activities harmful to nonhuman animals, such as animal sacrifice and hunting, are covered by fundamental constitutional protections such as those of the First Amendment). We will also address due process issues.

- Reading: Casebook (pp. 272–306); we will also go on-line to look at various constitutions, including those of India, Switzerland, Austria and Germany

Part 3: Legislative Issues

Session 19: Federal Legislative Issues

We consider in this session some major federal legislation affecting other animals. We will ask which policies, values, and worldviews are evident in the materials we examine.

- Reading: Casebook (pp. 374–415—Animal Welfare Act); (pp. 359–374—Humane Slaughter Act)

Session 20: Federal Legislative Issues—Federal and State Wildlife Law

We will look at a variety of wildlife statutes, and then ask specific questions regarding the nature and source of the policies, values, and worldview(s) that undergird them.

- Reading: Casebook review again (pp. 695–698); (pp. 619–643—Endangered Species Act); (pp. 643–667—Marine Mammal Protection Act)

Session 21: State Legislative Issues:

We examine specific pieces of state legislation to assess what policies, values, and worldviews are evident in the materials we examine.

- Reading: 2005–2006 Legislative Review from *Animal Law*, Vol. 12; 2004 Legislative Review from *Animal Law* 11; Humane Scorecard for U.S. Congress available at website of HSUS (www.hsus.org)

Session 22: Local Ordinances and Popular Initiatives

We discuss the role of municipal or county law in the past and future of "animal law," and then the role of popular or ballot initiatives.

Session 23: International and National Ferment in the Animal Protection Movement

- Reading: *State of Animals 2003* and *State of Animals 2005* (.pdf versions of chapters are available at hsus.org)

Session 24: Concluding Remarks on the Future in Relation to the Past

We discuss possibilities in the shape of "animal law" in the year 2100. Will "animals" and "animal law" become increasingly important issues in public consciousness? If so, why and to what extent (and why these areas and not others)? What lies ahead in this field of law? What will the role of legislation be relative to common law and judicial decision making? We will also discuss student ideas regarding what directions litigation and legislation might go in the coming years.

- Reading: Description of 2002 Harvard Law School conference "The Evolving Legal Status of Chimpanzees" in *Animal Law* 9:1–95 (2003)

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11

PSYCHOLOGY AND HUMAN–ANIMAL STUDIES

Roads Not (Yet) Taken

Kenneth Shapiro

Despite an early history of various forms of involvement with nonhuman animals, the modern field of psychology, from its beginnings in the late nineteenth century, is late in coming to Human–Animal Studies (HAS). Through this chapter, we invite its full engagement in the scholarship, applications, and additions to the curriculum that HAS can provide and that psychology is so well-positioned to pursue. We begin by showcasing these possibilities through an annotated list of topics related to human–animal relationships that might be added to traditional courses in psychology or form the body of courses devoted to HAS. Then sections on approach and theory suggest possible ways of organizing these topics. We also provide a sketch of the history of psychology to help understand that field's current views and uses of nonhuman animals. Finally, psychology faculty can find a discussion of possible courses, with sample syllabi and other resources.

Selected Topics for Research and Teaching

The list of broad and overlapping topics below focuses on major areas of study that might be included in HAS courses in psychology. The list's purpose is to provide a sense of the scope of HAS while providing concrete illustrations of the body of the field.

For additional suggestions, Cunningham (1995) provides a list of possible topics in HAS that, while ranging over various disciplines, is heavily weighted toward psychology. In this early paper, he does not distinguish between topics that fit HAS proper, defined as the study of human–animal relationships, and those that more properly are part of related courses—e.g., the direct study of nonhuman capacities without consideration of their role in a human–animal relationship. Flynn (2008) provides a topically organized selection of articles that, while heavily weighted toward sociology, is a good resource of psychological-based topics for HAS courses—given that field's clear interface with psychology (social psychology).

Forms of Relationship

My dog, Sabaka, and I had a rich, evolving, and complex relationship (Shapiro, 1990). We were very close and I considered him a member of my immediate family. On my side, in retrospect, I presented him with a mix of paternalism, affection, and playfulness that must have been a challenge even for his considerable skill at reading people. For his part, at least on my reading, he was clearly dependent, showing distress at our separations and joy at reunions. That aspect of his personality and of our relationship, as an inexhaustible list of other nonhuman animal personalities in relationship with humans also demonstrate, changed over time and no doubt would have continued to do so, were it not for his untimely death. Dependence (perhaps more aptly, the "tie that binds") notwithstanding, he retained aspects of his progenitors' wildness that we, as family, learned to tolerate and, more, to admire.

Partly through nature's bounty (speciation) and partly through human need and inventiveness (social construction), investigators confront a myriad of forms of human–animal relationships: animal as family member, social lubricant, working partner, therapeusis, "other," model of human disorder, symbol, and cultural artifact. Even the most impersonal, abstract, and exploitative of these can be investigated under the rubric *form of relationship*, and are, therefore, grist for the investigator's mill. Consider animals as models: As the title of their edited volume suggests and the articles included document, Davis and Balfour (*The Inevitable Bond*, 1992) found that investigators and their animal "subjects" in the laboratory form relationships. This is unexpected, as the no-strings-attached shibboleth of positivistic laboratory animal science that reduces subjects to instruments and data points is not the stuff of relationships.

This broad and growing topic of human–animal relationships can be part of general introductory and introductory counseling courses. As the topic often serves as a definition of the field, it can provide the organizing theme in an HAS course. The instructor can examine existing theories of human–human relationships for their applicability to human–animal relationships (HAR) and consider prospects for theories peculiar to HAR. He or she can ask students to conduct a study or keep a journal on their own involvement with an animal or relationships formed at a local shelter or other animal facility.

Interspecies Communication

Like human adult–baby talk, human–dog communication has a clear structure, as well as distinctive tone, bodily gesture, and comportment. The nature of this communication varies by species and social construction. Beyond immediate communication, this talk serves as a glue in human–animal relationships and,

traditional developmental psychology course, or can be considered in its different forms throughout the human lifespan. It also can be a major theme in a devoted course on HAR through the human lifespan.

Attitude Change

The confluence of a world in which animals figure centrally in our lives in so many forms and contexts and the emergence of the animal rights movement has put the issue of our treatment of these animals on the table for all but the most knee-jerk anthropocentrist. Evidence of global warming, the impact of human population on ecosystems, and, generally, the "death of nature" (McKibben 1990) provide a complementary and, for some, even more daunting challenge to received ideologies, core beliefs, and personal attitudes ("Do I really have to dissect that frog?" "Should I go veggie?" "Do we really need a second car, second home…?"). The immediacy, relevance, compellingness, and, yet unconventionality of these issues make them choice vehicles for teaching material on attitudes, persuasion, and values in a social psychology or personality psychology course as well as a unit in a devoted course. Teachers can use the spectrum of tactics found in the contemporary animal protection movement to illustrate concepts and research in attitude change.

Social Justice Movements

Although more typically under the bailiwick of sociology and political science, psychologists study and teach about groups and organizations: conformity, leadership style, decision making, effectiveness, violence, and justice. The animal protection movement offers a wide range of forms of organizations and strategies for students to evaluate for effectiveness in producing social change.

Language

Given the importance of animals in child development, human–animal relationships offer a vehicle for the discussion of language acquisition in a child development or psycholinguistics course. In a devoted HAS course, additional subtopics involving language follow from the frequent use of animals in narratives and metaphors, and as symbols. Finally, students can be asked to reflect on their own language use to refer to animals in different contexts. With this material, instructors can demonstrate the category error implicit in the use of "animal" to exclude human animals.

Applied Psychology

The expanded notion of family to include companion animals, the recognition of the psychological problems and needs associated with strong human–animal relationships, the co-occurrence of animal abuse and other forms of human–human abuse, and the burdens and tensions encountered by animal-related service

constructed the "lab animal" through selective breeding and the architecture of the laboratory. By 1925, twenty-five percent of psychology laboratories in the United States housed and studied this new form of animal (Shapiro 1998, p. 67). Guided by the experimentalist approach with its emphasis on objectification and quantification, these animals, typically rats and mice, were malleable and docile. More radically, the lab rat was reduced to a controllable, manipulable, and measurable part-process—a data-point, a variable in an experiment. This form of being sharply contrasts with the earlier, inflated view of the black rat, dating from the Middle Ages, as the symbol of pestilence and dirt and the personification of evil. Studies of the peculiar human–white rat relationship (or, for that matter, any human–animal relationship) were not part of the experimentalist's program and had to await the emergence of HAS.

Another development that became a major enterprise in psychology and also has significant implications for the status of animals is the idea that lab animals are models of human psychology. They are not themselves directly the objects of study but serve as stand-ins for human-based phenomena of interest. Through a series of unwitting reductions—wild rat, domestic rat, part-process, data point, stand-in—the individuality, species specificity, and even generic animal features of the lab animal are forgotten (Shapiro 1998, pp. 63–68).

For the field of HAS, two points need to be distinguished here: (1) Model-based experimental psychology creates a highly reduced form of human–animal relationship; and (2) that approach in psychology does not consider that or any other interspecies relationship a legitimate object of study. Ironically, while built for and on animals, the laboratory is not considered a home for human–animal relationships and it remains the task of HAS to undertake that study. In doing so, HAS must distinguish the reduced form in theory (by the lights of positivistic objectivism), the reduced form in practice (again, Davis and Balfour's "inevitable bond"), and the potential form—that relationship that is possible when we approach a rat afresh, having done our best to put aside the rat of our social constructions.

To illustrate the latter, Dior and Koko are domestic rats that my son rescued from the "pet store," before they were about to be sold as snake food. They have become a part of our family routine and, really, of our family. As part of our daily routine, we spend family time with them, providing them with opportunities to explore, build nests, and relate to us. Our relationships with them are complex and evolving and involve individual differences: Koko is more interested in having his belly scratched by my spouse; Dior is more inclined to exploration and will take imprudent risks to that end.

Psychoanalysis

Contemporaneous with the emergence of the approach of experimentalism, the field of psychoanalysis, a specialty within biomedicine, also provided a major legacy

for psychology and its view of animals. As in experimentalism, psychoanalytic theoreticians and practitioners directly study neither animals nor actual human–animal relationships. In psychoanalysis, an animal is not itself, but a symbol of human psychological processes—typically, "primary process" or the Unconscious. In his case study of the Ratman, Freud features an instinct-driven, dirty, wild black rat that is more reminiscent of the rat of the plague than the white, sanitized rat of the laboratory (Wertz 1986). Therefore, while both the lab rat and the rat in Freud's patients' dreams are stand-ins, not themselves, the latter retains its robust, wild, uncontrollable animality—in fact, its potential as a symbol is predicated on the "bestial."

Behaviorism

Building on the methodological rigor of experimentalism, behaviorism limits the relevant variables of this scientific approach to psychology to those that are observable, measurable, and controllable. It finds in the laboratory rat and mouse and, later, the pigeon, ideal objects of study. In contrast to model-based experimentalism, for which the rat is merely analogous to humans, animals and humans for the behaviorist are psychologically indistinguishable. The principles governing the acquisition of behavior, "learning theory," are universally applicable across species. Like their experimentalist counterparts, behaviorists give no special attention to the study of human–animal relationships.

Humanistic Psychology

In reaction to the reductionism of experimentalism and behaviorism and the animality of psychoanalysis, humanistic psychology—the Third Wave—privileges the individual human being. Valorizing human automony, creativity, and potential, it gave rise to the "human potential movement" and, more recently, "positive psychology." In this approach, human psychology is not intelligible in terms of external forces (behaviorism) or internal, instinctive, unconscious forces (psychoanalysis). Humanistic psychologists do not directly study other animals or our relationship with them. The use of animals, or, rather a particular concept of "animality," serves only to provide a categorical foil (Shapiro 1990). Animals show us, by contrast, what humans are not; more radically, the unique, defining, and only admirable features of humans are those that are *not* animal. To develop this concept of humans and human psychology, investigators rely on the traditional categorical distinction between human and animal that forgets that the former is a subcategory of the latter.

Physiological Psychology

Physiological psychology is the study of the relation between brain and behavior and includes the study of these relations in various species. The study is comparative in the sense that, unlike behaviorism, it is interested in differences as well

child's sense of self is affirmed by the dog's perceived attentiveness and acceptance of her emotion" (p. 70).

2. Rajecki (1999) found that predictions from attribution theory are useful in understanding the perception and labeling of companion animals. Their explorations of internal or dispositional and external or situational factors, guilt, and severity of punishment suggest that humans relate to companion animals in ways that parallel human–human relationships.
3. Opotow (1993) uses "just world" theory to study the scope of justice and conditions under which people include nonhuman animals within their scope.
4. Evolutionary psychology is a development within psychology of ideas initially developed in sociobiology. Herzog (2002) critically reviews these concepts (biophilia, anthropomorphism, and meme) and suggests the productive use of evolutionary psychology in understanding human–animal relationships. For example, phobias and common negative reactions to spiders and snakes are genetic and a function of natural selection (Davey 1994).
5. Attachment theory has origins in both human- and animal-based research. In recent times, it has been assimilated into psychoanalytic theory. Anderson and Henderson (2005) extend these contemporary concepts to the study of human–animal relationships.
6. Trauma theory is being applied to studies of animal abuse, particularly its relation to spousal, child, and elder abuse. In addition, Bradshaw (2008) applies trauma theory to understanding the psychological impact of human intrusions into and destruction of the habitat of animals in the wild and in captivity.

Borrowings

1. Symbolic interaction is a theory in sociology that is used to understand human-based social interactions. Arguing that animals have a rudimentary ability to take the role of another being as required by the theory, Alger and Alger (1997) applied it to understanding human–cat as well as cat–cat interactions.
2. Playing a pivotal role in the work of geographers, the concept of place or space refers to the importance of the environment in shaping human relationships. Environment is defined broadly to include historical and symbolic, as well as natural, features. Wolch and Emel extended the concept to include human–animal relationships (1998), showing that animals matter in the shaping of the places that we and they cohabit.
3. Irvine (2004) applies sociologically based concepts of self to animals and human–animal relationships. Drawing on research on the pre-verbal experience of infants, Irvine argues that animals have a "core self" that is not dependent on language and allows them to "manifest agency, affectivity, history, and coherence as well as the capacity for intersubjectivity" (p. 173).

Sui Generis Theory

In their now dated review, Kidd and Kidd (1987) note that theories in HAS can be based on three pairings: human–human, human–object, and animal–animal. "The best that can be said is that sometimes, under some circumstances, and in some ways, human–animal relationships are analogous to animal–animal, or to human–human, or to human–object relationships" (quoted in Brown 2004, p. 68). Another possibility is that HAS can generate theories that emerge from and are peculiar to the problematics of human–animal relationships.

An example of a candidate for such a *sui generis* theory might be built on the concept of speciesism. Richard Ryder, a psychologist, coined this term in the 1980s to designate discriminatory practices against animals based exclusively on species membership—paralleling, he argued, discriminations based on race and gender (1975). Subsequently, Peter Singer popularized the term, although he did not integrate the concept into his utilitarian ethic regarding our treatment of other animals (1975). In fact, his theory extends Bentham's to include animals. A psychological theory based on speciesism (really, anti-speciesism) would foster openness to all forms of human–animal relationships. In psychological terms, speciesist discrimination operates as a bias toward the human role in a human–animal relationship. In its efforts to maintain human superiority, an investigator prejudiced by speciesist attitudes and assumptions might fail to see real capabilities on the animal side. Anti-speciesist theory would require that investigators critically evaluate all possible forms, staying sensitive to the intrusion of self- or ingroup-protective measures.

* * *

As is the case with major approaches, instructors can use the theories discussed above to organize HAS courses or, more likely, to augment a course organized by topic with conceptual material that students must apply critically to the empirical literature under each topic. The following table offers a partial list of pairings:

Topic	Theory
Forms of Relationship	Self Theory, Sociological Self Theory, Symbolic Interactionism
Interspecies Communication	Evolutionary Theory
Attachment	Self Theory, Attachment Theory
Trauma	Trauma Theory

Socialization	Trauma Theory, Symbolic Interactionism
Attitude Change	Attribution
Social Justice	Just World, Speciesism
Language	Symbolic Interactionism
Applied Psychology	Self Theory

Courses

As indicated, psychology has been slow to come to HAS. In addition to a relatively low output in research, this sluggishness is reflected in the paucity of HAS courses in psychology. However, Gerbasi's finding in a survey of HAS dissertations from 1980 to 1999 (2002) that psychology produced twenty-nine percent of the total number suggests an impending acceleration.

Gerbasi (Syllabus A), Henderson (Syllabus B), and Chin (Syllabus C) offer devoted HAS courses that are general introductions to human–animal relationships. Before turning to consideration of actual studies, Gerbasi presents units on philosophical concepts, theories, and research evaluation criteria. Using research from cognitive ethology, she also devotes a unit to discussion of the psychological bases of human–animal relationships: What do human and nonhuman animals bring to the relationship? She organizes the substantive literature under the rubric of the costs and benefits of these relationships to both parties. One unit is organized developmentally. A developmental or lifespan course featuring human–animal relationships is not available in psychology. However, Risley-Curtiss (Human–Other Animal Relationships) offers an online course in social work that would be helpful in developing such a course.

Henderson spends more time on substantive topics than does Gerbasi. Like Gerbasi, she devotes two units to the literature of cognitive ethology. She provides a unit on attachment, using Sable's extension of attachment theory to human–animal relationships.

Chin devotes the first half of the course to issues involving the human–companion animal relationship. Several of the issues focus on the human side of that relationship: human grief at pet loss, psychological functions and benefits for humans, and animal-assisted therapy. The second half extends more broadly to other types of human–animal relationships and considers topics such as domestication, breeding, animal abuse, and other exploitative practices.

Raupp (People, Ethics, and other Animals) and Phillips (Ethics in Research on Animal Behavior—personal communication, November 2008) offer courses on the ethics of our treatment of animals. The first two courses focus on the use of animals in laboratories, while Raupp considers various contexts of use. For psychologists specializing in philosophical psychology, a broader course, inclusive but beyond the ethics issue, could be developed covering philosophical and conceptual topics, such as agency, inter-subjectivity, intentionality, anthropomorphism, theory of mind, and personhood.

Psychologists specializing in animal behavior might be interested in including a unit on animal welfare or developing a devoted course on animal welfare issues. Two journals (*Journal of Applied Animal Welfare Science* and *Animal Welfare*) spearhead the multi-disciplinary field of applied animal welfare science. This growing body of empirical and conceptual studies provides materials for a course on human–animal relationships in various contexts featuring welfare issues: the "inevitable bond," enrichment, alternatives, and ethics. The psychology department at the University of Monash in Australia offers a series of courses on these and related topics, leading to a graduate certificate in animal welfare. Some of the material in these courses fits into HAS proper, but most does not directly deal with human–animal relationships.

Another growth area in HAS psychology courses is applied psychology. Gerbasi found that forty-six percent of the twenty-nine percent of psychology dissertations were on clinical issues. Psychologists are counseling clients for issues ranging from companion animal bereavement to animal abuse. In addition, personnel at shelters, veterinary practices, and animal protection organizations often experience burnout, stress, grief, and interaction problems with the public. Strand and other social workers have developed the specialty of veterinary social work. This is a lead that psychology might well follow. Another important topic in applied psychology is animal assisted activities and, particularly, animal assisted therapy (Chandler 2008). Finally, another topic in applied psychology is the assessment and treatment of people who abuse animals. I have developed an online course called "AniCare Child," which is an approach to the assessment and treatment of juveniles who abuse animals (Shapiro).

Challenges

The history of psychology's involvement with animals in enterprises other than the study of human–animal relationships has produced some barriers to its acceptance of HAS and retarded the development of HAS devoted courses. As discussed, major approaches in psychology limit the study of nonhuman animals to animals as models of human disorders (experimentalism), symbols of human psychological processes (psychoanalysis), and general principles of behavior (behaviorism).

COURSE SYLLABUS A

HUMAN–ANIMAL RELATIONS

Kathleen C. Gerbasi (Niagara County Community College)

Description

Human–Animal Relations will introduce students to the interdisciplinary field of anthrozoology. Anthrozoology is the study of the many different ways in which human and nonhuman animals relate to each other and impact each other's lives. Since this is a psychology course, the main focus of the course will be anthrozoology from the psychological perspective; however, we will also touch on other academic fields in addition to psychology. Topics covered in this course represent an overview of current issues in Human–Animal Studies. These include: human's relationships with pets; psychological and physiological benefits of companion animals; concern for animal rights and animal welfare; the link between cruelty to animals and violence toward humans; individual differences in people's relationships with animals (including sex differences); a study of the similarities and differences between human and nonhuman animals especially as related to language, communication, cognition, and problem solving; and a review of moral and ethical concerns about eating meat, wearing fur, and the use of animals for research and entertainment. In addition, each student will be required to complete a course project in which he or she fully explores an animal species and the ways in which that species and human animals interact and impact each other. The species will be of the student's choice, but students will be required to select a species other than *Canis familiaris* (the domestic dog) or *Felis domesticus* (the domestic cat).

The course materials will be presented by reading, activities in class, discussion, video, lecture, and guest lecture. In addition, a field trip to Farm Sanctuary in Watkins Glen, New York is scheduled.

Content

A. Brief Overview of Philosophical Factors Influencing Human–Animal Relations
   1. Anthropocentrism: Aristotle, Descartes
   2. Anthropomorphism
   3. Speciesism

B. Theories of Why Humans Form Relationships with Animals
   1. Transitional object

2. Neurobiological effects
3. Reinforcement and Classical Conditioning
4. Social lubricant
5. Attachment
6. Play
7. Neoteny
8. Biophilia Hypothesis
9. Evolution

C. Benefits of Association with Animals
1. Physical/Medical Health Benefits of Animals
    a. exercise
    b. fewer doctor visits
    c. less medication
    d. less illness
2. Psychological Benefits of Animals
    a. companionship
    b. support
    c. motivation
3. Animal Assisted Therapy
4. Humane Education
    a. empathy for animals
    b. empathy for humans

D. Positive and Negative Roles of Animals through the Human Lifespan
1. Special Relationships with
    a. children
    b. adolescents
    c. adults
    d. elderly
    e. males vs. females
2. Grief and Pet Loss
3. *The Link*…the Relationship between Violence to Animals and Violence to Humans

E. In What Psychological Ways are Human and Nonhuman Animals Similar and Different?
1. Morgan's Canon
2. Cognitive Ethology
    a. tool use

b. communication
c. self-recognition
d. deception
e. language
f. culture
g. knowledge of the physical world (violation of expectation)
h. theory of mind

F. Ethical Issues for Human–Animal Relationships as Applied to Pets, Farm Animals, Wild Animals in Captivity, and Animals Used for Research, Entertainment, and Education
1. Animal Rights vs. Animal Welfare
2. Surplus Pets
3. Euthanasia
4. Laboratory Animals/Research Animals
    a. alternatives to animal use
5. Retirement for Laboratory Animals
6. Animals for Entertainment: Circus, Zoo, Rodeo, Media
7. Animals as Food
8. Animals as Fur
9. General Questions of Animal Health and Well-being:
    a. Is the animal enjoying itself?
    b. Are the animal's physical needs being met?
    c. Are the animal's social and emotional needs being met?
    d. Are the animal's intellectual needs being met?
    e. Who is responsible for this animal?

G. How to Locate and Critically Evaluate Research Human–Animal Relations
1. Library Searches On-line
    a. PubMed
    b. Infotrac, Wilson Web, Science Direct
    c. APA's PsycInfo
    d. www.PSYETA.org and other academic web resources
2. Problems Associated with Human–Animal Relations Research Studies
    a. reliability
    b. validity
    c. demand characteristics
    d. experimenter bias
    e. experimenter expectancy
    f. lack of double-blind design

g. lack of random assignment
h. lack of random selection

Required Texts

- Serpell, James A. 1996. *In the Company of Animals: A Study of Human–Animal Relationships*. New York. Cambridge University Press.
- Fouts, Roger (with Stephen Tukel Mills). 1997. *Next of Kin: My Conversations with Chimpanzees*. New York, Avon Books.
- Bekoff, Marc. 2000. *Strolling with Our Kin: Speaking for and Respecting Voiceless Animals*. New York: Lantern Books.
- Melson, Gail. 2001. *Why the Wild Things Are: Animals in the Lives of Children*. Cambridge, Mass. Harvard University Press.

Optional Text

- Serpell, James A., Anthony Podberscek, and Elizabeth Paul, eds. 2000. *Companion Animals & Us*. Cambridge, England. Cambridge University Press.

Required Viewing and Listening (in-class presentations of the following—in part or whole)

- *Animal Einstein*, Scientific American Frontiers, PBS (1999)
- *Beyond Violence: The Human–Animal Connection*. Psychologists for the Ethical Treatment of Animals (n.d.)
- *Breaking the Cycles of Violence*, Latham Foundation (2004)
- *Chimps R Us*, Scientific American Frontiers, PBS (2001)
- *Conversation with Koko,* Nature Documentary, PBS (1999)
- *Gorillas: Primal Contact,* A&E Home Video (2006)
- *Kids and Animals: A Healing Partnership*, Dir. Michael Tobias. AxisGears *(2000)*
- *New Zoos: Return to the Wild*, Scientific American Frontiers, PBS (1998)
- *Pet Tech,* Scientific American Frontiers, PBS (2001)
- *Phenomenon of the Human/Companion Animal Bond,* Latham Foundation (n.d.)
- *Rats, Rights and Research: A Debate on Animal Rights,* Justice Talking: NPR, Annenberg Public Policy Center (2001)
- *The Urban Elephant,* Nature Documentary, PBS (2000)

COURSE SYLLABUS B

PSYCHOLOGY OF ANIMAL–HUMAN RELATIONSHIPS

Antonia Henderson

Description

In this course we undertake a critical analysis of the psychological dynamic between animals and humans. We explore animal emotions, cognition, and consciousness and examine how our understanding of these dimensions informs where we position animals in our world. Other topics of study include the impact of animals on human health, animal and human attachment, and the question of who domesticated whom in the evolution of animal domestication.

Week 1: Introduction and Methods

The case of Clever Hans and other measurement issues

- Pfungst, Oskar. Chs. 1, 2, and Conclusion in Robert Rosenthal and Thomas Seboek. *The Clever Hans Phenomenon* (pp. 15–43, 240–243).

Week 2: Animal Rights and Welfare

- Duncan, Ian J. H., and David Fraser. 1997. "Understanding Animal Welfare" (pp. 19–31).
- Regan, Tom. 2000. "The Case for Animal Rights." (pp. 65–73).

Week 3: Animal Consciousness and Cognition

- Budiansky, Stephen. 1989. "Animal Consciousness." *If a Lion Could Talk* (pp. 161–188).

Week 4: Animal Emotions

- Bekoff, Marc. 2002. "Animal Minds and What's In Them." *Minding Animals* (pp. 84–99).

Week 5: Domestication

- Budiansky, Stephen. 1992. "The Virtues of Defenselessness." *The Covenant of the Wild* (pp. 43–68).
- Stewart, Desmond. 1999. "The Limits of Trooghaft." In Sterba, *Earth Ethics* (pp. 89–94).

Week 6: Valentine's Day and Animal–Human Attachment

- Sable, Pat. 1995. "Pets, Attachment, and Well-Being across the Life-cycle."

Week 7: Animals in Science

- Carbone, Larry. 2007. "Animal Models and Animal Welfare." In *Encyclopedia of Human–Animal Relationships*.
- Gerstner, Geoffrey E., and Keith Heller. 2007. "Animal Models in Health Research." In *Encyclopedia of Human–Animal Relationships*.
- Greek, Ray. 2007. "Animal Use in Science." In *Encyclopedia of Human–Animal Relationships*.

Week 8: Animal Training and Behavior Therapy

Donaldson, Jean. 1996. *The Culture Clash* (pp. 9–20, 129–145).

Week 9: Animals in Service and Therapy

- Entries from the Encyclopedia of Human–Animal Relationships.
- Derr, Mark. "Assistance Dogs."
- Krishna, S. Chinny. "India and Animal Therapy."
- Meers, Lieve, Debbie Coultis, and William and Ellery Samuels. "Animal Assisted Interventions."
- Reynes, Andrea. "Horse-Assisted Therapy: Reaching Troubled Young Women."
- Thomas, Clare. "Horse Assisted Therapy: Psychotherapy with Horses."
- Weetjens, Bart. "Giant African Pouched Rats Saving Human Lives."
- Witkind, Davis, B. "Assistance and Therapy Animals."

Week 10: Abnormal Behavior, Stereotypies, and Environmental Design

- Henderson, Antonia J. Z. 2007. "Don't Fence Me In."

Week 11: Animal Abuse and "The Violence Link"

- Animals and Society Institute. 2007. *The Violence Connection*.
- Animals and Society Institute (2007). *The Empathy Connection*.

Week 12: Animals and Human Health

- Serpell, James A. 1996. *In the Company of Animals*. Chs. 6 ("Pets As Panacea") and 7 ("Health and Friendship").

Week 13: The Animal Human Relationship: Why Does it Matter?

- Serpell, James A. 1996. Ch. 12 ("The Fall from Grace")

COURSE SYLLABUS C

PSYCHOLOGY OF HUMAN–ANIMAL INTERACTION

Matthew Chin

Overview

Pet Adoption

1. Research on Pet Adoption
2. Deciding to Adopt a Pet
3. Pet Adoption Data
4. Types/Number of Pets Owned
5. Gender Differences in Pet Adoption
6. Personality Differences in Pet Owners
7. Why Do People Adopt Pets?
8. Three Psychological Functions: Projection, Sociability, Surrogacy
9. Giving Pets Human Names
10. Is Pet Ownership Problematic?
11. Pet Ownership and Children

Pet Loss

1. Importance of Studying Pet Loss
2. Typical Reactions to Pet Loss
3. Extreme Reactions to Pet Loss
4. Euthanasia
5. Pet Loss and Children
6. Pet Loss and the Elderly
7. Post-Death Choices
8. Virtual Pet Cemeteries

Human–Animal Communication

1. Do Dogs Have Language?
2. Defining Language
3. Dog Speech?
4. Receptive vs. Productive Language
5. Language Acquisition in Humans/Feral Children/Nonhuman Primates/"Genie"
6. Receptive Language in Dogs
7. What Dogs Can't Do
8. Reversing Things: Understanding Dog "Speech"
9. Bark and Growl Examples and Meanings
10. Dog Conflicts
11. How to Speak Dog: Face Talk

11. Arluke's (1996) Study

Animal Domestication and Breeding

1. Agricultural vs. Hunter-Gatherer Societies
2. Shift in the Human–Animal Relationship
3. Which Animals Were First Domesticated?
4. Six Criteria for Domestication
5. Terminology: Wild vs. Tame vs. Domesticated
6. The Domestication Process
7. Top Dog Breeds
8. What is a Canine Breed?
9. Dog Breed Groups
10. How is a New Breed Created?
11. Fallacy of Breed Purity
12. The Healthy Continuation of Breeds
13. Criticisms of Dog Shows and Breeding
14. Top Cat Breeds
15. Cloned Pets and Genetically Modified Pets

Animal Consumption

1. Animal Slaughter Statistics
2. Humane Methods of Slaughter Act
3. Intensive Farming
4. Egg Laying Hens
5. Broiler Chickens
6. Turkey Farming
7. Dairy Farming
8. The Veal Industry
9. Pâté de Foie Gras
10. Beef Industry
11. Mad Cow Disease/Variant CJD/Foot and Mouth Disease/Avian Flu
12. Meat Consumption Trends/Fruit and Vegetable Consumption Trends
13. Prevalence Rates for Vegetarianism
14. Types of Vegetarianism
15. Partial List of Animal By-Products
16. Hierarchy of Foods
17. Reasons for Reduced Meat Eating
18. Raising a Vegetarian Child

Animal Research

1. Animal Use Statistics
2. HSUS Opinion Poll
3. Psychology's Perspective on Animal Research
4. Animal Use in Education
5. Animal Experimentation
6. The Three "R's"

7. Efficacy of Animal Experimentation
8. Animal Testing

Animal Abuse

1. Examples of Animal Abuse
2. HSUS First Strike Campaign
3. Link Between Animal Abuse and Violence Toward Humans
4. Reasons That Batterers Threaten, Abuse, or Kill Animals
5. Pecking-Order Battering
6. A Possible Warning Sign: Serial Killers and School Shootings
7. Who Commits Cruelty?
8. Who Are the Victims of Animal Cruelty?
9. Most Common Violent Offenses in Cases of Intentional Cruelty
10. Charging Perpetrators With Animal Cruelty
11. Animals Killed or Euthanized as a Result of Their Injuries
12. Two Examples of Our Research on Animal Abuse

Zoo Animals and Wild Animals

1. Hunting and Angling
2. American Values
3. Social Composition of Hunting and Angling
4. Regional Differences in Angling, Hunting, and Wildlife Watching
5. Gender, Educational, and Race Differences
6. Household Income and Metro Area Differences
7. Bass vs. Trout Fishing
8. Hunters
9. Hunting Services
10. HSUS on Canned Hunts, Fur, and Trapping
11. Psychological Appeal of Hunting and Angling
12. Hunting, Angling, Ecology, and Conservationism
13. Males and the Appeal of Hunting
14. HSUS on Feeding Wildlife, Zoo Animals, and Marine Mammals in Captivity

Required Texts

- Serpell, James A., Anthony Podberscek, and Elizabeth Paul, eds. 2000. *Companion Animals and Us*. Cambridge, England: Cambridge University Press.
- Melson, Gail. 2001. *Why the Wild Things Are: Animals in the Lives of Children*. Cambridge, Mass.: Harvard University Press.

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Animals and Society Institute (2007). *The Violence Connection*. Ann Arbor, Michigan: Published by the Animals and Society Institute.

Anderson, Marla and Antonia Henderson. 2005. "Pernicious Portrayals: The Impact of Children's Attachment to Animals of Fiction on Animals of Fact." *Society & Animals* 13(4):297–314.

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Bekoff, Marc. 2000. *Strolling with Our Kin: Speaking for and Respecting Voiceless Animals*. New York: Lantern Books.

———. 2002. *Minding Animals*. New York: New York University Press.

Bowlby, John. 1969. *Attachment and Loss: Vol. 1: Attachment*. New York: Basic Books.

Bradshaw, Gay, Theodora Capaldo, Lorin Lindner, and Gloria Grow. 2008. "Building an Inner Sanctuary: Complex PTSD in Chimpanzees." *Journal of Trauma and Dissociation* 9(1):9–34.

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———. 1992. *The Covenant of the Wild*. New York: William Morrow.

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Chandler, Cynthia K. 2005. *Animal Assisted Therapy in Counseling*. New York: Routledge.

Cunningham, Paul F. 1995. "Topics Awaiting Study: Investigable Questions on Animal Issues." *Society & Animals* 3(1):89–106.

Davey, Graham C. L. 1994. "The 'Disgusting' Spider: The Role of Disease and Illness in the Perpetuation of Fear of Spiders." *Society & Animals* 2(1):17–25.

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Duncan, Ian J. H., and David Fraser. 1997. "Understanding Animal Welfare." In *Animal Welfare* edited by Michael C. Appleby and Barry O. Hughes. Cambridge: Cambridge University Press.

Flynn, Clifton, ed. 2008. *Social Creatures: A Human and Animal Studies Reader*. New York: Lantern Books.

Fouts, Roger (with Stephen Tukel Mills). 1997. *Next of Kin: My Conversations with Chimpanzees*. New York, Avon Books.

Gerbasi, Kathleen C., David C. Anderson, Alexandra M. Gerbasi, and Debbie Coultis. 2002. "Doctoral Dissertations in Human–Animal Studies: News and Views." *Society & Animals* 10(4):339–346.

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Reynes, Andrea. 2007. "Horse-Assisted Therapy: Reaching troubled young women." In *Encyclopedia of Human–Animal Relationships: A Global Exploration of our Connections with Animals, Volume 1* edited by Marc Bekoff. Westport, Conn.: Greenwood Press.

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Stewart, Desmond. 1999. "The Limits of Trooghaft." In *Earth Ethics*. James P. Sterba, ed. New York: Prentice Hall.

Thomas, Clare. 2007. "Horse Assisted Therapy: Psychotherapy with Horses." In *Encyclopedia of Human–Animal Relationships: A Global Exploration of our Connections with Animals, Volume 1* edited by Marc Bekoff. Westport, Conn.: Greenwood Press.

Weetjens, Bart. 2007. "Giant African Pouched Rats Saving Human Lives." In *Encyclopedia of Human–Animal Relationships: A Global Exploration of our Connections with Animals, Volume 1* edited by Marc Bekoff. Westport, Conn.: Greenwood Press.

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Wolch, Jennifer and Jody Emel, eds. 1998. *Animal Geographies: Place, Politics and Identity in the Nature–Culture Borderlands*. New York: Verso.

Films

Animal Einstein, Scientific American Frontiers, PBS (1999)

Beyond Violence: The Human–Animal Connection. Psychologists for the Ethical Treatment of Animals (n.d.)

Breaking the Cycles of Violence, Latham Foundation (2004)

Chimps R Us, Scientific American Frontiers, PBS (2001)

Conversation with Koko, Nature Documentary, PBS (1999)

Gorillas: Primal Contact, A&E Home Video (2006)

Kids and Animals: A Healing Partnership, Dir. Michael Tobias. AxisGears *(2000)*

New Zoos: Return to the Wild, Scientific American Frontiers, PBS (1998)

Pet Tech, Scientific American Frontiers, PBS (2001)

Phenomenon of the Human/Companion Animal Bond, Latham Foundation (n.d.)

Rats, Rights and Research: A Debate on Animal Rights, Justice Talking: NPR, Annenberg Public Policy Center (2001).

The Urban Elephant, Nature Documentary, PBS (2000).

12

SOCIAL WORK AND OTHER ANIMALS

Living Up to Ecological Practice

Christina Risley-Curtiss

The practice of social work is grounded in an ecological-systems perspective that requires one to view human beings within the context of their environments and as constantly in reciprocal interaction with significant others. Operationalizing this principle assumes acquiring a thorough knowledge of a client's social and natural environment. In the US, sixty-two percent of households report having a companion animal and sixty-eight to ninety-seven percent consider the companion animals to be family (Brookman 1999; Risley-Curtiss, Holley, and Wolf 2006a). Thus it is likely that social workers will work with families with companion animals.

Human–other animal connections have received relatively little attention in social work practice, primarily because they have received little attention from social work scholars and educators. Major goals of the social work profession have been, and are, to enhance the functioning of individuals and families. Reaching this goal includes helping to create a society that is nurturing and provides all people with resources and opportunities. The purpose of this chapter is to help social work educators appreciate the need for the inclusion of other animal–human relationships in social work education and research, and to provide information and resources that will help them do so.

The Human–Other Animal Bond (HAB)

Human–other animal interactions range from violence to deification. At one extreme is the abusive treatment of animals by humans. Other animal cruelty is considered a very serious and alarming behavior. For children it may well be one of the early manifestations of conduct problems (Dadds, Whiting, and Hawes 2006) and indicates a need for intervention (Merz-Perez and Heide 2004). A substantial body of research also suggests that other animal cruelty may be an early indicator of an inclination for violence (Merz-Perez and Heide 2004). Additionally Adams (1995) describes companion animal abuse as one unique form of battering. Women, whose companion animals are threatened, harmed, or killed experience fear for

themselves and their other animals. They may decide to give up their companion animal to a shelter (where it may be euthanized) to avoid harm, perhaps experiencing profound grief over the loss of, and the relationship with, that companion animal. If they have children then they also suffer this loss with them. Ascione *et al.* (1997) interviewed thirty-nine children of battered mothers: 66.7 percent had witnessed companion animals being hurt including being shot or strangled, and 51.4 percent had protected a companion animal from a perpetrator.

A link between performing acts of other animal cruelty and having observed such acts is also suggested in studies involving the link between other animal cruelty, child abuse, and domestic violence (referred to as "the link"). Ascione *et al.* (1997) found that 61.5 percent of the abused women reported their children witnessing companion animal abuse. Over 13 percent of the children who had witnessed such abuse reported that they themselves had hurt a companion animal (e.g., throwing or stomping the animal). Similar evidence suggests other animal abuse may be a means of identifying parallel dynamics within the larger family group (Rosen 1998). Research also supports the link between other animal and child abuse, as well as elder abuse. Children who have been sexually or physically abused are more likely than non-abused children to abuse other animals (Ascione 2005).

At the other end of the human–other animal relationships continuum is the enhancement of physical, psychological, and spiritual well being of humans. The literature, professional and popular, is replete with evidence of the positive effects that interactions with other animals have on humans, e.g., reduced blood pressure (Katcher *et al.* 1983), decreased depression (Siegle 1999) and stress (Allen, Blascovich, and Mendes 2002). Other animals act as protective factors through being sources of social support and safety. Risley-Curtiss *et al.* (2006b) found women in their study identified receiving friendship, fun, love, comfort, and/or constancy either for themselves, their children, or both, and protection from their animal companions. Companion animals may assist children and adults in feeling a sense of security and unconditional love, contribute to a child's cognitive and language development, and assist an elder adult's ability to carry out daily activities (Melson 2001; Risley-Curtiss *et al.* 2006b; Raina, Waltner-Toews, Bonnett, Woodward and Abernathy 1999).

Consequently, attending to the relationships families have with their other animals, including the welfare of these animals, is important to the well being of humans. With a more thorough understanding of the impact of other animals on individuals and families, social workers can significantly improve their client service. They can assist individuals and families in examining the benefits and pitfalls of having a companion animal, whether it is a good fit for them (and the other animal) and then, through budgeting, whether they afford a companion animal. They can link clients to low-cost veterinary services and food banks that provide animal

in their human-behavior text-instructor's manual that includes the issue of leaving cherished animals behind when emigrating (the Perez case), and Downs, Moore, McFadden, Michaud, and Costin (2004) include a brief discussion of other animal abuse in their child welfare text. Finally, a new area of social work practice is emerging—that of veterinary social work practice.

The Central Issues

From a theoretical perspective, including the HAB in social work curriculum makes a tremendous amount of sense. Major approaches that guide the practice of social work include: the ecological-systems perspective; the strengths perspective; and theories of development, risk and resiliency, attachment, social support and cultural competence. The HAB lends itself to all of these and more, e.g., clients live with and around other animals so they are part of their environmental and community ecologies, and as family members they are part of complex family systems. Companion animals provide support to children and adults in everyday living as well as times of stress, loss, and trauma. Thus, they may be counted among clients' strengths. As an abused child related: "A pet is important as it gives the child something to hold and love when his parents or one parent doesn't love him" (Robin, Quigley, and Anderson 1984, p.114). Some people with HIV find similar comfort from their animal companions when friends and/or family reject them due to fear of, or judgments surrounding, contraction of the disease.

Additionally, relationships with companion animals and the benefits and limits these relationships bring will vary by stage of development. Babies seem to be intuitively drawn to other animals but will need to be taught to handle other animals gently lest this fascination and connection lead them to unintentionally hurt other animals, while the elderly can benefit greatly from animal companions as their human support systems pass away.

Social workers serve people of all ages with any myriad of issues including physical and mental health problems, and family and social conflicts and interventions range from the provision of concrete services to the provision of counseling services: social workers, in fact, provide the majority of mental health services in the U.S. While social workers supply services in many settings, many of their services are, or can be, home-based. This gives them a unique opportunity to add an important dimension to their biopsychosocial-spiritual assessments through observation of humans and their animal companions.

Course Development

Other animals should be integrated into social work research and education because of their interconnectedness with humans. This interrelatedness plays out

8. Relevant HAB content area includes human–other animal relationships and their meanings including as protective factors and other animal cruelty as risk; "the link"; AAI; diversity and the HAB; HAB and spirituality; companion animal grief and loss; and compassion fatigue for shelter workers, veterinarians, and staff.
9. Relevant populations and setting include among others: at risk children and youth; dysfunctional violent families; people with mental illness; homeless people; Child Protective Services; children in foster care; the elderly; residential, in-patient, and nursing care facilities; physically compromised people; and veterinary clinics.

Challenges and Benefits

We have noted already the two primary challenges to integrating the HAB into social work: the profession's tendency to be strongly humanocentric (e.g., "social work is not about animals, it's about humans") and the constant need to add more to an already overly full curriculum. As this chapter has tried to show, this integration can be done with minimal time and effort.

Knowledge of the HAB will also benefit our students and other social workers in their work with clients in a multitude of ways. Social work professionals who recognize the impact of other animals on people's lives are in a position to enhance the lives of both people and other animals. For example, with the current economy, many people believe they have to relinquish their "family members." Unfortunately, this may mean turning them loose to fend for themselves or leaving them behind in foreclosed homes. The properly prepared social worker can help such people access resources that may, at best, help them keep their companion animals (which may be an important source of social support in such times) or find a safe place for them to go; or, at worst, help them mourn their loss.

Companion animals can assist both professional helpers themselves (self-care) and our clients in many ways. They make us laugh and smile; they give us continuity, responsibility, protection, and friendship; and they let us feel accepted and loved. These things are especially important when we and clients are living in and through difficult circumstances. For example, in the aforementioned study on women of color and their relationships with animals, Marie described her relationship with a cat when she was five years old: "It was kind of like my only little friend that I could talk to.... I didn't have good communication in the family...so it was kind of like my friend—my cat was my buddy that I talked to and stuff" (Risley-Curtiss *et al.* 2006, p. 438). Thus making inquiries into the presence and meaning of other animals in clients' lives is essential.

COURSE SYLLABUS

HUMAN–ANIMAL CONNECTIONS

Christina Risley-Curtiss

This course is for graduate level and was taught at the School of Social Work at Arizona State University. It was the winner of the 2004 Humane Society of the United States' New Course Award.

Description

This course focuses on two broad areas of current significance for human service professionals: (1) the link between nonhuman animal abuse and other forms of violence, such as domestic violence, child and elder abuse; and (2) the powerful potential that positive connections with other animals have for healing and promoting resiliency in human beings while at the same time benefitting other animals. This course examines issues of prevention and treatment and builds practice skills in both areas. It considers nonhuman animal abuse and healing connections within an ecological and empowerment context, and works to build sensitivity to various cultural contexts.

Rationale

Other animals are an integral part of the lives of many of the clients that social workers serve. This may be in the form of violence to other animals as well as other family members, or as companions and/or therapeutic supports. This course is designed to help the student develop an understanding of the other animal–human connection—both the negative and positive aspects—and acquire some basic skills in identifying other animal abuse and in accessing and utilizing other animal-assisted activities and therapy.

Required Texts

- Ascione, Frank A., and Phil Arkow, eds. 1999. *Child abuse, domestic violence and animal abuse*. West Lafeyette: Ind.: Purdue University Press.
- Fine, Aubrey. 2006. *Handbook of Animal-assisted Therapy* (2nd ed.). San Diego: Academic Press.
- Other readings, listed in the syllabus schedule below, are on reserve in the library or on e-journals through the library.

Objectives

1. To demonstrate knowledge of the scope and impact of other-animal abuse and the link with family violence.
2. To be able to identify characteristics and dynamics of families with other-animal abuse and corresponding intervention issues.
3. To be able to demonstrate understanding of how family structure, race and ethnicity, gender, social class, and physical challenge impact issues of human–other animal connections.
4. To be able to identify a range of services available to families with other animals; and identify the gaps in such services.
5. To be aware of the value-position that humans and other animals are interdependent, that other animals are sentient beings that feel pain and have communication and thinking skills, and that other animals are often considered family members.
6. To demonstrate awareness of personal his/herstory, values, and attitudes and how they can affect service provision in relation to human–other animal connections.
7. To appreciate the need for professional competence in the provision of human–other animal connection services.
8. To demonstrate assessment skills using an ecological and strengths-based perspective regarding other-animal abuse and positive human–other animal connections.
9. To be able to demonstrate skills in helping families and children with other-animal abuse issues.
10. To be able to assess the service needs of families and children with other-animal family members.
11. To be able to discuss the benefits of including other animals in social work intervention and identify the issues surrounding such inclusion.

Key Concepts

- AniCare
- Biophilia
- Compassion fatigue
- Interdisciplinary, ecological approach
- "The Link"
- Other animals
- Other-animal abuse
- Other-animal assisted activities
- Other-animal assisted therapy
- Other-animal hoarding
- Pet partner certification
- Service animals
- Social support
- Zoonoses

Units

1. Introduction and Overview of the Other Animal–Human Connection
2. Other-Animal Abuse
3. The Link between Other-Animal Abuse and Multiple Forms of Family Violence
4. Assessment and Treatment of Other-Animal Abuse
5. Human and Other-Animal Development
6. Other-Animal Assisted Activities/therapy by Setting
7. Other-Animal Assisted Activities/therapy by Population
8. Services for Individuals and Families with Other Animals

ASSIGNMENTS

Written Paper: 1. Taped Interview with an Animal Cruelty Investigator (30 points)

With the help of the instructor, each student is to identify an animal welfare professional engaged in the investigation or prosecution of animal cruelty and conduct approximately a one-hour interview with them regarding the following:

1. A specific detailed description of what they do.
2. Why they do what they do? Why did they choose this job?
3. Their feelings about what they do and how they handle the terrible things they see (i.e., coping mechanisms).
4. How social workers could directly assist them in doing their jobs. (This part should be a dialogue with you sharing what social workers do and then together talking about how social workers could directly assist them with cases: i.e., consultation, on-site assessment, and crisis counseling, referrals.)

The interview will be transcribed word-for-word from the tape and handed in (with tape) along with the student's reactions to the interview including: What you learned from both the process and the subject in relation to specific human–other animal issues. It should also include a personal critique of what you learned about yourself—your skills, your biases, whether you think you convinced the interviewee about the usefulness of social workers, etc.

Written Paper: 2. Taped interview with a Homeless Person Who Has a Companion Animal (30 points)

With the help of the instructor, each student is to identify a homeless person through one of the homeless resource centers and conduct approximately a one- to two-hour ethnographic interview with them regarding the following:

1. A description of their daily life.

COURSE SYLLABUS

THE HUMAN–ANIMAL BOND

Cheryl Resnick-Cortes

This is an undergraduate course, taught at the School of Science and Mathematics at Georgian Court University.

DESCRIPTION

"The Human–Animal Bond" is designed to help the student understand and appreciate the relationship between *homo sapiens* and the animal kingdom. This course explores the relationship between cruelty to animals and subsequent violence toward people, as well as the relationship between the development of child protection agencies and the ASPCA (American Society of Prevention of Cruelty to Animals). The course also addresses controversial issues of animal intelligence, animal consciousness, and animal emotions. A full examination of ethics and animal rights is conducted. The domestication of animals and their use as pets, therapeutic agents, and "workers" are highlighted within the debatable context of the biblical concept of "dominion." Within this arena, pet therapy and grieving the loss of pets are discussed. The course examines the unique capabilities of several species and in some instances addresses the manner in which said capabilities have benefited the human race. Finally, the course addresses the place of animals in the larger context of ecology and the sustainability of our planet.

Objectives

- To appreciate, understand, and incorporate knowledge and comprehension of the needs of animals in relation to their coexistence with human beings.
- To recognize the link between cruelty toward animals and resultant violence against human beings.
- To explore the ways in which animals have served to assist human beings in a variety of settings (including the use of animals in therapies).
- To examine the reaction of people to the loss of their pets and learn techniques for dealing with grief after the loss of a pet.
- To explore intelligence, emotions, and consciousness in several different species of animals.
- To comprehend the balance of nature that results in a sustainable global environment and to recognize the threats to this global environment.
- To critically consider the ethical, legal, and social aspects of animal rights and animal welfare.

Topics Covered

- Social Work and Speciesism: Social Work's New Mandate
- Child Welfare and Animal Welfare: "The Link"
- Animal Cruelty and Human Violence: The Connection
- Animal Intelligence
- Animal Consciousness
- Animal Emotions
- Supra Capabilities of Animals (sonar, magnetic fields, telepathy)
- Grieving the Loss of a Pet
- Pet Therapy/How We Make Use of Animals
- Ethics and Animals Rights/Animal Welfare: A Place for Social Workers
- Dominion
- A Sustainable World
- Future Interrelatedness: Humans, Animals, and Ecology

Required Text

- Lockwood, Randall, and Ascione, Frank R. 1998. *Cruelty to Animals and Interpersonal Violence*. West Lafeyette, Ind.: Purdue University Press

Recommended Readings

- Anderson, David C. 2007. *Assessing the Human–Animal Bond*. West Lafeyette, Ind.: Purdue University Press
- Beck, Alan, and Aaron Honori Katcher. 1996. *Between Pets and People: The Importance of Animal Companionship*. West Lafeyette Ind.: Purdue University Press
- Goode, David. 2006. *Playing With My Dog Katie: An Ethnomethodological Study of Dog–Human Interaction*. West Lafayette, Ind.: Purdue University Press
- Myers, Gene. 1998. *Children and Animals: Social Development and Our Connections to Other Species*. Boulder, Colo.: Westview Press

Films

- *Can Animals Predict Disasters?* PBS Nature (2005)
- *March of the Penguins*, Dir. Luc Jacquet. Warner Independent Films (2005)
- *The Wild Parrots of Telegraph Hill,* Dir. Judith Irving. New Video (2006)
- *When Animals Talk,* Exec. Prod. Rob Weller, Weller/Grossman Productions (2000)
- *Winged Migration*, Dir. Jacques Perrin and Jacques Cluzaud. Sony Pictures (2001)
- *Wisdom of the Wild*, Dir. Allison Argo. PBS Nature (1999)

Assignments

#1. Paper

Choose any aspect of the topics dealt with in this course or topics that relate to the human–animal interaction. Papers should be five to seven pages. All papers must be written in APA (American Psychological Association) style with a minimum of four recent references. The research paper will be graded in the following manner:

1. Adequate discussion of the history of the overall issue. *10 percent*
2. Ability to describe the social problem (Nature of the problem/issue, statistics, current status) and how pervasive it is both locally and, if possible, to describe it globally. *15 percent*
3. Ability to demonstrate a connection to a theory of causation and the interplay of sociological, biological, spiritual, and psychological factors especially as the theory and interplay pertain to the social problem you have chosen. *20 percent*
4. Ability to demonstrate the relevance of the question/problem/issue. What makes it an important issue to discuss for the local and global societies? *20 percent*
5. Conclusions: tying together of all aspects of the paper with a specific focus on recommendations for the future and actions to be taken. *15 percent*
6. The presentation of the paper or oral presentation reflects correct APA style, sufficient preparedness, at least ten references within the last five years, and a comprehension of the subject matter by the student. *20 percent*

#2. Book Critique

Choose any academic book that deals with this course's issues to read and conduct a book critique. You will have the option of presenting the book critique in class individually or in a group. Papers must be handed in individually.

#3. Reaction Log

This assignment will focus on the student's personal attitudes towards the human–animal bond, taking into account the student's ability to express her/his insight. Since it is impossible to "grade" personal feelings, experiences, etc., credit is given for adequately completing the log.

#4. Weekly Newsworthies

Each student will be prepared to present *two items* of interest to the class *(during the semester)* regarding any aspect of the human–animal bond discussed that semester. Such presentations should be prepared from news articles, the Internet, music, movies, or television news reports.

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Allen, Karen, Jim Blascovich, and Wendy B. Mendes. 2002. "Cardiovascular Reactivity and the Presence of Pets, Friends, and Spouses: The Truth about Cats and Dogs." *Psychosomatic Medicine* 64:727–739.

Anderson, David C. 2007. *Assessing the Human–Animal Bond*. West Lafayette, Ind.: Purdue University Press

Ashford, José B., Craig W. LeCroy, and Kathie L. Lortie. 2006. *Human Behavior in the Social Environment: A Multidimensional Perspective*, 3rd ed. Florence, Ky.: Brooks/Cole.

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Ascione, Frank R., and Phil Arkow. eds. 1999. *Child Abuse, Domestic Violence and Animal Abuse*. West Lafayette, Ind.: Purdue University Press.

Ascione, Frank R., Claudia V. Weber, and David S. Wood. 1997. *Final Report on the Project Entitled: Animal Welfare and Domestic Violence*. Submitted to the Geraldine R. Dodge Foundation. Logan, Ut.: Authors.

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Dadds, Mark R., Clare Whiting, and David J. Hawes. 2006. "Associations among Cruelty to Animals, Family Conflict, and Psychopathic Traits in Childhood." *Journal of Interpersonal Violence* 21(3):411–429.

Downs, Susan Whitelaw, Ernestine Moore, Lela B. Costin, and Emily Jean McFadden. 2004. *Child Welfare and Family Services: Policy and Practice*. Boston: Allyn & Bacon.

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Goode, David. 2006. *Playing With My Dog Katie: An Ethnomethodological Study of Dog–Human Interaction*. West Lafayette, Ind.: Purdue University Press.

Katcher, Aaron Honori, Erika Freidmann, Alan M. Beck, and James J. Lynch. 1983. "Looking, Talking, and Blood Pressure: Physiological Consequences of Interaction with the Living Environment." In *New Perspectives on Our Lives with Companion Animals* edited by Aaron Honori Katcher and Alan M. Beck (pp. 351–359). Philadelphia: University of Pennsylvania Press.

Lockwood, Randall and Ascione, Frank R. 1998. *Cruelty to Animals and Interpersonal Violence*. West Lafeyette, Ind.: Purdue University Press.

13

EXPLORING THE ANIMAL–HUMAN BOND THROUGH A SOCIOLOGICAL LENS

Cheryl Joseph

Sociology affords us the opportunity to explore the unique and often paradoxical relationships that humans share with other animals in a holistic manner. Yet, until fairly recently, this area of study had been largely overlooked by sociologists. Despite a plethora of growing evidence to the contrary, sociology has been slow to acknowledge the significant role that other species play in human societies. Throughout history and cross-culturally, however, the presence of animals has been depicted in icons, symbols, stories, and multiple other representations. Today, it is even more difficult to ignore their influence when we consider that over sixty-four percent of U.S. households are shared with animal companions and that animals permeate literally every aspect of our lives, from the literature we read to the economics of food production. Animals surround us and are part of us: in the clothes we wear; the various products we use; the movies and television we enjoy; and the language we speak. Other species are an inescapable part of our humanity, whether we realize it or not.

So, given sociology's premise that human beings are social *animals* whose behaviors are shaped by the individuals, groups, social structures, and environments of which we are part, it seemed both logical and timely to enjoin the discipline with the study of other animals in the context of human society. Accordingly, in 2001, Notre Dame de Namur University in Belmont, California, introduced its Sociology: Animals in Human Society major. Using evidence from a variety of disciplines, this major examines: the capabilities of other-than-human animals; the unparalleled relationships we share with them; and the current and potential implications of this bond.

We direct the focus not on animals *per se* but on the parts they play in the human world. We study every relationship from that of the companion animal to farm animals to wildlife, and examine them historically and cross-culturally within the context of the predominant social systems. We look at the ways in which our attitudes about other animals are socially constructed, along with the connections between animal exploitation and such social institutions as racism, sexism, ageism, and social class privilege. We explore the connection between animal cruelty and violence toward humans, in addition to the healing benefits

animals provide humans—physically, socially, and emotionally. The animal-specific courses all include elements of community-based involvement as well as social advocacy for the rights and welfare of all species. Overall, we direct our attention to the ways that other animals enrich human lives and how we can benefit theirs. A primary intention of this major is to expose students to the problems facing animals and humans in our contemporary world and to provide them with the tools and the inspiration to change these conditions. Considering the escalating rates of interpersonal abuse particularly among family members; the upwardly spiraling rates of bigotry in all its forms; increasing institutionalized violence; and the intensifying devastation of our natural environment, the sociological study of animals in human society seems promising and perhaps even necessary.

This four-year undergraduate major is, to date, the only program of its kind both in the nation and the world. Therefore, this chapter is designed, in part, to reflect the experiences of Sociology: Animals in Human Society in the hopes that others will benefit in the creation of their own programs or the integration of Human–Animal Studies into their existing courses.

THEORETICAL PERSPECTIVES

Sociology typically explores the relationship humans share with other species from three broad paradigms: functionalism, social conflict theory, and symbolic interactionism. Each paradigm provides a unique viewpoint, yet all allow us to see the human–animal bond through the eyes of other beings, whether human or other-than-human, as though seeing a familiar phenomenon for the first time. As such, this *sociological perspective* allows us to focus on features all around us that we never noticed before and perceive them in a new light. Moreover, it encourages us to question the obvious and to examine our own experiences analytically so we can ultimately: appreciate other viewpoints; understand how they originated; and, in the process, comprehend our own beliefs better.

In addition, these paradigms recognize the connections between our immediate, individualized lives and the public, even global and historical, events that envelop and shape us. Sociologists refer to this concept as the *sociological imagination*.

Functionalism

Functionalism focuses on social stability and assumes that order is maintained through the consensus of its societal members on major issues. Further, functionalism identifies the roles that the major social institutions serve and how these various systems work together. Frequently using the analogy of the human body, functionalists assert that change in one institution affects, in some way, all of the others and, eventually, society as a whole. For example, as wages stagnated and

prices rose in the U.S. during the 1970s, middle-class women joined the work force in droves. This necessitated the abolition of discriminatory laws based on gender as well as the establishment of day-care centers facilitated by the government, along with a new outlook in religious doctrine regarding the social roles of women.

Further, universities were forced to accept women wishing to pursue advanced training and degrees that would prepare them for the labor market. Not only did a change in the economic sphere generate change in the family system, but the political, religious, and educational institutions were affected as well. This societal change, in turn, fostered the development of new industries like fast-food production, along with day-care provided by private individuals or religious organizations for the children of those mothers working outside the home. Functionalism also submits that any social structure has a variety of intended purposes or *manifest functions* as well as unintended yet still beneficial roles (*latent functions*). Functionalists point out that any social feature has *dysfunctions*, or negative outcomes, as well.

This paradigm can be particularly useful in analyses of the parts different animals play in maintaining social stability in diverse cultures and, therefore, the attitudes toward them. For instance, in many cultures throughout the world, animals serve an economic function, taking the place of machinery and performing literally as beasts of burden. Similarly, income and prestige can be derived from animals used in breeding, fighting, and entertainment. In these circumstances, animals may be appreciated for the income and the convenience they provide and therefore, may be well cared for. However, people in these cultures are unlikely to become emotionally attached to their animals.

We might draw a parallel to our own laptop: we are grateful for the handiness it gives us and take good care of it, but we're unlikely to treasure it beyond its primary function. Throughout the world, various animals function as food, clothing, and objects of medical research. In doing so, they also provide billions of dollars to the world economy. In fact, one critic contends that the suddenly elimination of beef production alone in the United States would cause its entire economy to crumble (Kunkel, *Human Issues in Agriculture*). Similarly, the white mice and the soulful-eyed Beagles on whom cosmetic, household product, and medical experiments are unnecessarily performed provide the foundations for billion-dollar industries. On the other hand, animals can be dysfunctional as well. Elephants that trample rice crops in Nigeria; dogs that compete with humans for scraps of food; animals that spread disease; and even deer that eat the manicured landscaping of the humans who invade their turf—all are viewed as pests because they threaten social orderliness.

Alternately, animals increasingly function as companions and even as "kids" as cultures move further away from nature and closer to technology. Pets alleviate loneliness, provide social connections between people, and allow people to

feel loved and loving. Moreover, these animals also serve an economic function if we consider the income generated by pet products—everything from dog and cat food to doggie diapers, veterinary care to conferences, and books about animals. In brief, the functionalist paradigm allows sociologists to analyze the various roles different animals assume from one culture to another and can, therefore, sensitize us to the attitudes of people in these cultures. This, in turn, can be infinitely helpful when educating for humane change and advocating for animal rights.

Social Conflict Theory

While both functionalism and social conflict theory utilize the macro-level approach to analyze society, the similarity ends there. Contrary to functionalism, which views conflict as an indication of social breakdown unless it is undertaken slowly to avoid upheaval, social conflict theory sees conflict as a viable, inevitable, and even desirable source of change. This paradigm assumes that social behavior is best understood in terms of struggle between competing groups with unequal access to scarce resources.

By scarce resources, sociologists generally point to wealth, power, prestige, and their derivatives. However, such resources can be any limited asset or intangible that most people want. The acquisition of these resources generally leads to a more fulfilled life. Examples include food, water, oil, land, access to health care, and educational opportunities as well as respect, self-actualization, time, and freedom from exploitation. Modern conflict theorists believe that the potential for conflict and, ultimately, social change exists whenever different values and lifestyles are present between groups of people. Therefore, conflict is likely between, for instance, animal lovers and those who don't like animals; hunters and environmentalists; meat eaters and vegetarians; scientists who perform experiments on other species and animal rights activists.

Unlike functionalism, social conflict theory argues that social order is preserved not through social consensus but through coercion and force by a ruling elite. Therefore, social protest that does not benefit those with political and economic power will be quickly squelched. Animal rights groups that actively protest the use of animals in medical experiments, for example, are now considered terrorists by our government. Power is also maintained through the perpetuation of an ideology favorable to the ruling class, according to conflict theorists. As this ruling class owns the means of mass communication, they are able to dictate, directly and subtly, the acceptability of certain thoughts and behaviors that the masses will typically emulate. To wit: Disney's *101 Dalmatians* brought unprecedented popularity to said dogs while the film *Legally Blonde* popularized the "pocket pet." Similarly, the U.S. government subsidizes the fruit and vegetable industry with a

minuscule amount of money for advertising compared to the millions of dollars provided to the meat industry for the same purpose. As a result, we are a nation of meat eaters rather than vegetarians.

Finally, social conflict theory believes that the ruling class is dependent upon the complicity of scientists and academics who are willing to affirm the inferiority of dominated people and other species as their scholarship provides legitimacy to the claims of the ruling class. Given the premises of social conflict theory, it lends itself particularly well to analyses of the similarities between racism, sexism, class elitism, ageism, and speciesism. Equally significant, this paradigm is helpful in the study of social protest and social movements on behalf of animals.

Symbolic Interactionism

Symbolic interactionism provides a third theoretical paradigm from which sociologists explore the animal–human bond. This paradigm differs from functionalism and social conflict theory in that relationships are examined on the micro-level. As such, symbolic interactionism is based on the premise that our social world is created, maintained, and perpetuated by those individuals who live in it rather than by large social forces such as culture, economics, or political systems. Symbolic interactionists study the meanings that individuals and small groups give to symbols that allow us to communicate effectively.

In addition, this paradigm looks at the ways in which the participants interpret their own actions and those of others. Though verbal language provides the most common symbols to which human beings attach meaning and, thereby, interact, non-verbal (or body) language is generally recognized as an even more profound medium of communication. Given this, symbolic interactionism allows us to observe and analyze the communication between humans and other species as well as the meanings people accord to these animals. What, for example, does the resident Beagle signify to the humans who share his or her household? What roles does her pet Spaniel fulfill for the homeless woman living in doorways? What does a therapy horse represent to the war veteran who must adjust to a missing leg? What do family pets mean in a home rampant with domestic violence and child abuse? How is meaning attached to symbols for both the human and the other species so that an owner knows Sparky wants to go for a walk? How does Sparky convey his or her desire effectively? How does Sparky's owner convey an emotion in a manner that causes Sparky to mirror that mood?

Though controversial, evidence suggests that some species understand the meanings to a number of words humans use and will respond appropriately to the meanings those words symbolize. A nine-year-old Border Collie named Rico, for example, has demonstrated that he knows the names of two hundred

different objects. Even more significant, when he is told to retrieve an object with a name he hasn't heard before, Rico is able to pick the new object out of a group of familiar ones.

Moreover, in *Cat Culture: The Social World of a Cat Shelter* (2003) Janet Alger and Steven Alger conclude that cats, too, attach meaning to symbols and that this allows them to communicate between themselves. Research on dolphins, whales, meerkats, and a variety of birds has revealed that these animals also communicate with members of their own species through such sounds as tones, squeals, and songs. Symbolic interactionism can provide an especially useful foundation for investigating these intraspecies languages as well as the interspecies communication between humans and other animals.

Humanistic Sociology

While these three paradigms—functionalism, social conflict theory, and symbolic interactionism—show particular promise for the sociological study of the relationship humans share with other animals, humanist sociology also deserves some consideration. With the indictment of capitalism as its premise, its focus on social change, and its belief in the development of all human potential, this paradigm seems promising for Human–Animal Studies. Indeed, the recent publication "Social Justice and the Animal Question" in *Humanity & Society* (2007), the official journal of the Association of Humanist Sociology, covers such topics as feminism and its intersection with our ideas about animals. It also examines dog fighting as it relates to concepts of race, class, and masculinity—an article that gives voice to the dogs themselves and considers them as victims. A third article published in this journal posits that animal products are marketed for consumption so successfully because the actual animals are transformed into cute images through advertising. Finally, this journal explores the link between animal cruelty and family violence. One article centers on the role of companion animals among battered women, while another uses the perspective of abused children to demonstrate how they become entangled in the web of animal abuse. Although humanist sociology utilizes functionalism, social conflict theory, and symbolic interactionism for its analyses, it steps beyond research with its commitment to furthering peace, equality, and social justice through intentional practice.

Substance of the Field and Important Issues

Since its inception as an area of sociological substance, Human–Animal Studies has been premised on an interest in other species in human environments and the quest for social justice on their behalf. In fact, some sociologists view the struggle to free other animals from exploitation as the last frontier in the movement for

equality tantamount to those struggles for workers' rights, civil rights, women's rights, and gay/lesbian rights. Sociologists see the oppression of animals in a variety of forms in a network of social systems. Therefore, we pursue research and activism to eliminate suffering in areas like: hunting and trapping; fur-farming; large-scale meat, poultry, and fish production; overbreeding; medical research; exploitative sports and entertainment; and animal endangerment and extinction.

Accordingly, sociologists investigate many of the same issues as other disciplines do, though we contribute different levels, perspectives, and paradigms with which we study these concerns. Equally significant is the emphasis we place on understanding the social construction of our attitudes toward animals and the impact of culture on the treatment they receive. Perhaps unique to sociology are the comparisons we make to the institutional forms of human domination and the links between animal and human cruelties. Finally, sociology finds it critical to examine social movements in their development, tactics, life course, failures, and successes in our search for justice on behalf of other species and ourselves.

Key Theorists and Current Research in Sociology and Human–Animal Studies

While impressive bodies of literature about human–animal relationships began to appear in some other scholarly disciplines more than three decades ago, sociology was initially slow to demonstrate interest in this area. In fact, in 1979, Clifton Bryant argued that sociologists were missing fruitful opportunities to study the ubiquitous role of other species in human environments and urged his colleagues to join him in this area of inquiry. Bryant's pleas were largely disregarded, however, until the mid-1990s, at which point academic investigation of the human–animal bond emerged and even proliferated among sociologists.

By 1996, Arnold Arluke and Clinton Sanders had published a cutting-edge sociological investigation of the symbiotic and quite often contradictory relationships humans share with other animals. After giving testimony to the existence of the nonhuman animal mind and discussing the social construction humans give to animals, they utilized an ethnographic approach, working in countless settings such as clinics, laboratories, shelters, veterinary offices, circuses, and pet stores with people for whom animals comprise a major focus of their jobs. Arluke and Sanders cleaned cages, helped with surgeries, participated in medical experiments on animal subjects, and euthanized animals—all to gain perspective on the conflicting attitudes of the people who work in these industries, as well as the coping mechanisms they use to carry out their day-to-day work. Perhaps most discerning was the authors' investigation of the treatment given to animals and humans by the Nazis during World War II.

In 1998, Randall Lockwood and Frank Ascione coedited *Cruelty to Animals and Interpersonal Violence*, a compilation of readings both theoretical and practical in its successful attempt to reach a diverse audience, ranging from laypeople to legislators, animal control officers to academics. Still considered a definitive statement on the topic of animal cruelty and its relationship to human violence, Lockwood and Ascione explored the links between the maltreatment of other species and violence against children, spouses, elders, and youth.

The coedited collection of Frank Ascione and Phil Arkow titled *Child Abuse, Domestic Violence, and Animal Abuse* (1999) further addressed the by-then undeniable link between animal and human cruelty. This book also answered the question: "Why involve animal protection personnel in policy-making efforts to curb violence among family members?" Since its publication, *Child Abuse, Domestic Violence, and Animal Abuse* has become a sort of bible for academics, as well as social workers, criminologists, veterinarians, and others wishing to understand this complicated dynamic.

In 1999, Clinton Sanders contributed his *Understanding Dogs: Living and Working with Canine Companions* to the growing body of sociological literature on Human–Animal Studies. In this seminal text, Sanders interwove hard data with anecdotal evidence to ask how people came to perceive dogs as thoughtful, emotional, communicative, and intentional beings. Sanders also documented ways in which dogs serve as social facilitators and as personal extensions of the humans whose lives they share.

Though Lynn Loar is a practitioner more than a theorist, it would be a mistake to overlook her valuable contributions to the sociological study of human–animal relationships. Her coauthored books *Teaching Compassion: A Guide for Humane Educators, Teachers, and Parents* (1999) and *Teaching Empathy: Animal-Assisted Therapy Programs for Children and Families Exposed to Violence (2004)* revealed the role of animals in dysfunctional families and offered strategies for creating nonviolent environments for the victims, both human and nonhuman.

In 2002, the American Sociological Association added an Animals and Society section to their organization, which was intended to encourage more research in Human–Animal Studies, create more courses, and reduce opposition to this study as a scholastic endeavor within sociology. In November, 2007, the Association for Humanist Sociology published its first issue addressing the unique relationships between people and other animals. These outcomes give academic legitimacy to the sociological study of animals for those skeptics who still doubt its merit.

The relatively recent research of two sociologists deserves particular mention. The first, Leslie Irvine, published her work in *If You Tame Me: Understanding Our Connection with Animals* (2004); the other, Marjorie Spiegel, reports her findings in *The Dreaded Comparison: Human and Animal Slavery* (expanded edition 2008).

the first person by a dog that is brought home by a family, initially loved, then banished to the backyard, returned to the shelter, and finally euthanized. (This article, titled "Empathy 101" is a publication of the SF/SPCA Law & Advocacy Department of the San Francisco SPCA issued in 2000.)

Many students report that they never thought of looking at their surroundings from another's viewpoint, especially that of another species. Another concept germane to sociology is the *sociological imagination*, which involves the connections between individual problems and wider issues whether global, cultural, or historical. Analyzing this concept allows us to link the ways in which cultures and history treat other species to the ways in which vulnerable populations are treated in those times and places. In this context, we talk about racism, sexism, ageism, and social class elitism relative to treatment of nonhuman animals. (Nibert 2002 is an excellent resource on this topic.)

During the class, I point out the components of culture and suggest that some other species may meet the human-made criteria for culture, such as tool-making, language, norms, and some sort of family system. (Usually, thoughtful and lively discussions ensue at this point, with students who are familiar with other species sharing their observations of other-than-human culture.) I use the anticipated examples of the chimps in Gombe, Tanzania, orangutans, and gorillas. I tell the stories of Washoe, the chimp who invented words for objects; KoKo, the gorilla who created words and learned to communicate them to humans using American Sign Language; and Kanzi, the pygmy chimp who spontaneously began using symbols that he mastered by observing researchers teaching his mother.

However, I'm also careful to include examples of crows, sparrows, parrots, pigeons, baboons, dogs, cats, and several other species in my repertoire. I also take sections from *Guns, Germs, and Steel* (Diamond 1997) to illustrate how animals influenced human history in various cultures. I find the topic of culture rich with opportunities to incorporate the study of animals in a human context. In fact, a part-time instructor in our department once offered an entire course taught from the perspective of the animals that live in the cultures she addressed. (For this section, I frequently reference Franklin 1999.)

It would be impossible to discuss socialization from a sociological viewpoint without the inclusion of other animals. In particular, I challenge George Herbert Mead's contention that, because other species lack the language to communicate with humans, they cannot "take roles" and interact symbolically. Additionally, I point out how the experiment of Winthrop Kellogg backfired when he attempted to have his young son socialize a chimpanzee. Instead, the chimp began socializing the boy. We also discuss the classic studies of children found in Europe during the mid-1800s who were being raised by wolf packs and were, as a result, socialized

to run, eat, and generally behave like wolves. For these purposes, I find a video from TLC (formerly The Learning Channel), produced by BBC Worldwide and titled *Wild Child: The Story of Feral Children* especially instructive.

Furthermore, I use the topic of socialization to dispute the need for studies like those of Harry Harlow, who performed torturous experiments on monkeys to test the effects of social isolation and maternal deprivation on human children. I point out that the millions of children around the world who are motherless, socially isolated, and abused provide ample evidence that social interaction is necessary for normal human development. Ultimately, I suggest that sociology, generally a discipline sympathetic to the plight of oppressed and exploited people, reconsider the rigid line we draw between humans and other animals.

When I teach the sociological theory classes required of all our sociology majors, I make a concerted effort to include elements of Human–Animal Studies. To define "theory," for example, we consider the views of Peter Singer and Tom Regan. I use a segment from the video *Peaceable Kingdom* where former farmer Howard Lyman discusses his change of heart regarding meat production so I can demonstrate that new theories and social changes are seldom accepted by the mainstream. If the focus in a given semester is classical theory, we discuss how theories about other animals have changed (or haven't!) since early sociology. We examine the social environments that produced those theories; we explore the parallels to racism, sexism, and social class elitism; and study the influence of Charles Darwin on sociologist Herbert Spencer. In the contemporary theory classes, we center discussions on the modern environmental and animal rights movements and discuss the theories of Carol Adams, Josephine Donovan, and Rachael Carson. In all cases, I attempt to include as many examples about animals as possible while staying true to the intent of the theory classes.

The Sociology: Animals in Human Society majors who take "Quantitative Research Methods" are required to devise and conduct a study that includes other animals in some way. Students in one class helped me design and administer a survey to determine the meaning that homeless people in San Francisco give to their pets. Another student studied the effects that the viewing of rodeos had on suburban schoolchildren for whom this event was part of their yearly curriculum. Still another student used a happiness scale to ascertain attitudinal changes among senior citizens in a convalescent home once a resident dog was added to the environment. Yet another conducted a pre-test/post-test study of elementary school children who attended humane education classes at a local zoo to ascertain the influence of additional knowledge on their attitudes toward the animals they studied.

Several other sociology courses incorporate aspects of Human–Animal Studies into their curricula as appropriate. "Sociology of the Family," for example,

considers household pets as family members in the contemporary institution. The deviant behavior and criminology classes discuss the links between animal cruelty and violent behavior toward humans as well as programs in which animals are used to restore compassion. The video *Beyond Violence: The Human–Animal Connection* and the *First Strike* materials from the Humane Society of the United States (HSUS) are heavily used in these classes. In future semesters, the Michael Vick case and the dog fighting phenomenon in general, along with that of cock fighting, will be highlighted. When instructors of these courses are unfamiliar with animal–human studies themselves, they accomplish the lessons through the use of guest speakers, of which I am frequently one. Lynn Loar, who coauthored *Teaching Compassion* and *Teaching Empathy,* is a frequent and popular speaker whose expertise on teaching humane education to victims of family abuse is unparalleled.

Curriculum Design

Because the Sociology: Animals in Human Society major is unique, its curriculum design might be of interest to others attempting to develop their own major in this area. Students pursuing a degree in Sociology: Animals in Human Society receive a Bachelor of Arts upon graduation. As such, they must complete the following *prerequisites*: "Introduction to Sociology"; "Cultural Anthropology"; and "Introduction to Psychology." To complete the core requirements of the sociology major itself, students then take "Sociological Theory" (either classical or contemporary); "Analyzing Social Settings" (this is our qualitative research methods class); and "Social Psychology." We highly recommend "Quantitative Research Methods" to those planning to attend graduate school following receipt of their bachelor's degree.

The Animals in Human Society core requirements are comprised of "The Animal–Human Bond" and two semesters of an internship class titled, "Social Change through Social Service." Students are then free to choose nine units (usually three to four classes) from among the following electives: "Animals in Society"; "Animals in Literature"; "Animals, People, and the Environment"; "Animals and People in Nature"; "Teaching, Learning, and Healing through Animals"; and "Interpersonal/Intercultural Communication." Students may also elect to take any of the following classes toward the fulfillment of their Sociology: Animals in Human Society major: "The Family"; "Love and Violence"; and "Cultures, Communities, and Criminality." In addition, students can apply units from: "Vertebrate Zoology" (without the lab); "Contemporary Environmental Issues"; "General Ecology" and/or "Technical Writing" to their Sociology: Animals in Human Society major. They can also take appropriate "Special Topics" courses as they become available and engage in "Independent Studies," with the approval and oversight of their academic advisor.

Additionally, this major is designed so that students can articulate seamlessly into our Master of Public Administration (MPA) graduate program. If qualified, a student can enroll in their final semester as an undergraduate for a maximum of six units in selected graduate courses that also fulfill the undergraduate major requirements. As we assume that many of our Sociology: Animals in Human Society graduates will ultimately manage non-profit organizations that address the well being of animals in a human context, this transition seems useful and appropriate.[28]

Challenges

While the Sociology: Animals in Human Society major and its courses have generally been well-received at my university, there are still those colleagues who oppose and trivialize the concept. Despite my best efforts at explanation, some advisors continue to offer the animal-specific classes only to those students who "like" animals. Others assure me, often angrily, that they'll never "give up meat" or stop supporting medical research that uses animals. I've even heard references to my "cute little animal classes," and heard one professor sarcastically tell an advisee: "This should be an easy class that will round out your rigorous schedule. It's about animals."

Although these reactions may seem problematic (and, therefore, better suited to the section below), I believe they are actually part of a larger issue that stems from sociologists themselves. In an excellent analysis of textbooks used for "Introduction to Sociology" courses, Janet Alger and Steven Alger point out the dearth of accurate information about animals being perpetuated by colleagues in our own discipline. In fact, Alger and Alger claim that the data on other species in these texts were either contradictory, non-existent, poorly researched, or wrong in the vast majority of cases. Although twenty-seven of the thirty texts they analyzed made some mention of nonhuman animals, all of those were limited to short sections, paragraphs, or even singular sentences that compared humans to animals. In every case, the comparison was less-than-favorable for the animals, citing the larger human brain, human language and tool-making, and sophisticated cultures as evidence of human superiority (Alger and Alger 2003, pp. 69–93).

Though it's difficult to counteract the words of authorities in print, even among academics, I attempt to do so in a number of ways. First, I provide course descriptions, syllabi, and fliers to my colleagues when they advise students for upcoming semesters, all which tend to quell their concerns about the academic rigor of my classes. Furthermore, I bring well-known individuals to my classes as speakers and individually invite certain faculty to those classes with the explanation that I think they might personally find the content interesting. In the animal-specific core class, I arrange a telephone interview between my students and David Nibert, the author of the required text for that course. Students report that they discuss

Fund. In addition, students have worked with: the San Francisco SPCA, Wildlife Associates, Feral Cat Network, the World Wildlife Fund, Humane Education Network, In Defense of Animals, Delta Society, Pets Are Wonderful Support, and Vet-SOS. A few students have worked in the offices of local veterinarians. As we recommend that students take this internship in their junior or senior year, they have the opportunity to apply the theories they've learned in other courses to their internship experience. Moreover, students can develop contacts among animal welfare/animal rights professionals they can utilize in the future, should they choose. Beyond this, I teach a one-day class titled "Careers in Sociology and Social Work," a growing component of which is careers with animals. As a result, a few students have taken on independent studies to further their research on animal-related careers.

In addition, most of the animal-specific courses contain experiential elements in the form of on-site classes in relevant locations as well as aspects of social advocacy. For example, the "Animals, People, and Nature" course is taught entirely at off-campus sites where students interact with farm animals and wildlife in natural settings. Given the understanding that our ultimate goal is to change those parts of society we consider unethical, the final project for the core course, "The Animal–Human Bond," requires students to develop and deliver a social advocacy message. To prepare them for this assignment, students work closely with the director of communication and public relations at our local humane society to learn techniques that will successfully convey social messages and garner public support. The entire campus is then invited to attend these presentations on the class's final exam day. As an incentive to attend, a free vegan lunch is provided.

Beyond this engagement, I've witnessed both subtle and distinct shifts in attitudes among those who take the Animal in Human Society courses. To obtain objective evidence, I distribute Harold Herzog's Animal Attitudes Scale as a pre-test/post-test instrument in selected classes to determine students' stands on issues such as the use of animals in medical research, food production, and entertainment. The post-test results always reveal a shift in favor of less exploitation. More telling, however, than even than this shift, are the subjective statements and anecdotal evidence. Students comment that a particular class has been "eye-opening," even "life-changing," or "should be required of every student at the university." Further, some report that they experiment with meat-free, vegetarian, or vegan diets, while others refuse to attend sporting events and other forms of entertainment that exploit animals, after taking a particular class. Even more exciting is to observe students use the information they learn in an animal-specific course to make a point in another class; or to overhear students conversing about points we covered earlier; or to be told by students that they take class material home to discuss with their families and friends; or to watch the numbers of students who

COURSE SYLLABUS

ANIMALS, PEOPLE, AND THE ENVIRONMENT

Cheryl Joseph

Description

By combining natural sciences with social sciences, this class explores the interactions between people, wildlife, and our natural environment. We focus on the value of animal life and nature in such specific areas as: conservation/wildlife management, food production, energy needs assessment, urban sprawl, biomagnification and chemical pollution, environmental disease, endangerment and extinction, globalization, and ecotourism within the context of social equity and justice. Particular emphasis is given to the deforestation of the Amazon, introduction of non-native aquatic life to the Quechua and Aymara Indians of Southern Peru, the Arctic wilderness and oil drilling, mountaintop removal in West Virginia, chemical pollution of the Great Lakes, creation of compatible environments in Northern Minnesota, and the impact of tourism on Moorea in French Polynesia. This course uses historical, biological, sociological, cultural, political, institutional, ecological, and ethical perspectives to examine the connections between animals, people, and our natural environment. On-site classes are included in the course content.

Intended Outcomes

By the end this course, you should have a clearer understanding and greater appreciation of the sometimes complex, often paradoxical, yet truly amazing interactions and intimate interdependencies between humanity and the natural world.

Format

In order to explore the subject matter of this course as thoroughly as possible and to evoke an appreciation for our environment, we use a variety of techniques such as lecture/discussion, videos, guest speakers, in-class exercises, and on-site classes. This class also includes fifteen hours of independent community-based learning/community service. This component allows you to apply the concepts and ideas you learn in the traditional class setting and attendant on-site classes to the ecological community, while meeting community leaders and participants in the environmental movement.

to your observations. Cite your references appropriately using the ASA (American Sociological Association format). I'll collect your journal entries to date in Week 5. You should have at least five (5) entries. I'll collect your completed journal along with the summary on the final day of class, at which point, you should have a total of fourteen (14) entries.

Requirement #2: This assignment allows you to examine your "ecological footprint." The concept of the "ecological footprint" refers to the productive acreage of the earth required to support the lifestyle of one individual in a given population. The term typically estimates the amount of land used for crops, grazing, timber products, and housing; the amount of ocean area exploited for food; as well as the amount of forest needed to absorb carbon dioxide from fossil fuel use. The average footprint of people in industrialized countries (twenty acres per person) is four times larger than those in developing countries (five acres per person). Humankind now uses one-third more resources than nature can sustainably replenish. This can potentially lead us to overshooting our global carrying capacity.

To calculate an illustrative version of your own ecological footprint and how it compares to others in the United States and the world, go to the *Redefining Progress* website at: www.redefiningprogress.org/footprint/ecolFoot.shtml. Examine the "Ecological Footprint Analysis" page carefully, reading through the first three links at the bottom of the page, and then click on the "Take the Ecological Footprint Quiz" link. Answer the sixteen questions online as accurately as possible and calculate your "footprint" and its global sustainability impacts. Print out all the pages of the EF quiz and their results from your computer.

Next, go back to the fourth "How to reduce your Ecological Footprint" link and study all the various suggestions for dealing with ways you and other groups can reduce our food, mobility, housing, and so forth across society. Finally, using everything you've discovered through the website pages, compose a substantive ***four- to five-page analysis and reaction*** to what you've learned through the exercises and the basis of our own consumption habits, their impacts on our society and planet, and how you can reduce your footprint in the future.

Requirement #3: For this assignment, you will examine the Toxic Release Inventory (TRI) data for your own community or any other community you wish in the United States. Start by going to the website of the Environmental Defense Scorecard at: www.scorecard.org. Then spend some time familiarizing yourself with the site's various links and information under "About Scorecard" and "Investigating Pollution Topics." Return to the home page and enter your hometown's zip code. Using the various sections of the website dealing with toxics, air, water,

agriculture, environmental justice, and health hazards, as well as others you can unearth (see some sites listed below as examples), compose an informative and ***five-page paper*** of collegiate quality that identifies the following environmental facts about the community you've chosen. Use the subheading format to answer the questions below:

1. State the city/town, county, state, and zip code of the community you've chosen to investigate. Provide a short environmental description of the community.
2. What are the most common major toxic chemical releases and pollutants to the air, surface waters, and land, from both industrial and agricultural sources? How does the community you've chosen compare to others in that state and in the nation?
3. Are there any Superfund (National Priority List) hazardous waste sites in the community? If so, what kind of facilities are they, where are they located, how did they get there, and what kinds of socio-environmental impacts have they had on the people, other animals, and environment of the area?
4. Who is polluting the community? Identify the number, names, and kinds of industries that are most responsible for these various sources of pollution.
5. What kinds of environmental and health risks to humans and other species are posed by these sources of pollution and what kinds of actual impacts and problems have occurred to date in the community?
6. What are the environmental justice impacts of these pollutants in the community? Which socioeconomic groups (by race, age, social class, level of education, occupation, rate of home ownership, and so forth) appear to bear the burden disproportionately? What other animal species appear to be suffering most from the pollutants?
7. What social or political action, if any, has been taken to remedy these issues? Have any grassroots groups been mobilized to deal with these threats and how successful have they been? Have any national environmental organizations (like the Sierra Club or National Wildlife Federation) been involved? Has any legal action been taken? Has there been community conflict over these pollution issues? What kinds of local environmental groups exist in the community to deal with environmental or pollution issues?

Requirement #4: For this requirement, you have a choice of either 4a or 4b. Both will be presented on our regularly scheduled final day. You must meet with me during my regular office hours by Week 4 so that we can review your plans for your final project. Please bring to our meeting an outline of your plan and evidence of research conducted to that point. This meeting will allow me to make suggestions that will improve the final outcome of your project. Therefore, it is important that you not proceed beyond this point with your research without first meeting with me.

department at the local wildlife center aid their injured wildlife or repair some of their facilities. If you take a training class of a few hours, you might teach small children about the native plants and animals found at this San Francisco urban refuge. You can take part in a Sierra Club activity or that of another environmental organization. You might even work with a group of concerned citizens advocating change in their community's environment. I encourage you to investigate the plethora of possibilities available to you until you find one that interests you.

In Week 3, we'll take some time in class to discuss some sites and projects you might undertake. You should come to class prepared to share at least three possibilities. You should make arrangements and tell me your plans by no later than Week 5. You must also obtain a written confirmation from a supervisor or manager verifying your participation in the project(s) along with their contact information so that I can speak with them. You can devote your entire fifteen hours to one organization or project over the course of the semester or you can divide your time between organizations and projects. At the end of your involvement, you will write a reflection paper about your experience. This paper should be approximately ***five to six pages*** long, and collegiate in quality. In your paper, you should indicate: (a) what you did; (b) what you learned: (c) how you feel about it; and (4) what you plan to do with the knowledge or skills you gained.

Further, your reflection must integrate material from your required texts and from outside sources. You should include material from the recommended and suggested readings for this class but not limit yourself to these selections. You can also include material from other books, journals articles, magazines, and the Internet. (Be certain material from the latter two options is scholarly.) This paper should also incorporate material from our class lectures and discussions. You should have at least four accurately documented citations—ASA style. Also, include the contact information for the supervisor/manager with this paper.

Outline

Week 1: Introduction

- What Humans Can Learn from Other Animals
- The Big Picture
  - The Biodiversity Web and the Nature of Interdependency
- Videos and Discussion: *Too Hot* Not *to Handle* and *Paul Ehrlich and the Population Bomb or Six Billion and Beyond*
- Biomagnification and Chemical Pollution
  - Bald Eagles and Human Babies in the Great Lakes
  - Penguins and Whales; Wind Drifts and Pollution

Week 2: Journaling and Sketching for Documentation and Discovery

- Purposes and Elements of Scientific Journaling in Natural Environments
- Learning about Plants and Animals through Sketching: Tips and Techniques
- What Eyes, Skulls, and Teeth Reveal about Animal Behavior and Environment
- An Ecosystem in Microcosm: A Tour of the NDNU Campus with Practice in Journaling and Sketching

Week 3: Aquatic Ecosystems: Section 1

- Coral Reefs
- Northern California Coastline
- Aquaculture and Depleting Ocean Populations
- Ecotourism: Bust or Boon for the Environment and Human Cultures (Moorea: A Case Study)
- Kingfish and the Quechua: When Non-native Species Are Introduced
- Video and discussion: *Palau Paradise* and *Kingdom of the Seahorse*
- Discussion: *Losing Paradise* (Entire text) and *Why Animals Matter*
- Discussion: Site and Project Ideas for Community-based Learning Course Requirement (Requirement #5)

Aquatic Ecosystems: Section 2

—Tides, Waves, Currents, and Critters: California Pacific Marine Life

- On-site Class: Field Trip

Week 4: The Arctic and the Arctic National Wildlife Reserve (ANWR)

- The Tundra Ecosystem and Its Connection to Global Warming
- Inuit Culture and Its Relationship to Arctic Animals
- Video and Discussion: *The Arctic Oasis* and *Why Animals Matter* (Chs. 3 and 4)
- Discussion: Topics for Final Project
- Assignment Due: Decision on Community-Based Learning Project and Site (Requirement #5)

Week 5: The Salt Marsh Ecology in the San Francisco Estuary System

- On-site Class: Field Trip
- Assignment Due: Five (5) Journal Entries (Minimum) with Sketches (Requirement #1)

Week 6: An Alternative to Zoos: The Natural Setting

- On-Site Class: Wildlife Associates
- Assignment due: Ecological Footprint Paper Collected (Requirement #2)

Week 7: Water: the Disappearing Resource

- State of the Nation's Water Supply
- Africa's Dire Dilemma
- Video and Discussion: *Thirst*

Week 8: Animal Endangerment and Extinction: Consequences and Solutions and Insects and Birds: Their Role in Nature

- Reintroduction of Wolves and Bears in Minnesota, Wisconsin, and Michigan: A Case Study
- Videos and Discussion: *Wolves* and *The Man Who Lies Down with the Bears*

Week 9: Tropical Forests, Biodiversity, and Deforestation

- Cloud Forests of South America
  - Amazon Rainforest
  - Peru and the Manu Biosphere Reserve: A Case Study
- Mountaintop Removal and Its Impact on West Virginia's Ecology and Culture: A Case Study
- ***Assignment: Toxic Waste in the Community Paper Collected (Requirement #3)***

Week 10: Ecological Imbalance, Disease, and Zoonoses and Impact of Urban Sprawl

- Living Compatibly with Wildlife in Urban Settings
- Role of Wildlife Sanctuaries
- Careers with Wildlife
- Video and Discussion: *Still Wild at Heart* (Coyotes in San Francisco, with Melissa Peabody as Discussant)_
- Discussion: *Why Animals Matter* (Ch. 5 to Conclusion)

Week 11: Food Production: Its Role in the Biodiversity Web and Environmental Destruction

- Impact of Vegetarian and Vegan Lifestyles on Environmental and Human Health
- Videos and Discussion: *Pork Power* and *The Pig Picture*
- Discussion: *Fast Food Nation* (entire text)

Week 12: To Our Good Health with Herbs and Plants

- Recognizing and Using Edible and Medicinal Herbs and Plants
- Benefits of a Plant-Based Life
- Plant-Based Cultures of Northern California
- On-Site Class: Field Trip

Week 13: Final exam; Presentation of Requirements 4a and 4b to class

Recommended Reading

- Eaton, Yvonne and Mandy Fauble. 2005. *Pet Facilitated Therapy Groups With Kids*. Alameda, Calif.: Latham Foundation
- Strube, Ilana, Ken Gorczya, and Erin Farrell. 2000. *The Healing Power of the Human–Animal Bond*. Conference proceedings, PAWS Conference, San Francisco. www.pawssf.org.
- Ruckert, Janet. 1987. *The Four-Footed Therapist*: *How Your Pet Can Help You Solve Your Problems*. Berkeley: Ten Speed Press

Outline

1. Compassion–Cruelty Connection between Animals and People: The Value of Humane Education and Animal-Facilitated Intervention Programs
2. Instilling Humane Attitudes in Children and Adults
3. Designing Animal-Centered Programs for Children and Adults Exposed to Violence
4. Human Healing through Animals
5. About the Animals: Behavior, Personalities, Logistics, Types, and "Fit"
6. Using Animals in Patient Care
7. Intervention Ideas
8. Care for the Animal Educator/Therapist
9. Care for the Human "Partner"

Requirements

1. Either individually or with another student in this class, you will develop a lesson plan in humane education that is animal-centered, though an actual animal need not be involved. You'll produce a written document explaining your idea along with your goals, objectives, strategy, techniques, tools, and resources. You must include a description of the population you address, e.g., first-graders, gang-bangers, or new animal guardians (whom we used to call "pet owners"). Include your justification for choosing this population and reasons you believe the lesson you design will be effective. An *annotated* list of references and resources is mandatory. You need not implement your design, but it should be detailed enough that you can use it as a foundation that can be further developed effectively at a later date. For the second part of this requirement, you will share an oral summary of your design with the class in a ten-minute presentation. While most of the oral presentations will be made in Week 7, I strongly encourage some of you to present in Week 6. The written portion of this assignment is due in Week 8. Details will be discussed in class.
2. Either individually or with another student in this class, you will develop a treatment plan that involves animal-assisted activities and/or animal-assisted therapy. For this assignment, an animal *will* need to be involved in your plan.

The treatment can address a need that is physical, mental, emotional, or social, or any combination thereof. You'll produce a written document explaining your idea along with your goals, objectives, strategy, and resources. You must include a description of the population you address, e.g., homebound AIDS patients, hospitalized cancer victims, or children traumatized by war. Include your justification for choosing this population, your choice of animals, and the reasons you believe your plan will be effective. You should also indicate how you intend to address the animal's needs. An annotated list of references and resources is mandatory. You need not implement your program, but it should be detailed enough that you can use it as a foundation for further development at a later date. For the second part of this requirement, you will explain to the class in a ten- to fifteen-minute presentation the process by which you plan to gain approval for your program.

HUMANE EDUCATION LESSON PLAN COMPONENTS

This is the format you should follow for your Humane Education Lesson Plan. Incorporate the headings as I've delineated them, then respond to the points in each section. (Each section can be written in prose form.) Although the length of this format makes the assignment look daunting, it simply provides clarification of all the points you should consider when you create a learning experience, with or without an animal. This assignment must be animal-centered, though it can be either an animal-focused or animal-assisted lesson plan. Your plan should consist of approximately eight pages and is due in Week 6.

Introduction

In a paragraph (or two at most), provide a succinct overview of the lesson plan in humane education you are proposing. Briefly mention each of the components below. (This section is similar to an abstract in a formal research paper.) Also justify your choice of population and indicate why you believe your lesson plan can be effective.

Assessment of Client and Objective(s) of the Lesson Plan (You can have up to three learning objectives for this assignment)

- Indicate what your learners need to know and why (Needs Assessment).
- Indicate how will you determine/measure what they already know (Needs Assessment).
- What prerequisite knowledge/skills/abilities will your learners need to achieve success with your lesson plan: e.g., third grade reading ability.
- Designate the intended learning objectives/outcomes: e.g., understand the impact of homelessness on people and their pets, learn to choose an animal appropriate for its human caregiver and the environment in which it will

live, understand the impact of rain forest destruction on human and animal life, learn how to advocate effectively for animal and human welfare.

Learner Characteristics

- Describe your learners as much as possible about—e.g., kindergarteners, homeless youth, incarcerated women, elderly men and women in assisted living facilities, pregnant teens, high school art students, former gang bangers on probation, new pet guardians of middle school age, children processing death of a pet and/or person, etc.
- Define the learners' ages or age range
- Specify the applicable subcultures the learners represent: e.g., social class, race/ethnicity, religion (especially if there might be taboos against certain types of animals or animals in general), region of this country, etc.
- Are your learners likely to be animal-friendly? Allergic to or fearful of certain types of animals?
- Are you aware of any abuse that the learners have experienced in their families? Any animal abuse that the learners observe or perpetrate?
- Indicate any special needs of your learners, e.g., wheelchair-bound, immune-compromised, autistic, blind, etc.
- Consider any language barriers: e.g., Tagalog-speaking, hearing impaired, speech impediments, etc.
- What kinds of multiple intelligences/learning styles are represented in your population?
- Specify the number of learners

Design

- What learning domains will be addressed: e.g., cognitive, psychomotor, and/or affective?
- What skills will be developed: reading, compassion, grooming dogs, writing, math, social interaction, coping skills, empowerment, debating skills, etc.?
- Indicate the segments your lesson plan will include (you must have at least three; no more than six)
- What timespan will your lesson plan cover in total?
- How will an animal or animals be included in your lesson plan?
- How will you connect an animal-centered lesson to a lesson(s) about human values and a lesson reflecting human skills/values to one about animals?

Development

(In this section, you will elaborate on the Design portion with as much specificity as possible.)

- How will you connect previous learning to the content in your lesson plan?
- Provide step-by-step detail on each of the segments in your plan

- Content to be covered
- Strategies/methods/techniques to be utilized: e.g., reading assignments, lecture-discussions, videos, puppets, writing, field trips, guest speakers, debate, restoring habitat, starting a garden, etc. (You should utilize at least two but no more than four for your entire lesson plan.) *Remember that your strategies/methods etc. must be appropriate for your learners' characteristics.*
- What resources will you have available?
- What materials will be necessary?
- What new vocabulary will you need to provide?
- What animal(s) will you choose given your learners' characteristics and your objectives? What criteria did you use for your choice?

(Remember you need not include a live animal in this lesson plan.)

Implementation

(This section is the actual classroom/on-site delivery. The Implementation further details the Design and Development.)

- How will you introduce your lesson plan, making connections to previous knowledge?
- Devise a schedule of events for each segment in your design/development including: the strategies/methods, materials you will use, and the time you will allot to each activity in each segment?
- How much time will you allow between segments? Why? What preparation/homework and/or out-of-class activity will you require in segments?
- What plans will you make for the care of any live animals that you use both in the physical learning environment and outside: e.g., available water; "potty breaks," housing on weekends, safe "retreat" away from noise and activity, etc.
- What arrangements will you make to avert injury to animal(s) and people during the lesson?
- What plan will you have if a person reveals that they are victims of abuse or victimizers?
  - What resources will you have in such an event?
- How will you conclude your lesson plan so it can be used as a foundation for future instruction on similar topics?

Evaluation (Formative and Summative)

- How will you assess:
  - Your learners' readiness and appropriateness for your lesson plan?
  - The animal's appropriateness for the setting, the learners, and the lesson plan?
- Indicate your plans to assess learners' progress throughout your lesson plan, i.e., *formative evaluation*: e.g., pop quizzes, quality of discussion, standardized tests, demonstration of new skills, comments from observers, etc.

  - What testing tools will you need?
- How will you assess your learners' progress at the conclusion of your lesson plan, i.e., *summative evaluation*: e.g., post-test
  - What testing tools will you need?
- How will you evaluate your own success with your lesson plan so you can be even more effective with future lesson plans?

Appendix

- Include an annotated list of your written references and resources (at least five including your required texts). Use the format appropriate to your discipline (ASA, APA, or MLA).
- Provide a list of the materials you'll need and indicate where you can obtain them. This includes any guest speakers and live animals you plan to use.

Animal-Centered Treatment Plan Components

Below is the format you should follow for your Animal-Centered Treatment Plan. Incorporate the headings as I've delineated them and then respond to the points in each section. This format is simply intended to provide clarification of *all* the points you should consider when you create your plan. You may use any animal you wish in the treatment, but you must use an animal; your plan can be either therapy-based or activities-based.

You will use this plan as a foundation for your oral presentation. Your presentation should *not* be merely a summary of your plan; rather it should be an attempt to "sell" your idea to a credible audience.

Introduction

In a paragraph or two, provide a succinct overview of the animal-centered treatment plan you propose. Briefly note each of the components below. (This section is similar to an abstract in a formal research paper.) Justify the client/patient(s) you choose for treatment as well as the animal you use in your treatment plan. Indicate why you think your treatment plan can be effective.

Assessment of Client/Patient(S) and Goals of the Treatment Plan

(You must have at least three goals for this assignment)

- Indicate the need(s) of your client/patients(s)
- Indicate the desired outcome(s) of the treatment (Note: Each session can have a new therapy/activity goal.)

Client/Patient Characteristics

- Describe as much as possible about your client/patient(s): e.g., stroke victim with limited mobility in right arm; recovering heart attack victim who

is grossly overweight; teenager with limited social skills; preschooler with speech impediment; bedridden Alzheimer's patient; homebound male AIDS victim; child processing recent death of a parent; etc.

- Client/patient(s) age or age range/number of clients (patients) to whom you'll administer the treatment.
- Special circumstances and conditions of client/patient(s) (These may be physical limitations but might also include lack of support for the treatment from the family.).
- Zoonotic concerns (Note: This will require research on your part to learn which, if any, zoonoses are indicated for the illness/affliction you wish to treat).
- Contraindications to animal-centered treatment plan.
- Potential benefits of your plan: i.e., what gains might the client/patient(s) conceivably expect to make.

Planning

- From what source will you get your animal?
- What will be your mode of delivery?
- How will you prepare your animal (grooming, vaccinations, temperament evaluation, training, certification, etc.)?
- How will you prepare yourself as the handler to work in the facility, with staff, and with the client/patient(s), and possibly their family?
- Indicate the steps you will take to obtain the facility's approval and support for your plan (Note: This will require research on your part about the kind of ailment you plan to address with your treatment plan).
  - What components will you include in your proposal and presentation to the facility's decision-makers?
  - How will you publicize your treatment program? (Remember to include acknowledgements.)

Intervention Strategy and Implementation

- Indicate and describe the kind of therapy or activity you recommend for treatment given your treatment goal(s). (Reminder: If you have several goals, you may have a different therapy or activity for each session.)
- Indicate your proposed timeline and schedule of treatments.
- Define what constitutes "success" for your client/patient(s).
- Match your AAT or AAA animal with your client/patient(s) and justify your choice
- Indicate how you will care for the health and well being of your animal and provide for prevention of burnout.
- Indicate how you will care for yourself to prevent burnout.

Evaluation

- How will you evaluate success?

- How often will summative evaluation take place both of individual client/patient(s) and your program?

Appendix

(This section should be separate from the foregoing and include the sections below.)

- An *annotated* list of your written references and resources (at least five). Use the format germane to your major (ASA, APA, or MLA).
- Copies of materials you develop for your program and/or your treatment plan

Schedule

Week 1: Introduction

- Goals of Course
- Why Use Animals in Teaching, Learning, and Healing?
- Animals' History with Humans
- Components of a Lesson Plan
- Types of Teaching Styles/Types of Learning Styles: Some Models
- Sociology and Psychology of the Animal–Human Bond
- Resources (Some) for Teaching, Learning, and Healing
- Assignments for Week 2
  - Bring a book or other art from which audience learns a human value through an animal and share with class.
  - Decide on the population for first course requirement, the lesson you want to teach, and some possible strategies/techniques for doing so

Week 2: Using Animals in Literature and Other Art Forms to Teach Lessons in Humanity

- Assignment: Share book or other art form about animals with class
- Individual Assistance with Lesson-Plan Assignment

Week 3: Teaching about Animals with and without Their Presence

- Techniques, Tools, and Resources for Lessons (Puppets, Nature Films, On-site Visits, etc.)
- Considerations for Appropriate Strategies and Techniques for Audience/Population
- Considerations for Bringing Animals into Setting
  - Appropriateness
  - Types of Appropriate Animals
  - Care for Animals
  - Making Preparations for People and Animals
- Assignment: Discussion of *Teaching Compassion* (the cruelty–compassion link)
- Individual Assistance with Lesson-Plan Assignment

lunch is shared with homeless people living in the park and veterinary care is provided to their pets.

- Individual Assistance with Therapy Plan beginning at 3:30 p.m.

Week 13: Horses, Hippotherapy, and Help for Muscular and Skeletal-damaged Humans and Tellington Touch: A Technique for Animal and Human Well Being

- Individual assistance with therapy plan

Week 14: Exploring Alternative Health Modalities for Animal and Human Caregivers

- Therapy Plan Presentations

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The Natural Sciences

Materiał chroniony prawem autorskim

the contexts in which animals are used, especially in food production, companionship, science, and recreation; and (2) expand the ability to find, critically evaluate, and apply information about animals, the use of animals, and the controversial issues that arise. As additional objectives, students should: (3) further the habit of thinking critically about the social and ethical issues surrounding human impacts on animals; (4) foster some appreciation of the place of animals in human culture; and (5) enlarge a basic understanding the protection of animals afforded by society and the law, and its limitations.

During the first class, students are given an assignment (Box 1) that is typical of the student-centered, active-learning approach used in the course. It puts students (working in groups of four) into the role of researchers who are asked to determine the approximate number of animals kept by people in Canada in each of four categories: food production, science, companionship, and as captive wildlife. This requires students to consult a range of sources (Box 1). The exercise then becomes the basis of a discussion on sources of information, their reliability, and the need to interpret information critically.

From the data, students see that farm animals represent well over ninety percent of animals used by people, that companion animals account for several percent, and that laboratory animals and captive wild animals each represent less than one percent of the total. This numerical perspective (which generally surprises students) serves to indicate why the course puts special emphasis on food production. The exercise also helps establish, from the first session, that the course involves active learning, finding and analyzing information, participation, discussion, and writing.

Syllabus and Methods

Most of the syllabus for this course (see Syllabus 1) is organized around the major forms of animal use. However, in exploring these fairly concrete topics, students are also exposed to ethical and other issues that arise, including the environmental impact of animal production and aquaculture, animal welfare issues, the legal status of animals, and the animal protection movement. In the final few classes students explore beliefs about animals in Western thought, including how several centuries of scientific research in anatomy, evolutionary biology, and animal behavior have helped to reshape these beliefs (Fraser 2008).

Many of the classes are based on active problem-solving. For example, in a class on "exotic" companion animals, students are assigned to research different animal species and they apply a framework for assessing their suitability as companion animals (Schuppli and Fraser 2000). The framework includes a checklist of questions designed to identify the various problems that can arise from keeping

particular animals in homes, grouped as: harms to the animal (inappropriate housing, diets, etc.); harms to others (injury, disease transmission, etc.); and harms to the environment (damage to ecological systems, etc.) To prepare for the class, small groups of students are formed, each to research an "exotic" species (love birds, painted turtles, green iguanas, etc.) or a common type of domesticated companion animal (German Shepherds, riding horses). The small-group reports serve as a basis for some general conclusions, for example: (1) that a species can be problematic as a companion animal for a wide range of reasons; (2) that the suitability of a given animal depends greatly on the knowledge, skill, and resources of the owner; and (3) that some common companion animals (protective dogs, riding horses) raise many of the same problems that are created by "exotic" species.

Even where classes involve presentations by guests, we try to get students ready with an active problem-solving assignment. For example, to prepare for guest presentations on municipal animal control and cruelty enforcement, students are asked to determine which two actions from the following list are legal in the city of Vancouver (Canada) and surrounding area:

a) removing an egg from a robin's nest
b) keeping a dog tied with a chain around its neck
c) castrating a calf without anesthetic on a farm
d) keeping a chicken in a suburban garden
e) keeping an Andean Condor in an apartment
f) releasing a pet rabbit in a forest
g) keeping a caged crow in a pet store.

To complete the exercise, students need to consult local animal by-laws, the provincial Wildlife Act, and the animal protection provisions of both national and provincial legislation. The exercise prepares students to better understand the guest presentations, and students are surprised to learn how different laws made at different levels of government lead to seemingly irrational patchwork of provisions. For example, the two legal actions in the list are (c) and (e).

Evaluation

Reflecting the two principal learning objectives, evaluation (done through assignments and take-home exams) is based on problems that require students to find information and apply it to real-life situations.

As one example, to test the skill acquired in the exercise on exotic companion animals, students are given a written assignment (Box 2) which asks them to assess the suitability of the coypu (*Myocastor coypus*) as a companion animal for patients in an HIV/AIDS hospice on the coast of northern England. Students need to discover (from readily available sources) that coypu are widely raised for fur;

- *Knowledge*: Does xenotransplantation create a risk of zoonotic disease? What changes to the donor system would make more people register? etc.
- *Values*: How do we weigh human lives against animal lives? Should we risk creating a new zoonotic disease to save dying people?
- Throughout the course we use these five elements as a framework for understanding and solving problems. For example, we may be able to solve an animal welfare problem by modifying regulations, by creating economic incentives, by developing new technology, by better scientific understanding of the problem, or by finding a solution that meets the diverse values of concerned parties.

Students then apply this framework in the third and fourth classes. Students are placed in the role of advisors writing briefing notes for the minister of agriculture who is facing criticism for permitting farmers to castrate piglets without anesthesia. Groups of five students are formed to write briefing notes under the headings of regulations, economics, technology, knowledge, and value issues. The issues are then discussed in whole-class format, and students (individually) write briefing notes as their first assignment.

Part 2: Animal Welfare Science

The scientific study of animal welfare is a multidisciplinary field that draws especially on animal behavior, stress physiology, and veterinary medicine, with the goal of understanding and improving the welfare of animals. The field began in the 1970s with the revival (after the Second World War) of concern about the treatment of animals, especially in science and animal production. An overview and history of the field is given in the optional text (Fraser 2008).

This section of the course begins with an in-class exercise based on quotations by social critics, ethicists, and animal care professionals describing their concerns about the quality of life of animals (Box 3). From the quotations, students identify key concerns that have been expressed. These include the affective states of animals (pleasure, happiness, pain), the basic health and functioning of animals, and the freedom of animals to live in a reasonably natural manner (Fraser *et al.* 1997). These three themes then provide a background for organizing the different elements of animal welfare research.

The course includes one class on each of six major themes or approaches in animal welfare science: abnormal behavior, detection and mitigation of pain, stress physiology, the physical environment, human–animal interaction, and animals' preferences and motivation (Syllabus 2). For each class, students read a relevant article and complete a preparatory exercise. For example, when reading the article on stress physiology, students are asked to solve three real-life problems whose

solution requires them to recognize sources of stress and its effects on the immune and endocrine systems. For the classes on pain and preference research, the preparatory exercise is to find an original research paper that used a method described in the reading. These research articles then serve as the basis for discussion of the research methods and their limitations. Overall messages of these classes are: (1) that many different approaches have been used to help people understand and improve animal welfare, (2) that each is useful in certain ways, but (3) that there is no one approach that "measures" animal welfare.

This section of the course is evaluated by an assignment that puts students in the role of a zoo animal veterinarian confronted with a group of llamas displaying various problems including poor growth and health in sub-dominant males, abnormal chewing of objects in the environment, lameness, and flighty behavior in the presence of humans. Students need to use the various scientific approaches to propose how they would investigate and try to resolve each of the problems.

Part 3: Animal Ethics Philosophy

The course then examines how different ethical ideas and theories have been applied to human treatment of animals (Syllabus 2). The optional text for this section (Taylor 2003) provides a readable summary of the major ideas, especially in the post-1970 philosophical literature.

The first class is on a utilitarian approach. It uses the introductory chapter of Peter Singer's *Animal Liberation* (Singer 1990) to introduce the idea of making ethical decisions on the basis of outcomes, specifically hedonic states such as pleasure and pain.

For the second class, students read Tom Regan's advocacy of a rights-based approach (Regan 1985) in an essay that also introduces (and argues against) other ethical approaches including cruelty/kindness views, utilitarianism, contractarianism, and indirect duty views. Through in-class examples, students discover how widely the different approaches are actually applied in everyday life, and the conflicts that can arise when different people (often unwittingly) apply different approaches to the same issues.

Third is the proposal of Bernard Rollin (1993) that we should treat animals in ways that respect their "natures." The class includes a conceptual discussion of what Rollin means by the "nature" of an animal, and how common animals (such as cats) should be kept in order to respect their "natures." Because Rollin speaks of animals' "rights" without adopting Regan's rights-based approach, the class is also an opportunity to discuss the confusion over the term "animal rights." Following philosopher Paul Thompson (1998), we note that the term "animal rights" is used sometimes in a philosophical sense (to distinguish rights-based from other ethical

laboratory animal facility, a commercial mink farm, a commercial chicken farm, the university dairy farm, and a wildlife rehabilitation center. The trips also allow students to enter into discussion with the owners or staff of the facilities. These individuals often express perspectives that are very different from those of the students, and they often jar the stereotypes that students harbored before the visits.

In-class Exercises

Both courses use in-class exercises that challenge students to apply the information covered in the reading and discussion.

One example is an exercise in measuring animal motivation (Box 4). We begin by asking students to come to the front of the room and choose either a red or black jellybean from two bowls. We then tally the numbers and show, by a simple chi-square test, that the preference for red jellybeans is highly significant. The students recognize, however, that despite the statistically significant preference, there are no serious welfare implications of eating black jellybeans rather than red. We then explore measures of motivation strength. Five students at the blackboard are told that they can have a jellybean if they write the words "I want a jellybean" as an instrumental response. Having done so, they can earn additional jellybeans, but the price increases to two responses, then four, and then six. As the price increases, the students stop responding. Then another five students (who have been sent out of the room during the jellybean experiment) are given the same set of tasks, but they are asked to hold their breath until they have written "I want to breathe." As the price of breathing rises from one response to six, the students end up writing furiously on the board as they hold their breath. (We select fairly compliant students to make the exercise work.) The data are then plotted and used to illustrate three measures of motivation: demand elasticity (the slope of the demand curve); reservation price (the highest price paid for the reward); and total work done for each reward. The results are then compared with those of Mason *et al.* (2001) who used the same measures to assess how strongly captive mink are motivated to swim. The exercise stimulates discussion on the relative roles of preference research and measures of motivation in animal welfare assessment.

A second example is an exercise in applying utilitarian ethics to food production. Having read Singer's chapter on utilitarianism applied to animals, students are given a worksheet (Box 5) and are asked to make a subjective rating (1 to 5) to represent the amount of animal suffering that they would expect to be caused by various methods of producing protein-rich foods. Methods include raising beef cattle on permanent grassland, producing grain-fed chicken in an intensive poultry unit, and producing tofu from commercially grown soybeans in a large factory. After making a quick initial rating, students are given the opportunity to revise

their ratings after considering in turn: (1), direct and intentional effects on animals through practices such as branding and slaughtering (these are generally what the students have in mind during their initial ratings); (2), direct but incidental effects such as killing male chicks in egg production and killing rodents and ground-nesting birds by soil tillage; and finally, (3), indirect effects such as eutrophication of lakes from agricultural run-off, toxic effects of agricultural pesticides, and disruptions to wildlife habitat caused by extracting and transporting petroleum for fertilizer and fuel. Students generally find that utilitarian thinking proves difficult to apply when all effects are considered, and most students change their initial ratings substantially when they consider the full range of direct and indirect human impacts on animals.

Challenges and Clarifying Expectations

Because these courses are unlike most other courses that the students have taken, we find it important to create clear expectations. This is partly why we plunge students into the content and format of the courses during the first sessions. By the fourth session (when students are required to finalize their course selection for the term) students have been engaged in several discussions, have completed an exercise requiring independent research, and have done one written assignment. Based on this experience, students who prefer more traditional courses based on lectures and exams can transfer.

Another challenge is to establish clear expectations for the written work. In each course, a preliminary assignment (which does not count toward the final mark) is graded and returned before the fourth class. The next written assignment accounts for only five percent of the grade and thus allows instructors to provide feedback about the standard expected, but with little effect on the final mark. Comments on the early assignments typically encourage students to do more thorough research, to think more critically about their sources, or to improve the structure of their written work.

Because of the heavy reliance on discussion as the method of building knowledge, attendance and participation are important for success. Therefore, fifteen percent of the mark is given for a combination of attendance and participation. Recording attendance also helps the instructors to quickly learn the names of all students; this further reinforces the students' sense of being valued participants in a knowledge-building process rather than anonymous recipients of information.

What's Next?

After completing the above courses, undergraduates who have a special interest in the area may pursue an undergraduate thesis in animal welfare or participate in a

graduate course such as our "Seminar in Animal Welfare Science," designed mainly for our graduate students but also suitable for very strong final-year undergraduates. This course consists of weekly tutorials involving an instructor and four to ten students. Each week students read primary research papers on key topics in animal welfare research such as stereotyped behavior, signals of affective states, epidemiological approaches, environmental preference research, and environmental enrichment. Students write a four-page essay before class, and then discuss their essay and the readings during the seminar. In one session, for example, students read two scientific review articles (Scientific Veterinary Committee 1997, Barnett *et al.* 2001) that reached opposite conclusions about whether welfare problems are caused by "gestation stalls"—the stalls where sows are often kept, unable to walk or turn around during most of pregnancy. Students write a short essay explaining what assumptions, methods, and logic led the two groups of scientists to reach opposite conclusions. Graduates of this course are expected to have a firm grasp of the main scientific approaches used to address animal welfare, and to be able to critically reflect on the relative strengths and weaknesses of the different approaches.

Benefits to Students and Student Responses

Student engagement in the courses remains high throughout the term, with most students maintaining perfect or near-perfect attendance. In their course evaluations, many students describe the courses as high points of their university experience. Comments include: "The most memorable and influential course in my education," "One of the best classes I've ever taken," and "I have never enjoyed a class this much."

We think this is due to several factors. First, students develop a sense of independent discovery because virtually all assignments and exercises require research, analysis, and often originality. Second is the participatory nature of the classes, achieved through the use of discussion-method learning and participatory exercises. A third factor is the interdisciplinary nature of the courses: for humanities students, the courses provide an accessible introduction to scientific concepts and methods of stress physiology, pain research, measures of motivation, and other topics; for many science students, the courses represent their first exposure to ethical theory and reflection, presented in the context of familiar issues. A fourth factor is the connection to real-world issues through current events, field trips, and real-life problems.

Our orientation as instructors is roughly "pragmatic" in the sense of being oriented toward effective action in real life (Rescher 2000, Thompson 2004). We assume that the global use of animals for food and other purposes will continue and increase during the lives of our students (Fraser 2005), and we want to equip

them to make reflective, well-informed decisions within the world they will experience. Scientifically, therefore, we are less concerned with the nuances of experimental design and competing scientific theories, and more concerned to equip students with science-based methods and ideas that can be applied successfully to real-life problems. Philosophically, we are less concerned with exploring the history and logic of competing ethical systems, and more concerned to stimulate forms of ethical reflection that students will apply to problems they will encounter during their lives and careers. Our hope is that our students will see animals as worthy of moral concern, that they will approach the issues in a realistic and reflective manner, and that the result will be better lives for the animals they affect.

This essay was commissioned for this volume. Copyright © 2010 David Fraser, Daniel Weary, and Marina A. G. von Keyserlingk. *Correspondence about this chapter should go to David Fraser, Daniel Weary, and Marina A. G. von Keyserlingk, dfraser@interchange.ubc.ca; danweary@interchange.ubc.ca; and nina@interchange.ubc.ca.*

COURSE SYLLABUS 1

ANIMALS AND SOCIETY

Overview and Goals

This is an introductory course based on active participation and discussion-method learning. On completing the course students should (1) understand the contexts in which animals are used, especially in food production, companionship, science and recreation, and (2) be able to find, critically evaluate and apply information about animals, the use of animals, and the controversial issues that arise. Students should also acquire: the habit of thinking critically about the social and ethical issues surrounding human impacts on animals; an appreciation of the place of animals in human culture; and a basic understanding the protection of animals afforded by society and the law.

Required text: Course reader with readings listed below.

Introduction

1. *Numbers of animals used by people.* Students research the approximate number of animals kept in Canada for food production, science, companionship, and as captive wildlife. Discussion centers on sources of information, their reliability, and the need to interpret information critically. Resources: Box 1.

Animals in Food Production

2. *The "intensification" of animal production.* Intensification (understood as increased production, consolidation of units, concentration of animals in smaller spaces, and labor-saving technology) is illustrated in a presentation on changes in global swine production. Reading: Fraser *et al.* (2001).
3. *Housing for pregnant sows as a controversial issue.* Using a background article, students come to class prepared to debate for or against a legal ban on gestation stalls for sows. A DVD then illustrates stalls and other housing systems with commentary by pig producers using each technology. Reading: Gonyou (2005). DVD: Purdue University Extension (2005).
4. *Dairy cattle and animal welfare.* From a background article, the class is introduced to the concept of animal welfare and some of the key welfare issues of the highly intensified North American dairy industry. Discussion focuses on the various stakeholders and how disagreements about the welfare of cattle often arise from a lack of consensus over assessment criteria. Reading: von Keyserlingk *et al.* (2009).
5. *Beef cattle and water quality.* The class begins with a discussion on the wide range of production practices used to raise beef cattle. The issue of range

cattle drinking from open water sources creates discussion about the impact of animal production on water quality and human health.

6. *Egg production.* After reading an article comparing global profits in egg production, students attempt to discover why profitability in Canada is so much higher than in the United States. A presentation covers egg production methods, degree of intensification, and the effects of market competition. Reading: Hunton and Fairhurst (2002).
7. *Poultry production and genetic selection.* An overview of the burgeoning global poultry meat industry leads to a discussion of the effects of genetic selection and genetic diversity in animal resources.
8. *Aquaculture and its impact.* An aquaculture specialist describes the coastal aquaculture industry and its impacts on the environment and health of native fish. Reading: Goldburg and Rosamond (2005).
9. *Organic production.* A specialist in organic agriculture discusses the philosophy, growth, and challenges of organic animal production, and the process of organic certification. Reading: Baars et al. (2004).
10. *"Humanely produced" products.* After reading about the different types of animal welfare assurance programs used in food production, students hear a presentation from the manager of an SPCA-sponsored program for "humanely produced" animal products. Reading: Fraser (2006).

Companion Animals and Animal Protection

11. *Dogs and dog control.* The manager of the city's Animal Control Services discusses the place of animals in urban life, together with licensing, stray animals, dog-bite problems, and animal-related bylaws. *Background preparation:* Exercise on legal and illegal practices involving animals (see text).
12. *Cruelty investigations.* The provincial director of cruelty investigations discusses animal protection laws, the challenges they present, and the successes and failures of legal protection for animals.
13. *Social movements for animals.* Students are assigned to research different animal protection organizations using criteria such as stated aims, actual activities, openness about finance and governance, and evidence of success and cooperation with other organizations. Reading: Irwin (2003).
14. *"Exotic" companion animals.* Students are assigned to research an animal species and assess its suitability as a companion animal using a classification system described in the reading. Reading: Schuppli and Fraser (2000).

Animals in Science

15. *Care and use of laboratory animals.* Visit to the university's Animal Care Centre led by a veterinarian who describes the care and use of animals in science.
16. *Applying the 3Rs.* Simulated meeting of a university animal ethics committee, and application of the "3Rs" in evaluating proposed experimental

protocols. *Resource*: Four hypothetical protocols for animal-based research illustrating the need for reduction, refinement, replacement, and ethical deliberation over the acceptability of research.

Wild Animals

17. *Wildlife rehabilitation.* A wildlife rehabilitation professional discusses the goals, successes, and challenges of rehabilitation and how it relates to animal welfare and conservation. Reading: Kirkwood and Sainsbury (1996).
18. *Zoos and environmental enrichment.* A zoo professional discusses the goals and practices of environmental enrichment. Exercise: students make an independent field-trip to a zoo or aquarium and provide a brief report on an aspect of enrichment.
19. *Impact of humans on free-living wildlife.* Students (pre-assigned to different topics) research and quantify how people affect wild animals by plowing fields, harvesting crops, logging forests, driving cars, building skyscrapers, and other activities. Discussion brings out the suffering, loss of life, and conservation problems caused indirectly by human activities. Reading: Anderson (2003).

Animals in Human Culture

20. *Changing views of animals.* Students (pre-assigned to different periods/centuries) bring a work of art or literature depicting animals. These are arranged on a timeline to illustrate changing views of animals including features of the Romantic movement (valuing the natural, seeing animals as emotional beings) that remain influential today.
21. *Science and our understanding of animals.* Discussion of two scientific works on animal behavior brings out how features of scientific investigation (focus on individual animals, attention to social relations) can influence scientific understanding of animals. A presentation traces how research in anatomy, phylogeny, and animal behavior have helped reshape Western understanding of animals. Readings: Goodall (1971), Pepperberg (2002).
22. *Animals and different worldviews.* Students read a description of the place of animals in four different worldviews (pastoralist, agrarian, industrial, and romantic) and decide which worldview corresponds most closely to their own. Reading: Chapter 3 from Fraser (2008).

COURSE SYLLABUS 2

ANIMAL WELFARE AND THE ETHICS OF ANIMAL USE

Overview and goals

This is an interdisciplinary course based on active participation and discussion-method learning. On completing the course students should (1) be able to apply some of the scientific approaches that are used in assessing and improving animal welfare, and (2) be able to apply some of the ethical approaches that are invoked in making decisions about whether and how animals should be used by people. The course exposes students to animal welfare and ethical issues that arise in agriculture, wildlife management, animal-based research, and the keeping of companion animals. It also fosters critical thinking, problem solving, and communication skills.

Readings

- Fraser, David. 2008. *Understanding Animal Welfare: The Science in its Cultural Context*. Oxford: Wiley-Blackwell (optional supplementary text)
- Taylor, Angus. 2003. *Animals and Ethics: An Overview of the Philosophical Debate*. Peterborough, Ont.: Broadview Press (optional supplementary text)
- Course reader containing articles listed in schedule below.

Introduction

1. *Ethical and empirical issues*. Students identify issues they want to see addressed in the course. Discussion is used to group these as empirical (what, when, how, etc.) and ethical (should) issues, and to bring out the interplay between ethical and empirical elements.
2. *Regulation, technology, economics, knowledge, and values*. From an article on organ transplantation from pigs to humans, students identify issues that need to be resolved before such transplants should be approved. Whole-class discussion is used to group these as involving regulation, technology, economics, knowledge, and values. Reading: Anonymous (2000).

3 and 4. *Application to a real-life issue*. Students in groups of five research the common farm practice of castrating pigs without anesthetic, and use the five factors (What regulations apply? What technical alternatives are there? etc.) to structure an analysis of the issue.

Animal Welfare Science

5. *Concerns about the quality of life of animals*. From an in-class analysis of a sheet of quotations, students identify key concerns expressed over animal welfare: the affective states of animals (pleasure, happiness, pain); the basic health and functioning of animals; and the freedom of animals to live in a reasonably

16. *A feminist caring ethic*. Students read scientist Barbara Smuts' essay about her evolving sense of community with the animals she studied. Discussion brings out features (relational, contextual, caring) of a feminist approach to both ethics and science. Reading: Smuts (1999).

- Optional text for these classes: Taylor (2003)

Issues Arising in Animal Welfare and the Ethics of Animal Use

17–22. *Special topics*. Student presentations on term-paper topics such as trucking of farm animals, animal welfare problems in rodeos, swim-with-dolphins programs, the use of genetically modified mice in cancer research, breed-specific legislation for pit-bulls, and humane control of rabies in India.

BOX 1. EXERCISE ON ANIMAL NUMBERS

You have been hired by a Canadian news magazine to do background research for up-coming articles. The magazine is planning an article about "animals in human society" and they want to include a sidebar showing the number of animals kept by people in Canada, under four headings: farm animals, companion animals, laboratory animals, and captive wild animals (in zoos, aquaria, and circuses). You have been asked to do some background research using readily available sources. Write about one page with four paragraphs: one for farm animals, one for companion animals, etc. Each paragraph should give a very approximate number of animals involved, what sources you used, and a few words about which species are the most prevalent.

Resources:

1. Data on the number of animals used in science from the Canadian Council on Animal Care (CCAC 2007).
2. Data on food production from the Food and Agriculture Organization of the United Nations (FAO 2008).
3. Data on inventories of major farm species from Statistics Canada (2007).
4. Surveys (typically funded by the pet food or pharmaceutical industries) of the proportion of households with companion animals, combined with national data on human population.
5. Animal numbers for a sample of zoos and similar institutions, taken from the institutional websites or from the Canadian Association of Zoos and Aquariums (CAZA 2008).

BOX 2. ASSIGNMENT ON "EXOTIC" COMPANION ANIMALS

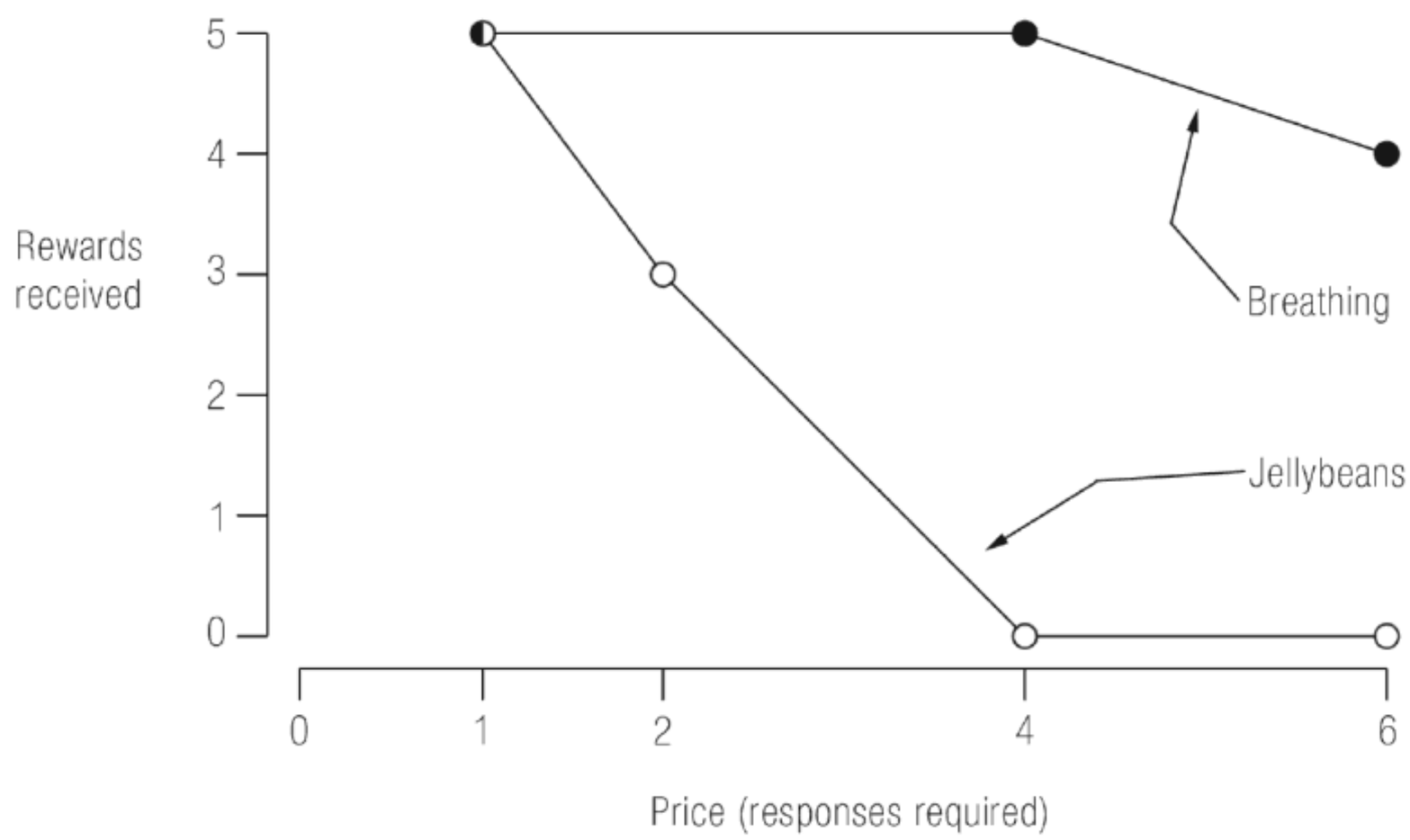
Coypu (*Myocastor coypus*) are large, common, semi-aquatic South American rodents. The owner of a hospice for HIV/AIDS patients in the north of England has been impressed by the beneficial effects of companion animals on people in hospitals, and wants to find a novel, low-care companion animal for his facility. Because the hospice is located on the seashore, he feels that coypu could be introduced into the seaside garden and would be tame enough to provide some interest and possibly companionship for the patients. Before proceeding, he contacts you for advice. Using the criteria listed in Table 1 of Schuppli and Fraser (2000), are there any reasons why he should not use coypu as companion animals for his patients? Comment on suitability under each of the three main headings: welfare of the animal, welfare of others, and risks to the environment. Which category (A to E) would you place coypu in, and why? Use about two pages double-spaced. Give your sources of information for each point you raise.

BOX 3. SAMPLE QUOTATIONS BY SOCIAL CRITICS, ETHICISTS, AND ANIMAL CARE PROFESSIONALS WRITING ABOUT THE QUALITY OF LIFE OF ANIMALS

Note: By identifying words and phrases that express key concerns about the quality of life of animals, students identify three common themes: affective states (pleasure, happiness, pain); the ability of animals to live in a reasonably natural manner; and the basic health and functioning of animals. The italicization (shown below) does not appear on the handout. Sources are given in Fraser et al. (1997).

1. How far have we the right to take our domination of the animal world? Have we the right to rob them of all *pleasure* in life simply to make more money more quickly out of their carcasses? —**Ruth Harrison**, 1964
2. .... legislation is necessary to guarantee dairy cows' grazing rights in the summer months. That way, it might even be possible to guarantee that young animals, both bulls and heifers, get a little summertime *happiness*, at least a temporary reprieve from the floors of barns and the crowded spaces where the poor animals are stored until they die. Let them *see the sun* just once, get away from the murderous roar of the fans. Let them get to *breathe fresh air* for once, instead of manure gas. —**Astrid Lindgren**, 1985
3. We could wish that domestic or captive animals should be allowed to *express in all respects essential behavioural and physiological possibilities* rooted in their ancestral species.... The welfare of managed animals is dependent upon the degree to which they can *adapt without suffering* to the environments provided by man. —**Edward Carpenter and Committee**, 1980
4. rooted in their ancestral species.... The welfare of managed animals is dependent upon the degree to which they can *adapt without suffering* to the environments provided by man. —**Edward Carpenter and Committee**, 1980
5. Animals can feel *pain*. As we saw earlier, there can be no moral justification for regarding the *pain* (or *pleasure*) that animals feel as less important than the same amount of pain (or pleasure) felt by humans.—**Peter Singer**, 1990
6. It is likely that the emerging social ethic for animals...will demand from scientists data relevant to a much increased concept of welfare. Not only will welfare mean control of *pain and suffering*, it will also entail *nurturing and fulfilment of the animals' natures*....—**Bernard E. Rollin**, 1993
7. *Good health* is the birthright of every animal that we rear, whether intensively or otherwise. If it becomes *diseased* we have failed in our duty to the animal and subjected it to a degree of *suffering* that cannot be readily estimated.—**David Sainsbury**, 1986
8. [M]y experience has been that more problems of animal welfare are to be found in the extensive—the open range—the old-fashioned methods and that by-and-large the standard of welfare among animals kept in the so called "intensive" systems is higher. On balance I feel that the animal is *better cared for*; it is certainly much *freer from disease and attack* by its mates; it receives much better attention from the attendants, is sure of *shelter and bedding* and a reasonable amount of *good food and water*.—**George B. Taylor**, 1972

BOX 4. IN-CLASS DEMONSTRATION OF MEASURES OF MOTIVATION



Typical results of the in-class experiment in measuring motivation. The graph shows the total number of rewards received by five student subjects when required to make one, two, four, or six instrumental responses per reward. The results show elastic demand (steep downward slope) for jellybeans but inelastic demand when students were asked to hold their breath until they have responded. The highest price paid was two responses for a jellybean (paid by three subjects), and six responses for breathing. Total work done (i.e., total number of responses given, summed over the five students) was eleven for jellybeans and fifty-nine for breathing.

BOX 5. WORKSHEET ON DIET CHOICE AND ANIMAL SUFFERING

Subjectively rate (1=low, 5=high) the amount of animal suffering that you would expect to be caused by the following ways of obtaining protein-rich foods for human consumption:

A. Beef from cattle raised by a rancher on permanent grassland
B. Venison from a deer shot by a skilled hunter
C. Chicken, grain-fed and raised on an intensive poultry unit
D. Fish, ocean-caught by net and frozen for sale in a local market
E. Cheese from a large dairy-processing plant
F. Tofu made in a large factory from commercially grown soybeans

	INITIAL RATING	SECOND RATING	THIRD RATING	FOURTH RATING
A. Beef	_____	_____	_____	_____
B. Venison	_____	_____	_____	_____
C. Chicken	_____	_____	_____	_____
D. Fish	_____	_____	_____	_____
E. Cheese	_____	_____	_____	_____
F. Tofu	_____	_____	_____	_____

Initial rating: Give a quick, initial rating based on your immediate reaction.
Second rating: Make a second rating after considering direct, intentional effects such as:

- branding, dehorning, castration
- crowding, confinement
- culling, transportation, slaughter

Third rating: Make a third rating after considering direct but incidental effects:

- fishing nets ensnaring and drowning dolphins
- pesticides poisoning birds
- soil tillage killing and injuring ground-nesting birds and rodents
- disposal of unwanted males in dairy and egg production

Fourth rating: Make a fourth rating after considering some of the indirect effects on non-target animals:

- starvation of marine mammals through reduced fish stocks
- death and deformity of raptors and waterfowl caused by pesticides
- oil spills, pollution, and global warming caused by use of fuel for fertilizers, tillage, transportation, and processing
- habitat destruction caused by use of land for factories, roads, and crops
- destruction of aquatic habitat by industrial effluent and agricultural run-off

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15

PUTTING SOCIETY BACK IN THE WILD

"Wildlife & Society" Curriculum as a Tool for Teaching Ecology

Theresa L. Goedeke

> *"Man wants to see nature and evolution as separate from human activities. There is the natural world, and there is man. But man also belongs to the natural world. If he is a ferocious predator, that too is a part of evolution."* —Mark Kurlansky (1997, p. 204)

Ecology as a discipline has been around for decades and, as a concept, it has been with us much longer (Worster 1994). Unarguably, ecology has gained footing as the preeminent theoretical construct to approach the study and management of nature. Not surprisingly, we readily accept the notion that biotic and abiotic elements as well as systems and cycles combine to form "ecosystems," which are interconnected, both causal and dependent at the same time. This construct is central to many academic programs and courses. For example, students of conservation biology learn about the constellation of organisms, elements, and processes working together to create and perpetuate particular ecosystems, such as prairies, coral reefs, forests, etc (Meffee and Carroll 1997). Even students who simply learn about the "food web" or "web of life" recognize that plants and animals are an integral part of an ecosystem.

It is neither novel nor controversial to conclude that adding or eliminating just one species can alter dramatically and irrevocably a natural system, reshuffling the plant and animal communities and possibly the abiotic elements and processes as well. Aldo Leopold taught us that if we eliminate predators from the landscape then we can expect population explosions for a multitude of species, resulting in new pressures on habitat, ergo large-scale changes to plant and animals' communities (Flader 1974). We know also that even subtle alterations to plant communities can affect hydrology, microbial communities, and soil chemistry (Given *et al.* 2002). Animals and plants affect ecosystems and ecosystems affect animals and plants. Clearly, the conservation and preservation of keystone systems and species is a prerequisite to safeguarding biodiversity.

However, the range of environmental dilemmas that grow more alarming each year, from species extinction to the spread of harmful invaders, is indicative that humans have not yet fully grasped our own role in the function or dysfunction of the wider ecological community. At the same time, calls for the inclusion of the

"human dimension" in natural resource management and research become more commonplace. In fact, there are entire academic departments and programs dedicated to some aspect of the "human dimension." Nevertheless, we still fail to link successfully an understanding of human society and culture to policies governing the use and management of natural resources. Therefore, it is critical to undertake, continue, or rethink efforts to educate the next generation of scientists, managers, bureaucrats, and politicians about how cultural and sociological factors ultimately affect ecosystems or, at the very least, animal and plant communities.

An excellent method for studying how society fits into the ecological community is to focus on the nexus between human society and wildlife. Fortunately, there is a growing body of scholarship and many supporting resources now available in this area, much of which is instructive on how society—that is, people with their culture, artifacts, and institutions—fits into an ecological system or systems. In this chapter, I provide an overview of approaches to incorporating social and cultural concepts into ecology, conservation biology, and environmental studies curricula by using wildlife and society studies. In addition, I suggest possible courses and provide lists of resources that may be helpful when building new courses or adding to existing ones.

Connecting People to Nature by Studying Wildlife and Society

One might take any number of approaches to integrate aspects of the social into course curriculum on ecology and conservation biology. However, wildlife as a topic is familiar to, and resonates with, most students. Not many people make it through a day without exposure to wildlife in some fashion, perhaps in the local news or in the form of an actual wild animal. Of the approaches to human–wildlife studies described below, some will be more or less effective in highlighting the role and function of society in the ecological community. Nevertheless, each provides perspective on the importance of humans to the natural world and vice versa. Finally, while these approaches may vary in terms of complexity and level of preparation necessary to successfully integrate them into curriculum, the range of options available means that instructors can find something to suit their curriculum needs.

The Human Dimensions of Wildlife

The most basic approach to human–wildlife studies is the "human dimension." This approach is typical of progressive wildlife and fisheries management programs that incorporate some consideration of human factors into course curriculum focused on the use and management of natural resources. Most commonly, students in such programs learn how to detect, gauge, and manage the behaviors, opinions, and attitudes of resource "user groups," "stakeholders," and "public(s)"

(Decker *et al.* 2001, Primack 2006). The bulk of human-dimensions scholarship is geared toward describing trends on how people view (i.e., their beliefs, values, attitudes, and opinions) and use (including consumptive and non-consumptive practices) wildlife. They also learn how to assess levels of public knowledge about wildlife and, most importantly, public acceptance and tolerance of wildlife and the range of strategies and policies employed to manage them.

The human-dimensions approach was not born out of the cultural sciences, but rather out of natural resource management. With emphasis on resource management and marketing, the human-dimensions approach is more closely allied with economics and psychology. Consequently, research and course curricula in this area are usually not grounded in social or cultural theory. Thus, such approaches are more instructive on questions like who uses which natural resource, how much and when, and less helpful when trying to understand why: in other words, why and how do cultural and social forces tie people to ecosystems and wildlife in particular ways? Even more rarely do practitioners of this approach consider the reverse relationship, namely how humans have embedded wildlife symbolically or practically into culture.

Instead, the goal of a human-dimensions curriculum has traditionally been to provide students and resource managers with the tools they will need to "manage people," because, now in something of a clichéd statement, wildlife management is people management. More specifically, this approach teaches future practitioners how to best design and market their management programs and policies to serve interested stakeholders, while avoiding social conflict and controversy over unpopular management activities if they can. This approach, though perhaps theoretically limited, does encourage students to think about the relationship between people and wildlife. Further, its simplicity is advantageous because one seldom needs any particular theoretical or disciplinary expertise to appreciate scholarship in the field, so instructors of all backgrounds can integrate most concepts and resources into curriculum quickly and easily. (See Decker 2001 and Manfredo 2008 for excellent examples of textbooks dealing with the human dimensions of wildlife.)

The Sociocultural Approaches

For the more industrious instructors, those who wish to delve into the labyrinth of the nature–culture divide, helpful concepts and scholarship have emerged from the social sciences. Predominantly from history, sociology, and anthropology, scholars have worked to identify the linkages between society and nature, shedding light on how nature has shaped society and how, in turn, society has shaped nature. Many such scholars have focused specifically on the place of wildlife in culture and, in some cases, how society helps determine the fate of the "wild." While

their own role in the process of understanding and, in some cases, engineering of wildlife and ecosystems. Although often more theoretically challenging and more appropriate perhaps for graduate level work, this scholarship makes an excellent addition to curriculum in ecology, conservation biology, and environmental studies. (See Rodgers 2008, Scarce 2000, and Strum and Fedigan 2000 for examples of this kind of work.)

Finally, historians have produced much scholarship highlighting the connection between culture, wildlife, and ecosystems. To understand the cultural underpinnings of ecology, all students should read *Nature's Economy* by Donald Worster (1994). Similarly, there are number of historical treatments that do an excellent job of showing the interconnection of society and ecology. For example, Thomas Dunlap's *Saving America's Wildlife: Ecology and the American Mind* (1988) provides an engaging look at the social transformation of wild predators from "vermin" to "wildlife," and management from extermination to recovery and protection. Jim Lichotowich's (1999) book *Salmon without Rivers: A History of the Pacific Salmon Crisis* and Richard White's (1995*) The Organic Machine: The Remaking of the Columbia River* together tell the poignant tale of society's longstanding history with salmon and the watersheds of the Pacific northwest. Including historical scholarship in an ecology, conservation biology, or environmental studies course can do a great deal to communicate the profound role that people, through their economics, politics, and culture, have played in shaping the present and foreclosing the future of species and ecosystems.

Practical Suggestions for Including Wildlife and Society Studies in Curriculum

Rather than designing a new class, instructors might integrate new topics related to wildlife and society into existing courses. Here are a few examples of how this might be accomplished:

- In a course on prairie ecosystems, one might cover the historical or contemporary relationship between humans and larger grazers, such as bison, which helped shape these systems. One might ask: What human social and cultural factors drove humans to eliminate bison from grasslands and how did the landscape change after bison were gone? What modern cultural contexts now surround the management of bison and prairies?
- When studying coral reef ecosystems, one might include topics on the significance of reef species to people or cultures, and the impact that these interactions have on those species. For example: How might collection techniques employed by persons harvesting fish for the aquarium industry impact the reef and non-target species? Conversely: What of the diver who

wants a new species of fish to look at and so releases an exotic species that proves invasive? What do these culturally driven choices and connections mean for the reef ecosystem and the species that depend upon it?

- Finally, if studying vector-borne environmental diseases, one could examine the relationship between people and common disease vectors, such as raccoons, ticks, or mosquitoes. In what ways do people interact with the environment to either increase or decrease encounters with such creatures (or their hosts) and the pathogens that they harbor?

There are many courses and even more strategies for including wildlife and society topics into the existing curriculum. Below is a short list of ecology and environmental studies courses to which instructors might consider adding wildlife and society topics:

- Conflict Resolution, Mediation, and Negotiation
- Conservation Biology
- Ecosystem Management
- Landscape Ecology and Matrix Management
- Environmental Issues
- Environmental Ethics
- Environmental History
- Environmental Politics and Social Movements
- Environmental Policy and Law
- Human Dimensions of Environmental Management
- Urban Environments

One might also create a course or course topics dealing specifically with issues related to the connections between wildlife and society. There are a number of possibilities, including:

- Urban and Suburban Wildlife
- Wildlife and Society
- Cultural Constructions of Wildlife
- Social/Human Dimensions of Wildlife
- Wildlife and the Law
- Humans, Wildlife, and Conflict
- Human Social Stratification and Wildlife Management

Here are two examples of particular course topics, along with suggested readings and assignments:

Topic: Cultural Understandings of Wildlife

Suggested Readings

- Standing Bear, Chief Luther. 1998 (1933). "Indian Wisdom." In *The Great New Wilderness Debate: An Expansive Collection of Writings Defining Wilderness for John Muir to Gary Snyder* (pp. 201–216) edited by John Baird Callicott and Michael P. Nelson. Athens: University of Georgia Press.
- *Pierson v Post* 3 Cal R 175, 2 Am. Dec. 264 (Supreme Court of New York, 1805)
- Leopold, Aldo. 1949. "Wildlife in American Culture." In *A Sand County Almanac and Sketches Here and There* (pp 177–187). New York: Oxford University.
- Dunlap, Thomas R. 1988. *Saving America's Wildlife: Ecology and the American Mind, 1850–1990*. Princeton, N.J.: Princeton University.

Suggested Assignment

Choose three different wildlife-oriented magazines, such *as Field & Stream*, *National Wildlife Magazine*, and *Birds & Blooms*. Analyze six month's worth of issues for each of these magazines (preferably the same six-month timespan for each) noting the topics most often covered, angle and content of articles, commercial sponsors/advertisements, and any other remarkable characteristics. Compare your findings from each of these magazines in a written essay (five to seven pages) describing the similarities and differences of the cultural orientation to wildlife reflected in each of these publications.

Topic: The Social Creation of Nuisance Wildlife

Suggested Readings

- Baron, David. 2004. *The Beast in the Garden: A Modern Parable of Man and Nature*. New York: W. W. Norton & Company.
- Goedeke, Theresa L. 2005. "Devils, Angels or Animals: The Social Construction of Otters in Conflict over Management." In *Mad About Wildlife: Looking at Social Conflict over Wildlife* edited by Ann Herda-Rapp and Theresa L. Goedeke (pp. 25–50). Leiden, The Netherlands: Brill.
- Emel, Jody. 1998. "Are You Man Enough, Big and Bad Enough? Wolf Eradication in the US." In *Animal Geographies: Place, Politics and Identity in the Nature-Culture Borderlands* edited by Jennifer Wolch and Jody Emel (pp. 91–116). New York: Verso.

Suggested Assignment

Interview at least three local, state, and federal wildlife managers or biologists in your area to learn how they define a nuisance animal or species. You might also interview persons owning businesses dedicated to removal of nuisance wildlife. Draft a five-page essay summarizing the results of your interviews. What are the characteristics of a nuisance animal or species according to those that you interviewed? Have

these characteristics changed over time? If yes, how? Finally, to what degree are these characteristics tied to the social, cultural, and economic values of people?

In the Resources section of this book, I have provided a list of additional resources that instructors can use to learn more about wildlife and society topics—including books, journals, films, and exemplar syllabi that are available online. This list is certainly not exhaustive of all of the instructive scholarship and materials existing in the areas discussed above. For example, I have not enumerated particular journal articles. However, the list serves as a gateway for instructors who would like to familiarize themselves further with the types of approaches and resources available.

Overcoming Resistance to the "Social Sciences"

The primary challenge of imparting the importance of studying human social and cultural issues to natural scientists is largely philosophical. In the Western tradition, we, as a society, resist acknowledging membership in ecological communities so that we might perpetuate the myth of the nature–society divide: human society is separate, independent from, and largely in control of, nature.

In the myth of the nature–society divide, science is the mouthpiece of nature and we, as members of society, rely on scientists to tell us what "nature" is saying (e.g., a stock of fish is depleted) (Latour 2004). Science also tells resource managers what they must do to remedy the problem (e.g., impose a moratorium on harvest). Indeed, decision-makers in most natural resource management agencies in the United States must use the "best available science" when solving *nature's problems*. If natural scientists do embrace data and information gathered from the so-called "soft sciences," it is only in a limited fashion. For the most part, resource managers use social science data to identify important use-patterns affecting their resource of interest (e.g., harvest habits) or to make policy decisions that will not unduly harm people (i.e., the Social Impact Assessment). No doubt, in resource management agencies, the perceived role of society in ecosystem management lacks nuance: people are either contributors to problems or the victims of policy.

Sadly, natural resource managers and scientists continue to view the social sciences with suspicion or disdain. The acclaimed sociobiologist E. O. Wilson, for example, criticized the social sciences, particularly anthropology and sociology, for lacking a "true social theory" (Wilson 1998). Conservation biologist Michael Soulé (1995), in another example, debased the work of social construction of nature researchers for reducing nature to a human construct and, more importantly, for offering little in the way of help for addressing environmental problems. Soulé was alarmed about what he termed an "ideological war" waged by those who sought to privilege inaccurate voices of nature. Without science as the arbiter of the truth, society can then use, destroy, and remake the natural world in whichever image

1998). Learning about the historic and contemporary sociocultural relationships to wildlife and ecosystems can arm students with the ability to think outside of the box, enabling them to detect subtle but significant changes to one dimension in relation to another.

Summary and Conclusions

The environmental problems and issues facing us today, particularly those related to wildlife and biodiversity, did not happen overnight. Rather, they are the products of human interactions with ecosystems and species, sometimes over hundreds of years and sometimes just over the course of a generation. Human membership in the ecological community is inescapable and longstanding, certainly predating our own epiphany that we are, in fact, a part of those natural systems that sustains us.

That being the case, it is advantageous to instruct students in ways to conceptualize the critical social and cultural ties that humans have and continue to forge with the natural world. It is also helpful to sensitize students who will one day become practitioners of some sort in resource management or science to the role of society in the ecosystem(s) for which they are responsible. To that end, the incorporation of studies in wildlife and society is very desirable in programs or courses in ecology, conservation biology, and environmental studies.

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COURSE SYLLABUS

URBAN WILDLIFE CONSERVATION

Charles Nilon

Required Textbook

- Adams, Clark E., K. J. Lindsey, and S. J. Ash. 2006. *Urban Wildlife Management*.
- Additional assigned readings are available on electronic reserve.

PART I: URBAN ECOSYSTEMS

In this course you will learn the concepts needed to manage and conserve wildlife species and habitats in urban areas. This requires an understanding of cities and towns as ecosystems. Current research on urban ecosystems recognizes that cities incorporate built and natural components and that people and their activities are important drivers of ecological process. In this section of the class you will read several articles that discuss the ecology of cities and the factors that shape and define wildlife habitats. You will also read articles discussing how wildlife species respond to urbanization and on patterns of biodiversity in cities.

1. Course Introduction: What is Urban Wildlife?

Readings:

- Adams, Clark, *et al*. (pp. 1–50).
- Adams, L. W. "Urban Wildlife and Conservation." *Urban Ecosystems* 8:139–156.
- Spirn, A. W. "Restoring Mill Creek: Landscape Literacy, Environmental Justice, and City Planning and Design. *Landscape Research* 30:395–413.

2. Cities as Ecosystems/Ecology and Cities/Ecology of Cities

Readings:

- Adams, Clark, *et al*. (pp. 53–78).
- Yli-Pelkonen, V., and J. Niemela. 2005. "Linking Ecological and Social Systems in Cities: Urban Planning in Finland as a Case Study." *Biodiversity and Conservation* 14:1947–1967. (Discussion led by Group 6.)

Lab 1: Neighborhood Walk.

3. Describing and Quantifying Urban Ecosystems

Readings:

- Adams, Clark, *et al*. (pp. 149–169).
- Hahs, A. K. and M. J. McDonnell. 2006. "Selecting Independent Measures to Quantify Melbourne's Urban–Rural Gradient." *Landscape and Urban Planning* 78(4):435–448. (Discussion led by Group 1.)

Lab 2: Describing Urban Areas: Ecotopes and Biotope Mapping.

Species Life History/Management Issues Topic Due.

4. Vegetation

Readings:

- Clemants, S., and G. Moore. 2003. "Patterns of Species Diversity in Eight Northeastern United States Cities. *Urban Habitats* 1:4–16.
- Smith, R. M., K. Thompson, J. G. Hodgson, P. H. Warren, K. J. Gaston. 2006. "Urban Domestic Gardens (IX): Composition and Richness of the Vascular Plant Flora, and Implications for Native Biodiversity." *Biological Conservation* 129:312–322.
- Perkins, H. A., N. Heynen, and J. Wilson. 2004. "Inequitable Access to Urban Reforestation: The Impact of Urban Political Economy on Housing Tenure and Urban Forests." *Cities* 21:291–299. (Discussion led by Group 2.)

Neighborhood Profile: First Version Due.

Lab 3: Required Field Trip to St. Louis, 6:30 a.m.–6:00 p.m.

5. Wildlife Response to Urbanization

Readings:

- Tait, C.J., C.B. Daniels, and R.S. Hill. 2005. "Changes in Species Assemblages within the Adelaide Metropolitan Area, Australia, 1836–2002." *Ecological Applications* 15:346–359.
- McCleery, R. A., R. R. Lopez, N. J. Silvy, D. L. Gallant. 2008. "Fox Squirrel Survival in Urban and Rural Environmentts." *Journal of Wildlife Management* 72:133–137.
- Mennechez, G., and P. Clergeau. 2006. "Effect of Urbanization on Habitat Generalists: Starlings not so Flexible?" *Acta Oecologia* 30:182–191. (Discussion led by Group 3)

Lab 4: Vegetation Sampling in Neighborhoods.

Field Trip Report Due.

6. Assessing Biological Diversity in Urban Areas

Readings:

- Savard, J-P. L., P. Clergeau, and G. Mennechez. 2000. "Biodiversity Concepts and Urban Ecosystems." *Landscape and Urban Planning* 48:131–142. (Discussion led by Group 4)
- McKinney, M. L. 2002. "Urbanization, Biodiversity, and conservation." *BioScience* 52:883–890.

Neighborhood Profile: Final Version Due.
Lab 5: Bird Surveys in Neighborhoods.

7. Wildlife Damage Issues

Readings:

- Hill, N. J., K. A. Carbery, and E. M. Deane. 2007. "Human–Possum Conflict in Urban Sydney, Australia: Public Perceptions and Implications for Species Management." *Human Dimensions of Wildlife* 12:101–113. (Discussion led by Group 5)
- Jansen, A., E. Luge, B. Guerra, P. Wittschen, A.D. Gruber, C. Loddenkemper, T. Schneider, M. Lierz, D. Ehlert, B. Appel, K. Stark, and K. Nockler. 2007. "Leptospirosis in Urban Wild Boars, Berlin, Germany." *Emerging Infectious Diseases* 13:739–742.

Lab 6: Social Assessment of Your Neighborhood.
Questions Covering Readings from Weeks 1–7 due at 5 p.m.

PART II: HUMAN DIMENSIONS AND AN OVERVIEW OF MANAGEMENT

People are integral part of wildlife conservation and an understanding of human-dimensions concepts is part of your development as a professional in fisheries and wildlife. In this section of the course you will read articles that describe the human-dimensions aspects of urban wildlife conservation. You will also read some articles that discuss the importance of involving urban residents in setting the goals and objectives of urban wildlife management.

8. Human Dimensions and Management

Readings:

- Adams, Clark, *et al.* (pp. 173–219).
- George, S. L. and K. R. Crooks. 2006. "Education and Conservation on the Urban–Wildland Interface: Testing the Efficacy of Informational Brochures." *Southwestern Naturalist* 51:240–250.
- Van Velsor, S. W. and C. H. Nilon. 2006. "A Qualitative Investigation of African-American and Latino Adolescent Experience with Wildlife." *Human Dimensions of Wildlife* 11:359–370. (Discussion led by Group 1.)

Species Life History/Management Issues Annotated Bibliography—First Version Due.

9. Data Collection for Neighborhood Ecological and Social Assessment

Neighborhood Ecological and Social Assessment—First Version Due.

10. Management and Restoration Techniques

Readings:

- Adams, Clark, *et al*. (pp. 79–94).
- Adams, L. W., L. W. VanDruff, and M. Luniak. 2005. "Managing Urban Habitats and Wildlife." In *Techniques for Wildlife Investigations and Management* edited by C. E. Braun. 6th edition (pp. 714–739). Bethesda, Md.: The Wildlife Society.
- Williams, B. 2006. "The Paradox of Parks." *Identities: Global Studies in Culture and Power* 13:139–171. (Discussion led by Group 2.)

Lab 8: Bird surveys.

Part III: Conservation and Management in Practice

The readings in this portion of the course cover case studies of management carried out at different scales. You will also read articles on incorporating wildlife conservation goals into urban planning.

11. Conservation and Residential Areas

Readings:

- Fuller, R. A., P. H. Warren, P. R. Armsworth, O. Barbosa, and K. J. Gaston. 2008. "Garden Bird Feeding Predicts the Structure of Urban Avian Assemblages." *Biodiversity Research* 14:131–137. (Discussion led by Group 3.)
- Kinzig, A. P., P. Warren, C. Martin, D. Hope, and M. Katti. 2005. "The Effects of Human Socioeconomic Status and Cultural Characteristics on Urban Patterns of Biodiversity." *Ecology and Society* 10(1):23ff.

Lab 8: Wildlife Habitat in Urban Neighborhoods—Presentation of Your Findings.

12. Conservation and Open Spaces: Cultural

Readings:

- Cornelis, J. and M. Hermy. 2004. "Biodiversity Relationships in Urban and Suburban Parks in Flanders." *Landscape and Urban Planning* 69:385–401. (Discussion led by Group 4.)

Lab 9 : Wildlife Assessment: Stephens Lake Park.

Neighborhood Ecological and Social Assessment—Final Version Due.

13. Conservation and Open Spaces: Remnant Sites

Readings:

- Adams, Clark, *et al*. (pp. 98–148).

- Harrison, C. and G. Davis. 2002. "Conserving Biodiversity that Matters: Practitioners' Perspectives on Brownfield Development and Urban Nature Conservation in London." *Journal of Environmental Management* 65:95–108.
- Markovchick-Nicholls, L., H. M. Regan, D. H. Deutschman, A. Widyanata, B. Martin, L. Noreke, and T. A. Hunt. 2007. "Relationships between Human Disturbance and Wildlife Land Use in Urban Habitat Fragments." *Conservation Biology* 22:99–109. (Discussion led by Group 5.)

Lab 10: Wildlife Assessment: Russell Park.

Species Life History/Management Issues Annotated Bibliography—Final Version Due.

14. Urban Planning and Wildlife Conservation

Readings:

- Azerrad, J. M., and C. H. Nilon. 2006. "An Evaluation of Agency Conservation Guidelines to Better Address Planning Efforts by Local Government." *Landscape and Urban Planning* 77:255–262.
- Mortberg, U. M., B. Balfors, and W.C. Knol. 2007. "Landscape Ecological Assessment: A Tool for Integrating Biodiversity Issues in Strategic Environmental Assessment and Planning." *Journal of Environmental Management* 82:457–470. (Discussion led by Group 6.)

Lab 11: Neighborhood Conservation Plan—Group Planning.

15. Neighborhood Conservation Plan Presentations

Questions Covering Readings From Weeks 8–14.
In Place of Final Examination: Meeting with Neighborhood Representatives—Your Participation is Required.

Charles Nilon teaches in the Department of Fisheries and Wildlife Sciences, University of Missouri-Columbia.

COURSE SYLLABUS

ENVIRONMENTAL SOCIOLOGY

Rik Scarce

Required Texts

- Bullard, Robert, ed. 2005. *The Quest for Environmental Justice*. San Francisco: Sierra Club Books
- Bellamy Foster, John. 2002. *Ecology against Capitalism*. New York: Monthly Review Press
- King, Leslie and Deborah McCarthy, eds. 2005. *Environmental Sociology: From Analysis to Action*. Lanham, Md.: Rowman & Littlefield Publishers
- Scarce, Rik. 2000. *Fishy Business: Salmon, Biology, and the Social Construction of Nature*. Philadelphia: Temple University Press.

About Environmental Sociology

Most people see the physical environment as something to be scientifically understood and technologically managed. That perspective overlooks the fact that the characteristics of societies—their cultures, traditions, beliefs, values, institutions, and the like—figure in the ways that humans relate to the environment. The purpose of this course is to explore the ways that the characteristics of human societies influence human–environment relationships, with an emphasis on Western industrial societies like the United States.

Key questions that will guide us throughout the course include:

- What influences the ways that humans relate to the environment?
- What are the social and environmental consequences of those relationships?
- What are the roles of science and technology, the government, the economy, religion, and culture—as well as other social institutions—in shaping how humans relate to the environment?
- Is "nature" (or "environment") the same to all social groups?
- How do environmental organizations work, and what is your role in them?

Learning Objectives

In this course you will become conversant with an array of sociological and interdisciplinary concepts relevant to understanding human–environment relationships. By the end of the semester:

1. You will be able to define and apply the fundamental concepts of the subdiscipline of environmental sociology. These include, but are not limited

to: environmental attitudes and behaviors, human carrying capacity, ecosystemic sustainability, environmental justice, eco-Marxism, globalization, deep ecology, ecofeminism, the various strains of the environmental movement, and the social construction of nature.

2. You will better understand the uses of such general sociological concepts as social inequality (especially social class, gender, and race), power, macrosocial structure/social institutions, and social interaction.
3. You will become familiar with the basics of environmental policy, including major pieces of environmental legislation at the national level (such as the National Environmental Policy Act) and the administrative and regulatory bodies that apply and oversee those laws (like the Environmental Protection Agency).
4. In addition, through this class you will improve your critical thinking, speaking, and writing abilities through the analysis of several of the conflicting theoretical viewpoints used to explain human–environment interactions, and you will be able to identify the assumptions that undergird those conflicting positions.

Teaching Philosophy

Learning is a cooperative process that results in mutual- and self-improvement/realization. It requires us to open up our minds and challenge our taken-for-granted assumptions about the world. It is not a process of mere acquisition of information. You are not a vessel to be filled with the information that the "all-knowing" professor possesses. Whether professor or student, we are all learners and will benefit from following the path to knowledge and insight together.

Given this outlook, our course is designed to provide us with a common language that we can use to question our conventional notions of reality. Such questioning is most effective when we share individual experiences and observations, then discuss and debate how such experiences apply to the ideas and theories presented in the readings.

For this learning process to be effective, it is necessary that we all have a certain amount of shared knowledge and understanding. This is where the course readings come in. If we all come to class knowing that we have read the same information, that information can serve as a basis for us to exchange ideas, relate experiences, and broaden our perspectives. As a result, we will be able to have rich in-class discussions with one another.

In addition, part of your learning will take place without traditional "teaching," per se. What I mean is that you will be engaging in service-learning with the aim of understanding how some of the ideas and concepts from the readings and class actually get employed in the everyday world. Read on for more details. . . .

- Bullard, Chs. 13 and 14
- King and McCarthy, Reading 16
- First Paper Due

The Environmental Movement

- King and McCarthy, Readings 22 and 23

Socially Constructing Nature

- Scarce, Ch. 1
- Scarce, Ch. 2
- Scarce, Ch. 3
- Scarce, Ch. 4
- Scarce, Ch. 5
- Scarce, Ch. 6
- Scarce, Chs. 7 and 8
- Second Paper Due

Marxist Approaches to the Environment

- King and McCarthy, Reading 5; Foster (pp. 7–25)
- Foster (pp. 44–78)
- Foster (pp. 79–103)
- Foster (pp. 104–136)
- Third Paper Due

Rik Scarce teaches in the Department of Sociology, Skidmore College.

Flader, Susan L. 1974. *Thinking Like a Mountain: Aldo Leopold and the Evolution of an Ecological Attitude toward Deer, Wolves and Forest*. Lincoln: University of Nebraska Press.

Fuller, Robert A., Phillip H. Warren, Paul R. Armsworth, Olga Barbosa, and Kevin J. Gaston. 2008. "Garden Bird Feeding Predicts the Structure of Urban Avian Assemblages." *Biodiversity Research* 14:131–137.

Georgea, Shalene L. and Kevin R. Crooks. 2006. "Education and Conservation on the Urban–Wildland Interface: Testing the Efficacy of Informational Brochures." *Southwestern Naturalist* 51:240–250.

Given, David R., Kingsley W. Dixon, R. L. Barrett, and Krishnapillai Sivasithamparam. 2002. "Plant Conservation and Biodiversity: The Place of Microorganisms." In *Microorganisms in Plant Conservation and Biodiversity* edited by Krishnapillai Sivasithamparam, Kingsley W. Dixon, and R. L. Barrett (pp 1–18). Hingham, Mass.: Kluwer Academic Publishers.

Goedeke, Theresa L. 2005. "Devils, Angels or Animals: The Social Construction of Otters in Conflict over Management." In *Mad About Wildlife: Looking at Social Conflict over Wildlife* edited by Ann Herda-Rapp and Theresa L. Goedeke (pp. 25–50). Leiden, The Netherlands: Brill.

Hahs, Amy K. and Mark J. McDonnell. 2006. "Selecting Independent Measures to Quantify Melbourne's Urban–Rural Gradient." *Landscape and Urban Planning* 78(4):435–448.

Harrison, Carolynn and Gail Davies. 2002. "Conserving Biodiversity that Matters: Practitioners' Perspectives on Brownfield Development and Urban Nature Conservation in London." *Journal of Environmental Management* 65:95–108.

Herda-Rapp, Ann and Theresa L. Goedeke, eds. 2005. *Mad about Wildlife: Looking at Social Conflict over Wildlife*. Leiden: Brill Academic Publishers.

Hill, Nichola J., Kelly A. Carbery, and Elizabeth M. Deane. 2007. "Human–Possum Conflict in Urban Sydney, Australia: Public Perceptions and Implications for Species Management." *Human Dimensions of Wildlife* 12:101–113.

Jansen, Andreas, Enno Luge, Beatriz Guerra, Petra Wittschen, Achim D. Gruber, Christoph Loddenkemper, Thomas Schneider, Michael Lierz, Derk Ehlert, Bernd Appel, Klaus Stark, and Karsten Nockler. 2007. "Leptospirosis in Urban Wild Boars, Berlin, Germany." *Emerging Infectious Diseases* 13:739–742.

King, Leslie and Deborah McCarthy, eds. 2005. *Environmental Sociology: From Analysis to Action*. Lanham, MD: Rowman & Littlefield Publishers

Kinzig, Ann Patricia, Paige Warren, C. Martin, Diane Hope, and Madhusudan Katti. 2005. "The Effects of Human Socioeconomic Status and Cultural Characteristics on Urban Patterns of Biodiversity." *Ecology and Society* 10(1):23ff.

Kurlansky, Mark. 1997. *Cod: A Biography of the Fish the Changed the World*. New York: Penguin Books.

Latour, Bruno. 2004. *Politics of Nature: How to Bring the Sciences into Democracy*. Cambridge, Mass.: Harvard University Press.

Leopold, Aldo. 1949. "Wildlife in American Culture." In *A Sand County Almanac and Sketches Here and There* (pp 177–187). New York: Oxford University.

Lichatowich, Jim. 1999. *Salmon without Rivers: A History of the Pacific Salmon Crisis*. Washington D.C.: Island Press.

problem, however, would remain: we would have to ask, for each kind of treatment, whether human's ability to speak, to worship, or to hope for eternal contemplation is really relevant. What do these things have to do with putting chemicals in a rabbit's eyes? Just as there is no one difference between the species that can justify all the differences in treatment, there is no reason to think that a list of such differences could do the job, either" (1989, p. 100).

9. "Profound mental retardation" is being used in its technical sense to refer to a specific mental diagnosis. *The Diagnostic and Statistical Manual of Mental Disorders*, Fourth Edition (*DSM-IV*), the diagnostic standard for mental healthcare professionals in the United States, classifies four different degrees of mental retardation: *mild, moderate, severe,* and *profound*. These categories are based on the functioning level of the individual. Profoundly retarded individuals have IQ scores under 20–25. Such individuals are very low functioning and require a high level of structure and daily supervision.
10. One notable exception is R. G. Frey, who seems to advocate using mentally retarded humans in medical experiments (Frey 1989, pp. 223–236).
11. It is worth pointing out to students that even if Cohen's argument succeeds in showing that animals lack rights, it does not follow that we have no duties to animals. Cohen himself admits as much when he writes: "If animals feel pain (and certainly mammals do, though we cannot be sure about insects and worms), *we humans surely ought cause no pain to them that cannot be justified. Nor ought we kill them without reason*" (2001, p. 46); and also when he writes: "Our obligations to animals arise not from their rights, I believe, but from the fact that they can feel pain and from the fact that *we, as moral agents, have a general obligation to avoid imposing needless pain or death*" (2001, p. 226).
12. Sapontzis contributes significantly to many debates in animal ethics beyond those directly about animal exploitation, again from the perspective of everyday moral beliefs and practice. Part I challenges traditional notions about "the preeminence of reason in morality"—for example, the idea that nonrational actions cannot have moral value, or that only rational beings can be moral agents. Part II (including the section outlined in the text above) develops the position that the fact that humans are rational in ways that other animals are not does not justify our exploiting animals. Part III addresses in careful and original detail arguments that opponents of animal liberation have offered. For example, Sapontzis argues that "although our massively and beneficially interfering with predation is not feasible, neither is it absurd. There is a role in morality for unattainable ideals" (Sapontzis 1987, p. xviii). He also argues that animals can show whether or not they desire to participate in experiments and that a consent requirement could be meaningfully applied to animal research.
13. For thorough discussions of animal consciousness, see David DeGrazia, *Taking Animals Seriously: Mental Life and Moral Status* (Cambridge: Cambridge University Press, 1996) and Donald R. Griffin, *Animal Minds: Beyond Cognition to Consciousness,* Revised and Expanded (Chicago: The University of Chicago Press, 1992/2001).

14. For two excellent discussions, see John Dupré, *Humans and Other Animals* (Oxford: Clarendon Press, 2002) and Mary Midgley, *Beast and Man: The Roots of Human Nature* (Ithaca, N.Y.: Cornell University Press, 1978).
15. Suggestive sources include Peter A. French and Howard K. Wettstein, eds., *Midwest Studies in Philosophy Volume XXII: Philosophy of Emotions* (Notre Dame: University of Notre Dame Press, 1998); Jerome Neu, *A Tear Is an Intellectual Thing: The Meanings of Emotion* (Oxford: Oxford University Press, 2000); Martha Nussbaum, *Upheavals of Thought: The Intelligence of Emotions* (Cambridge.: Cambridge University Press, 2001); Brian P. McLaughlin and Amelie Oksenberg Rorty, eds., *Perspectives on Self-Deception* (Berkeley: University of California Press, 1988); and Iris Murdoch, *The Sovereignty of Good* (London: Routledge and Kegan Paul, 1971). Nussbaum's volume on emotions includes a chapter on the commonalities between humans and other animals and the relationship between the emotions of humans and those of other animals.
16. For a discussion of changes in the legal concept of personhood, see Christopher D. Stone, "Should Trees Have Standing?" in Frederik A. Kaufman, *Foundations of Environmental Philosophy: A Text with Readings* (Boston: McGraw-Hill, 2003): pp. 107–19. For a discussion of changing animals' property status as the keylog to their liberation, see Gary L. Francione, *Animals, Property, and the Law* (Philadelphia: Temple University Press, 1995) and *Animals as Persons: Essays on the Abolition of Animal Exploitation* (New York: Columbia University Press, 2008). Also see Steven M. Wise, *Rattling the Cage: Toward Legal Rights for Animals* (Cambridge, Mass.: Perseus Books, 2000); and Paola Cavalieri and Peter Singer, *The Great Ape Project: Equality Beyond Humanity* (New York: St. Martin's Griffin, 1994). The Great Ape Project is an international movement to secure fundamental moral and legal protections of the right to life, freedom from arbitrary deprivations of liberty, and protection from torture to chimpanzees, gorillas, and orangutans.
17. Karen J. Warren, "The Power and Promise of Ecological Feminism," *Environmental Ethics* 12(3) (Summer 1990):125–46. See also Karen J. Warren, *Ecological Feminist Philosophies* (Bloomington: Indiana University Press, 1996); Carolyn Merchant, *The Death of Nature: Women, Ecology and Scientific Revolution* (San Francisco: Harper & Row, 1989); Greta Gaard, ed., *Ecofeminism: Women, Animals, Nature* (Philadelphia: Temple University Press, 1993); Carol J. Adams and Josephine Donovan, eds., *Animals and Women: Feminist Theoretical Explorations* (Durham, N.C.: Duke University Press, 1995); Josephine Donovan and Carol J. Adams, editors, *Beyond Animal Rights: A Feminist Caring Ethic for the Treatment of Animals* (New York: Continuum, 1996); David Nibert, *Animal Rights/Human Rights: Entanglements of Oppression and Liberation* (Lanham, Md.: Rowman & Littlefield, 2002; Brian Luke, *Brutal: Manhood and the Exploitation of Animals* (Urbana: University of Illinois Press, 2007); Marjorie Spiegel, *The Dreaded Comparison: Human and Animal Slavery* (New York: Mirror Books, 1996); and Charles Patterson, *Eternal Treblinka: Our Treatment of Animals and the Holocaust* (New York: Lantern Books, 2002).

18. On "nature" and "culture" see: Kate Soper, *What is Nature: Culture, Politics and the Nonhuman* (Oxford: Wiley-Blackwell, 1995); William Cronon, editor, *Uncommon Ground: Rethinking the Human Place in Nature* (New York: W. W. Norton & Company, 1996); and Michael E. Soulé and Gary Lease, editors, *Reinventing Nature? Responses to Postmodern Deconstruction* (Washington, D.C.: Island Press, 1995) On animal liberationism and ecocentrism, see J. Baird Callicott, *In Defense of the Land Ethic: Essays in Environmental Philosophy* (Albany: SUNY, 1989); Jennifer Everett, "Environmental Ethics, Animal Welfarism, and the Problem of Predation: A Bambi Lover's Respect for Nature," *Ethics and the Environment* 6 (2001):42–67; Eugene Hargrove, editor, *The Animal Rights/Environmental Ethics Debate: The Environmental Perspective* (Albany: SUNY Press, 1992); Brian Luke, "Solidarity Across Diversity: A Pluralistic Rapprochement of Environmentalism and Animal Liberation," *Social Theory and Practice* 21(2) (1995):177–206; and Gary E. Varner, *In Nature's Interests? Interests, Animal Rights, and Environmental Ethics* (New York: Oxford University Press, 1998).
19. Islam advocates kindness to animals; the Hindu doctrine of reincarnation encourages equal respect for all animals; and the First Precept of Buddhist ethical conduct is not to harm sentient beings. Both Judaism and Christianity accept the Old Testament, which states: "And God said, 'Behold, I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food'" (Genesis 1:29) and "He that killeth an ox is as if he slew a man" (Isaiah 66:3).
20. See Atterton and Matthew Calarco, editors, *Animal Philosophy: Essential Readings in Continental Philosophy* (London: Continuum, 2004); H. Peter Steeves, editor, *Animal Others: On Ethics, Ontology, and Animal Life* (Albany: SUNY Press, 1999); Jacques Derrida, *The Animal that Therefore I am*, ed. Marie-Louis Mallet, trans. David Wills, (New York: Fordham University Press, 2008); Donna J. Haraway, *When Species Meet* (Minneapolis: University of Minnesota Press, 2007); and Cary Wolfe, *Animal Rites: American Culture, the Discourse of Species, and Posthumanist Theory* (Chicago: The University of Chicago Press, 2003).
21. An excellent resource in this regard is "The American Dietetic Association's Position Paper on Vegetarian Diets," *Journal of the American Dietetic Association*, Vol. 97, #11 (November 1997). Updates are available on the American Dietetic Association's website, at www.ada.journal.org.
22. For an extended discussion of this phenomenon and its ethical ramifications, see Kathie Jenni, "The Power of the Visual," *Journal of Critical Animal Studies* III(1) (2005), at www.criticalanimalstudies.org/JCAS, where Jenni argues: "Images of the suffering give substance and emotional power to our beliefs about them. Intellectual knowledge that there is a problem becomes, at least for awhile, something more: a detailed grasp of what that fact entails and a deeply disturbing and salient awareness. When we see that 'inhumane slaughter' entails the struggles of exhausted pigs to escape workers who kick them, beat them, and cut them apart while they are conscious, abstract knowledge becomes richly informed and emotionally powerful awareness" (3–4).

23. The HBO documentary *To Love or to Kill: Man vs. Animal* (1995) is another extraordinarily powerful film (though also exceptionally graphic) that examines our relationships with animals in a clearly unbiased manner.
24. See Antonio R. Damasio, *Descartes' Error: Emotion, Reason, and the Human Brain* (New York: G. P. Putnam's Sons, 1994). Dozens of contemporary thinkers have addressed the failures of dualism, including Martha Nussbaum.

Chapter 7 / Lori Gruen and Kari Weil

25. The Great Ape Project is exemplary in this respect, and has led to the granting of certain rights to apes in Spain.

Chapter 9 / Jody Emel and Julie Urbanik

26. In the process of writing this chapter, we queried geography colleagues in the U.S. and in the U.K. regarding animal geographies syllabi and teaching materials. We found all of them (including ourselves) to be loosely following the categories overviewed in this chapter, with greater emphasis on some than others, and employing a multidisciplinary approach. Courses include Doug Johnson's "Keeping of Animals: Patterns of Use and Abuse"; Gail Davies' "Nature and Culture" (sections on the "Changing Nature of the Zoological Gaze" and "Networks of Natural History Film-making," and xenotransplantation); Jody Emel's "Living in the Material World" (sections on animals as meat); and Bill Lynn's "Political Animals & Animal Politics." These courses include multiple means of bringing students together with animals: field trips to farms and museums, zoos or aquaria, film, and class visits by various "earth others." Syllabi are available by request.

Chapter 10 / Paul Waldau

27. Other professional schools, such as many medical schools in the U.S., use nonhuman animals as experimental subjects, but virtually nothing about these animals or the relevant law is taught to medical students.
28. Course descriptions for those classes mentioned above can be found on the university website (www.ndnu.edu).

APPENDIX 1

MARKETING HUMAN–ANIMAL STUDIES AT YOUR COLLEGE

As of this writing, there are over two hundred courses being taught in North American colleges and universities in human animal studies, and another one hundred or so in North American law schools. On top of that, HAS courses are found in Australian, New Zealand, British, and Israeli colleges and universities. But we know that beyond these numbers, an unknown number of scholars would like to teach such a course at their own colleges, but are not sure how to go about doing it. This chapter is intended to provide information and tips on how to get a Human–Animal Studies course accepted at your college.

Every college is different, but many schools require that faculty submit a proposal justifying a new course. This proposal may be submitted to your dean, your department chair, a curriculum committee, an academic affairs committee, or the faculty senate.

You will need to first decide what department to offer the course in—an easy decision for many faculty who are housed in a single department, but more difficult for those who teach in two or more departments—and whether the course will be offered to undergraduates or graduate students, and whether it will be upper- or lower-division. Finally, in many colleges, new courses are first offered as special topics courses; only after they have been on the schedule for a number of semesters can they be considered as regularly scheduled courses.

You will also need to list the prerequisites for the course. In most departments, it makes sense to ask that students have taken the introductory course in the department, so that they are familiar with the theories and methods of your discipline. In your proposal, you will need to describe the course the way that you would on your syllabus. The syllabi in this book (and others that you can find online; check the Resources chapter for links) will help you to come up with a description and course objectives.

You may also need to include in your proposal a list of assignments, the readings that you plan to assign, and how you will grade your students. You may be asked to explain the impact of your proposed course on the curriculum and on the major, and perhaps the impact of the course on the university as a whole. And finally, you may be asked to give your own qualifications for teaching the course. But most importantly, you will be asked to justify your course, both in writing, and, occasionally, you will be asked to defend your proposed course at a faculty meeting.

and nonhuman animals. And finally, women's studies or gender studies proposals should note that one of the reasons that women's studies is such an ideal place for the teaching of HAS is that both women and animals experience "othering," which allows for their oppression as well as their common ground.

Your justification should also include how students will benefit from taking your course. Each chapter in this book includes information on how students have benefited from taking the courses offered by our writers. These include challenging students' assumptions, teaching critical thinking and a respect for diversity, demonstrating the interconnections between human and animal, culture and nature, and allowing for self-examination and personal growth. As students in women's studies and ethnic studies courses find, we learn an enormous amount about ourselves by examining our relationships with others. Likewise, we can learn a great deal about ourselves, both individually and as a species, by examining our relationships with other animals. In addition, studying HAS should be seen as a necessary prerequisite for a number of majors, including veterinary science, animal science, wildlife management, and zoology.

You might also note that your course, unlike many other courses offered in your department, can be expected to attract a wide range of students from a wide range of disciplines. HAS courses tend to be well-attended. In addition, students benefit by interacting with students from a variety of different majors. And finally, many Human–Animal Studies courses involve a hands-on service learning component. If you choose to include a requirement that students volunteer, for instance, at an animal welfare organization, students benefit from engaging with their community outside of school.

Lion, London Zoological Garden. Dir. Lumière Brothers (1895–6)
Poultry-Yard. Dir. Lumière Brothers (1895–6)
Cockfight. Dir. Lumière Brothers (1896)
Feeding the Doves. Dir. Lumière Brothers (1896)
Spanish Bullfight. Dir. Lumière Brothers (1900)
Grandma's Reading Glasses. Dir. Arthur Melbourne Cooper (1900)
Sick Kitten. Dir. George Albert Smith (1903)
Electrocuting an Elephant. Dir. Thomas Edison (1903)
Dog Factory. Dir. Edwin S. Porter (1904)
The Whole Dam Family and the Dam Dog. Dir. Edwin S. Porter (1905)
Rescued by Rover. Dir. Lewin Fitzhamon (1905)
Le Cheval Emballé. Dir. Louis J. Gasnier (1907)
The Policeman's Little Run. Dir. Ferdinand Zecca (1907)
The "Teddy" Bears. Dir. Edwin S. Porter (1907)
The Dog and His Various Merits. Dir. Pathé Frères (1908)
Gus Visser and His Singing Duck. Dir. Theodore Case (1925)
Pete The Pooch. Dir. Robert F. McGowen (1932)
Calling All Curs. Dir. Jules White (1939)
Blood of the Beasts. Dir. Georges Franju (1949)

Short Animations

The Cameraman's Revenge. Dir. Wladyslaw Starewicz (1912)
How a Mosquito Operates. Dir. Winsor McCay (1912)
Gertie the Dinosaur. Dir. Winsor McCay (1914)
Alice's Wonderland. Dir. Walt Disney (1923)
Popeye and Sweet Pea. Dir. Dave Fleischer (1936)
Be Human. Dir. Dave Fleischer (1936)
Peace on Earth. Dir. Hugh Harman (1939)
Rabbit Fire. Dir. Chuck Jones (1950)
Feed the Kitty. Dir. Chuck Jones (1952)
Family Dog. Dir. Brad Bird (1989)
Creature Comforts. Dir. Nick Park (1990)
One Rat Short. Dir. Alex Weil (2006)

Feature Films

Clash of the Wolves. Dir. Fred Smith. MGM (1924)
Chang. Dir. Merien C. Cooper and Ernest B. Schoedsack. Paramount Famous Lasky Corp. (1927)
Frankenstein, Dir. James Whale. Universal Pictures (1931)
Tarzan the Ape Man, Dir. W. S. Van Dyke. MGM (1932)
King Kong. Dir. Merien C. Cooper and Ernest B. Schoedsack. RKO Radio Pictures (1933)
Tarzan and His Mate. Dir. Cedric Gibbons. MGM (1934)
The Wolf Man, Dir. George Waggner. Universal Pictures (1941)
Bambi, Dir. David Hand. Walt Disney Productions (1942)
Lassie Come Home, Dir. Fred M. Wilcox. MGM (1943)
National Velvet, Dir. Clarence Brown. MGM (1944)

Them!, Dir. Gordon Douglas. Warner Bros. (1954)
Moby-Dick, Dir. John Huston. Warner Bros. (1956)
The Fly, Dir. Kurt Neumann. 20th Century Fox (1958)
Old Yeller, Dir. Robert Stevenson. Walt Disney Productions (1958)
Lady and the Tramp, Dir. Clyde Geronimi. Walt Disney Productions (1958)
Eyes Without a Face, Dir. Georges Franju. Champs Elyssé Production. Lux Film (1959)
The Birds, Dir. Afred Hitchcock. Universal Pictures (1963)
Flipper, Dir. James B. Clark. MGM (1963)
Born Free, Dir. James Hill, Tom McGowan. Columbia Pictures (1965)
Au hasard Balthazar, Dir. Robert Bresson. Argos Films *et al.* (1966)
Planet of the Apes, Dir. Franklin J. Shaffner. 20th Century Fox (1968)
Black Beauty, Dir. James Hill. CCC Filmkunst *et al.* (1971)
Jaws, Dir. Steven Spielberg. Universal Pictures (1975)
Blade Runner, Dir. Ridley Scott. The Ladd Company (1982)
Black Stallion, Dir. Carroll Ballard, American Zoetrope (1981)
Never Cry Wolf, Dir. Carroll Ballard. Buena Vista and Walt Disney Productions (1983)
A Zed and Two Noughts, Dir. Peter Greenaway. British Film Institute Production Board *et al.* (1985)
My Life as a Dog, Dir. Lasse Hallström. Waldemar Bergendahl (1985)
The Fly, Dir. David Cronenberg. Brooksfilms (1986)
Gorillas in the Mist, Dir. Michael Apted. Universal Pictures (1988)
Baxter, Dir. Jérôme Boivin. MK2 Productions (1989)
The Bear, Dir. Jean Jacqes Annaud. Unicorn Productions (1989)
Free Willy, Dir. Simon Wincer. Warner Bros (1993)
Jurassic Park, Dir. Steven Spielberg. Universal Pictures (1993)
Black Beauty, Dir. Caroline Thompson. Warner Brothers (1994)
Babe, Dir. Chris Noonan. Kennedy Miller Films *et al.* (1995)
12 Monkeys, Dir. Terry Gilliam. Universal Pictures (1995)
Fly Away Home, Dir. Carroll Ballard. Branti Film Productions (1996)
The Ghost and the Darkness, Dir. Stephen Hopkins. Paramount Pictures (1996)
The Island of Doctor Moreau, Dir. John Frankenheimer. New Line Cinema (1996)
Godzilla, Dir. Roland Emmerich. Sony Pictures Entertainment (1998)
The Horse Whisperer, Dir. Robert Redford. Touchstone Pictures (1998)
Mighty Joe Young, Dir. Ron Underwood. Buena Vista Pictures (1998)
Deep Blue Sea, Dir. Renny Harlin. Warner Brothers (1999)
Instinct, Dir. Jon Turteltaub. Buena Vista Pictures (1999)
The Animal, Dir. Luke Greenfield. Revolution Studios (2001)
Human Nature, Dir. Michel Gondry. Studio Canal *et al.* (2001)
Amores Perros, Dir. Alejandro Gonzáles Iñárritu. Altavista Films (2002)
Whale Rider, Dir. Niki Caro. Columbia Tristar Home Entertainment (2002)
Underworld, Dir. Len Wiseman. Lakeshore Entertainment (2003)
Two Brothers, Dir. Jean Jacques Annaud. Path Renne Productions *et al.* (2004)
Fast Food Nation, Dir. Richard Linklater. Fox Searchlight Pictures *(2006)*
Year of the Dog, Dir. Mike White. Paramount Classics (2007)
Ratatouille, Dir. Brad Bird and Jan Pikava. Walt Disney Productions (2007)

Nonfiction TV Shows

From Disney True-Life Adventures. Buena Vista Television (1948–1960)
From *Mutual of Omaha's Wild Kingdom*. NBC (1968–1988)
The Life of Mammals. Written and presented by David Attenborough. BBC Video (2003)
Stairway to Heaven: From *First Person*. Independent Film Channel (2001)
From *Blue Planet: Ocean World* and *Frozen Seas*. Discovery Channel (2001)
The Dog Whisperer, National Geographic Channel (2004–)
Meerkat Manor: It All Begins, Animal Planet (2008)
Animal Cops, Animal Planet *(2002–)*

Fiction TV Series

Lassie, CBS and other stations (1954–1973)
Mr. Ed, CBS (1961–1966)
"Family Dog" (1986) from *Amazing Stories*. NBC (1985–1987)
From *Ren and Stimpy,* Nickleodeon (1991–1996)
"Two Dozen and One Greyhounds" (1995) from *The Simpsons*. Fox Broadcasting Company (1989–)
Creature Comforts, ITV (2003–)
DogTown, National Geographic Channel (2008–)

Documentaries

Nanook of the North, Dir. Robert J. Flaherty. Revillion Frères (1922)
Simba, Dir. Osa Johnson and Martin Johnson. Martin Johnson African Expedition Corporation (1928)
Seal Island, Dir. James Algar. Gaumont International (1948)
Beaver Valley, Dir. James Algar. Walt Disney Productions (1949)
Secrets of Life, Dir. James Algar. Walt Disney Productions (1956)
Cree Hunters of Mistassini, Dir. Boyce Richardson and Tony Ianzelo. National Film Board of Canada (1974)
Masai Women, Dir. Melissa Llewellyn-Davis and Chris Curling. Grenada Television (1974)
Primate, Dir. Frederick Wiseman. Zipporah Films (1974)
To Live with Herds, Dir. Judith MacDougall and David MacDougall. Berkeley Media, LLC (1974)
Meat, Dir. Frederick Wiseman. Zipporah Films (1976)
Koko the Talking Gorilla, Dir. Barbet Schroeder, The Criterion Collection (1978)
Cane Toads: An Unnatural History, Dir. Mark Lewis. First Run (1987)
Africa: Wilds of Madagascar, National Geographic Channel (1988)
Gorillas in the Midst of Man, Dir. Adrian Warren. BBC Natural History Unit (1989)
In Defense of Animals: A Portrait of Peter Singer, Dir. Julie Akeret. Bullfrog Films *(1989)*
Animal Appetites. Dir. Michael Cho. CrossCurrent Media: National Asian American Telecommunications Association (1995)
Anima Mundi, Dir. Godfrey Reggio. Institute for Regional Education (1992)
In the Company of Wolves, Dir. Jeremy Bradshow. PBS (1993)

Lolita: Slave to Entertainment, Dir. Timothy Michael Gorski. Rattle the Cage Productions (1993)
John Robbins: Celebration, Cell Tech (1994)
Tiger Crisis, Dir. Mike Birkhead. BBC Natural History Unit (1994)
Wildlife Warriors, Dir. Dereck Joubert. National Geographic Channel (1996)
The Joy of Pigs, Dir. Michael Barry. PBS (1996)
Microcosmos, Dir. Claude Nuridsany. Galatée Films (1996)
Paul Ehrlich and the Population Bomb, Exec. Prod. Michael Schwartz. Buffalo Gap Television (1996)
A Whale of a Business, PBS Frontline (1997)
Understanding Cats, Starring Roger K. Tabor. Bowe–Tennant Productions (1997)
Kingdom of the Seahorse, PBS Nova/WGBH Boston (1997)
Manu: Peru's Hidden Rain Forest, Written by Kim MacQuarrie and Alex Gregory. Warner Brothers (1997)
A Dog's Life: Our Best Friends. Discovery Channel by Paneikon (1998)
Just Choices: Exploring Social Justice Today, Just Choices (1998)
Monty Roberts: A Real Horse Whisperer, Dir. Marty Thomas. 20th Century Fox (1998)
Big Dogs, Little Dogs, Prod. Nancy Gimbrone. A&E Home Video (1998)
Training Your Parrot the Alex Way, Dir. Irene Pepperberg and Chris Davis (1998)
Possum's Rest Bullfrog, Dir. Nick Hilligoss. Bullfrog Films (1998)
Shadow Wolves, Narr. Joseph Campanella. Ghadar & Associates (1998)
Varmints, Dir. Doug Hawes-Davis. High Plains Films (1998)
Beef Inc. Dir. Carmen Garcia. National Film Board of Canada (1999)
Benefits of Hippotherapy. Discovery News for National Center for Equine Facilitated Therapy (1999)
Extraordinary Cats, Dir. Tom Simon. PBS (1999)
Jane Goodall: Reason for Hope, Dir. Emily Goldberg. KTCA-TV (1999)
Patterns of Abuse: Exploding the Cycle, Prod. Erik Friedl. Pyramid Media (1999)
Six Billion and Beyond, Dir. Linda Harrar. Linda Harrar Productions (1999)
The Cultured Ape, Dir. Brian Leith. BBC4 (1999)
The Significance of Salmon, Dir. Sharon Howard and Mike Rosen. Bullfrog Films (1999)
A Conversation with Koko, Dir. Nigel Cole. Questar (1999)
War Dogs: America's Forgotten Heroes, Dir. William Bison. GRB Entertainment (1999)
Why Dogs Smile and Chimpanzees Cry, Dir. Carol L. Fleisher. Family Home Entertainment (1999)
Wisdom of the Wild, Dir. Allison Argo. PBS Nature (1999)
Animals Behaving Badly, Prod. Ronnie Godeanu. PBS Nature (2000)
Clicker Magic, Starring Karen Pryor. Sunshine Books (2000)
Kids and Animals: A Healing Partnership, Dir. Michael Tobias. AxisGears *(2000)*
The Natural History of the Chicken, Dir. Mark Lewis. Devillier Donegan Enterprizes *(2000)*
The Urban Elephant, Dir. Nigel Cole/Allison Argo. PBS Nature *(2000)*
When Animals Talk, Exec. Prod. Rob Weller, Weller/Grossman Productions (2000)
Chenny Troupe: Therapy Animals. Chenny Troupe, Inc. (2001)
El Caballo, Dir. Doug Hawes-Davis. High Plains Films (2001)

Journal of Applied Animal Welfare Science (www.psyeta.org/jaaws/)

HAS LISTSERVES

H-Animal: www.h-net.org/~animal/
Nature in Legend and Story: www.h-net.org/~nilas/
Ethological Ethics: http://pets.groups.yahoo.com/group/EthologicalEthics/
Human–Animal Studies: humananimalstudies@yahoo.com

HAS CONFERENCES

International Compassionate Living Festival: www.animalsandsociety.org/stt
Minding Animals: www.mindinganimals.com/
Nature in Legend and Story (NILAS): www.h-net.org/~nilas/
International Society for Anthrozoology: www.isaz.net/

COLLEGE

Programs in HAS

Antioch University, Santa Barbara, Concentration in Human Animal Studies http://research.ucsb.edu/arc/arc.shtml
Arizona State, School of Social Work, Certificate in Treating Animal Abuse http://ssw.asu.edu/animalhumanbond
Brock University Sociology Department, Critical Animal Studies http://www.brocku.ca/sociology
Clark University Geography and Global Enviromental Studies Departments, Animal Studies area of Concentration http://www.clarku.edu/departments/geography/
Colorado State University, Graduate Work in Environmental Ethics and Animal Welfare http://lamar.colostate.edu/~rolston/Grad-csu.htm
Iowa State University, English Department, Animal Studies http://engl.iastate.edu/
Michigan State University, Animal Studies Program http://animalstudies.msu.edu/
Notre Dame de Namur, Animals in Human Society Major Program www.ndnu.edu/academics/schools-programs/school-sciences/AnimalsHumSoc.aspx
Ohio State University, Dept. of Animal Sciences, Human and Animal Interactions Cluster http://ansci.osu.edu/hacluster/
Thompson Rivers University Animal Welfare Certificate Program www.tru.ca/science/distance/awcp.html
University of British Columbia, Dept. of Agricultural Sciences, Animal Welfare Program www.landfood.ubc.ca/animalwelfare/index.htm
University of California, Davis, Nature and Culture Major http://nac.ucdavis.edu
University of Denver, Animal Assisted Social Work certificate program www.du.edu/socialwork/programs/msw/concentration/certprograms/aaswcertificate.html
University of Wales, Lampeter, Master's Program in Anthrozoology www.lamp.ac.uk/archanth/postgrad/anthrozoology/index.html
University of Redlands, College of Arts and Sciences, HAS Minor www.redlands.edu/x26517.xml

HAS Units in Academic Disciplines

American Academy of Religion. Animals and Religion Section. Contact: David Aftandilian (d.aftandilian@tcu.edu), Aaron Gross (aarongross.@umail.ucsb.edu)

American Historical Association, American Society for Environmental History. Contact: Harriet Ritvo (hnritvo@MIT.edu).

American Psychological Association, Society of Counseling Psychology (Division 17), Section on Animal Human Interaction: Contact: Mary Lou Randour (Randour@comcast.net) and Maya Gupta (president@ahimsahouse.org).

American Sociological Association, Animals and Society Unit: Contact: Brian Lowe (lowebm@oneonta.edu) and Amy Fitzgerald (afitz@uwindsor.ca).

Association of American Geographers, Animal Geography section: Contact: Monica Ogra (mogra@gettysburg.edu).

American Philosophical Association, Society for the Study of Ethics and Animals: Contact: Mylan Engel Jr. (mylan-engel@niu.edu).

HAS Course Information

H-Animal Net Syllabus Exchange: www.h-net.org/~animal/syllabus.html.

HSUS Animals and Society Course Awards: www.humanesocietyu.org/anscourseawards.html.

ASI List of HAS Courses: www.animalsandsociety.org/courses.

Animal Studies Bibliography: http://ecoculturalgroup.msu.edu/bibliography.htm.

American Sociological Association HAS Syllabi: www2.asanet.org/sectionanimals/Syllabi.html.

HAS Organizations, Institutes, and Centers

United States

Animal Behavior Institute: www.animaledu.com

Animal Behavior Resources Institute: www.abrionline.org

Animal Behavior Society: www.animalbehavior.org/

Atlanta Animal Studies Group: http://atlantaanimalstudiesgroup.blogspot.com/

Center for the Interaction of Animals and Society, University of Pennsylvania: http://research.vet.upenn.edu/cias/

Center to Study Human–Animal Relationships and Environments, University of Minnesota: www.censhare.umn.edu/

Culture and Animals Foundation: www.cultureandanimals.org/

Ethologists for the Ethical Treatment of Animals: www.ethologicalethics.org/

Humane Society University: www.humanesocietyu.org

Institute for Critical Animal Studies: www.criticalanimalstudies.org/

Institute for Humane Education: www.humaneeducation.org.

International Society for Anthrozoology (ISAZ): www.isaz.net/

People, Animals, Nature: www.pan-inc.org/

Tufts Center for Animals and Public Policy: www.tufts.edu/vet/cfa

Animal Welfare Websites and Organizations

Abolitionist Animal Rights blog: www.abolitionistanimalrights.blogspot.com
American Anti-Vivisection Society: www.aavs.org
American Humane Association: www.americanhumane.org
American Society for the Prevention of Cruelty to Animals: www.aspca.org
American Veterinary Medical Association: www.avma.org
Animal Concerns: www.animalconcerns.org
Animal Ethics blog: www.animalethics.blogspot.com
Animal Place: www.animalplace.org
Animal Rights Blog: www.animalrightsblog.com
AnimalRights.net: www.animalrights.net
Animal Visuals: www.animalvisuals.org
Animals and Society Institute: www.animalsandsociety.org
Animals in Asia: www.animalsasia.org
Animals Voice: www.animalsvoice.com
Anthrozoology.org: http://www.anthrozoology.org/
Best Friends Animal Society: www.bestfriends.org
Center on Animal Liberation Affairs: www.cala-online.org/
Defenders of Wildlife: www.defenders.org
Delta Society: www.deltasociety.org
Ethics and Animals: www.EthicsandAnimals.com
Factory Farming: www.factoryfarming.org
Farm Sanctuary: www.farmsanctuary.org
Fishing Hurts: www.FishingHurts.com
Go Veg: www.goveg.com
Great Ape Project: www.greatapeproject.org
Greenpeace: www.greenpeaceusa.org
Guide Dogs for the Blind: www.guidedogs.com
Hearing Dogs Program of San Francisco: www.sfspca.org
Hidden Crimes: Anti-Vivisection Photo Gallery: www.novivisezione.org/mostra/index_en.htm
HSUS First Strike Campaign: www.hsus.org/firststrike
Humane Research Council: www.HumaneSpot.org
Humane Society of the United States: www.hsus.org
Humans and Other Animals: www.swabe.org/
In Defense of Animals: www.idausa.org
Kindness Ranch: www.kindnessranch.org
Peninsula Humane Society: www.phs-spca.org
People for the Ethical Treatment of Animals: www.peta.org
Pet Abuse: www.petabuse.com
Pets Are Wonderful Support: www.pawssf.org
Physicians Committee for Responsible Medicine: www.pcrm.org
San Francisco SPCA: www.sfspca.org
Teach Kind: www.TeachKind.org
The Nature Conservancy: www.nature.org

Tribe of Heart: www.tribeofheart.org
Vegetarian Resource Group: www.vrg.org
World Wildlife Fund: www.wwf.org
Zoo Check Canada: www.zoocheck.com

Women's Studies

Duke University's *New Ecofeminism* project: www.duke.edu/womstud/ecofeminsm.html
Feminists for Animal Rights: www.farinc.org/

Religious Studies

Humane Society of the United States: www.hsus.org/religion
Religion and Animals: www.religionandanimals.org
Yale's Forum on Religion and Ecology: http://fore.research.yale.edu/religion/

Law

Animal Legal Defense Fund: www.aldf.org
Center for Animal Law Studies: www.lclark.edu/org/cals/
Michigan State University's Animal Law and History Web Center: www.animallaw.info/
Humane Society of the United States: www.hsus.org/legislation_laws and www.hsus.org/in_the_courts
International Institute for Animal Law: www.animallawintl.org/index.htm
National Association for Biomedical Research: www.nabr.org

Anthropology

American Anthropological Association: www.aaanet.org
Anthropology and the Environment: www.eanth.org

Social Work

Bibliography of Materials on Animal Abuse, Child Abuse, Domestic Violence, Animal Hoarding, and other related topics: www.animaltherapy.net/Bibliography-Link.html
Equine Assisted Growth and Learning Association (EAGALA): www.eagala.org
Equine Facilitated Mental Health Association: http://www.narha.org/SecEFMHA/WhatIsEFMHA.asp
The Humane LINK www.thehumanelink.com
Latham Foundation: www.latham.org
North American Riding for the Handicapped Association: www.narha.org
Therapy Animals: www.therapyanimals.org
National Center for Equine Facilitated Therapy: www.nceft.org

ABOUT THE CONTRIBUTORS

Philip Armstrong, Ph.D., *School of Culture Literature and Society, University of Canterbury*

Philip Armstrong teaches English, cultural studies, and Human–Animal Studies at the University of Canterbury. He is codirector (with Annie Potts) of the New Zealand Center for Human–Animal Studies. His most recent books are *What Animals Mean in the Fiction of Modernity* (Routledge 2008) and *Knowing Animals* (coedited with Laurence Simmons). He is currently working on *Kararehe: Animals in New Zealand Art, Literature and Everyday Life*, written in collaboration with Annie Potts and Deidre Brown, and forthcoming from Auckland University Press in 2010.

Philip lives in Lyttelton, New Zealand, in a home shared with eleven others—some two-legged, some four-legged, and one three-legged. He derives great inspiration, and occasional frustration, from all members of the household.

Margo DeMello, Ph.D., *College of Communications, Humanities and Social Sciences, Central New Mexico Community College*

Margo DeMello has a Ph.D. in cultural anthropology and teaches sociology, anthropology, and cultural studies at Central New Mexico Community College. She also serves as the executive director of House Rabbit Society, an international rabbit advocacy organization, and is the director of the Human–Animal Studies programs at the Animals & Society Institute. Her books include *Bodies of Inscription: A Cultural History of the Modern Tattoo Community* (2000), *Stories Rabbits Tell: A Natural and Cultural History of a Misunderstood Creature* (2003), *Why Animals Matter: The Case for Animal Protection* (2007), *The Encyclopedia of Body Adornment* (2007) and *A Cultural Encyclopedia of Feet and Footwear* (2009). Because of her background in animal protection and her work as an animal rescuer and advocate, Margo was drawn to merge animal work with academic work. She has found in Human–Animal Studies a community of colleagues with similar passions; her only regret is that she didn't discover HAS sooner in her career. Margo shares her home in New Mexico with Chihuahuas, cats, a bird, and approximately fifty rescued rabbits.

Jody Emel, Ph.D., *Department of Geography, Clark University*

Jody Emel is the coeditor of *Animal Geographies* (2000), one of the founding texts of the new work on human–animal relations within the discipline of geography. She takes an ecofeminist and critical social-theoretical approach to her work on animals, most of which now focuses on the multiple moral, ecological, and economic disasters produced by industrial animal agriculture. She is a professor of geography and director of the Clark Graduate School of Geography. Her introduction to animal-focused research and writing had roots in activism on farm animal welfare in the 1970s in Tucson, Arizona, where she did her Ph.D. This activism took on a scholarly focus when she began collaborating with Jennifer Wolch in the 1990s. At Clark, she began teaching courses that had political, economic, and feminist analyses of industrially produced meat, beginning in the late 1990s.

Mylan Engel Jr., Ph.D., *Department of Philosophy, Northern Illinois University*

Mylan Engel Jr. is a philosophy professor at Northern Illinois University, where he received NIU's 2009 Excellence in Undergraduate Teaching Award. He earned his Ph.D. in philosophy from the University of Arizona. He specializes in epistemology, philosophy of religion, and animal and environmental ethics. Representative publications include: "Tierethik, Tierrechte, und moralische Integrität" [Animal Rights, Animal Ethics, and Moral Integrity] in *Tierrechte*: *Eine interdisziplinäre Herausforderung*; "Hunger, Duty, and Ecology: On What We Owe Starving Humans" in *Environmental Ethics*: *Readings in Theory and Application*; "The Mere Considerability of Animals" in *Acta Analytica*, "Why *YOU* Are Committed to the Immorality of Eating Meat" in *Social and Personal Ethics*; and "The Immorality of Eating Meat" in *The Moral Life*. As some of these titles suggest, Mylan is a "moral vegetarian"—that is, he believes we are morally obligated to refrain from eating meat—and has argued that virtually all humans hold beliefs that, if consistently applied, would make them moral vegetarians as well. He is the executive secretary of the Society for the Study of Ethics and Animals, a position he has held since 2002.

Mylan grew up in Alabama along the Gulf Coast, where his grandfather and two of his uncles were hog farmers. Steeped in Southern culture, he often went hunting and fishing during the first twenty years of his life. In graduate school, he discovered that eating meat is not necessary for good health. It was then that he realized that all of the suffering he had witnessed animals endure on his uncle's farm served no significant human interest. He became a vegetarian as a result. In 1996, he became vegan and founded NIU's Vegetarian Education Group with Lisa Joniak and Ray Dybzinski. He has been faculty advisor for the

group ever since. Mylan lives with three cats who graciously share their home with him. He is an avid gardener and enjoys yoga, t'ai chi, karate, running, hiking, biking, and golf.

David Fraser, Ph.D., *Agricultural Sciences and Centre for Applied Ethics, University of British Columbia*

David Fraser is professor in the animal welfare program at the University of British Columbia. Building on a lifelong interest in animals, he has published research on the behavior of farmed, wild, companion, and laboratory animals, and on the cultural roots of ethical concern over the welfare of animals. His research has led to many practical changes in the management of animals, from reducing moose-vehicle accidents to designing better pens for pigs. He has served as a scientific advisor on animal welfare to many organizations including the World Organization for Animal Health (Paris), the National Council of Chain Restaurants, the Food Marketing Institute (Washington D.C.), and the Food and Agriculture Organization of the United Nations (Rome). His recent publications include the book *Understanding Animal Welfare: The Science in its Cultural Context* (Oxford: Wiley-Blackwell, 2008).

Theresa Goedeke, Ph.D., *Scientific Support Staff, Contractor-IM Systems Group, NOAA NOS/NCCOS*

In 2003, Theresa L. Goedeke received a Ph.D. in rural sociology from the University of Missouri-Columbia. Her areas of substantive interest are environmental and natural resource sociology, the social dimensions of wildlife, sociology of law, and science policy studies. Having had interdisciplinary training in sociology, wildlife management, ecology, and law, Dr. Goedeke has a keen interest in the nexus of science and law/policy in the realm of natural resource management, particularly related to endangered and threatened species. She has taught several college courses, including "Population and Ecology," which explores human demographics in relation to population policy, resource management, and theories of ecological limits. In 2003, Dr. Goedeke was a Christine Mirzayan Science & Technology Policy Fellow with the Board on Agriculture and Natural Resources at the National Research Council in Washington, D.C. From 2004 to 2007, she was a postdoctoral research associate at Florida A&M University's Environmental Sciences Institute where she managed a research project on science, decision-making, and climate change in coastal communities along Florida's Forgotten Coast. In addition to teaching and conducting research, she has served as a consultant for groups nominating species for listing under the IUCN's Red List of Threatened Species.

Dr. Goedeke has published numerous reports and articles on the sociological aspects of wildlife and other natural resource issues, such as articles in *Society & Animals* and *Social Studies of Science*. Additionally, she coedited the book *Mad About Wildlife: Looking at Social Conflict over Wildlife* (Leiden: Brill 2005) and coauthored *Anti-Environmentalism and Citizen Opposition to the Ozark Man and the Biosphere Reserve* (Lewisten, N.Y.: Edwin Mellen 2000). Dr. Goedeke is presently a social scientist with the National Oceanic and Atmospheric Administration where she works to integrate social science into research and program planning at the National Centers for Coastal Ocean Science. Dr. Goedeke lives in Maryland with her husband and their two fur-children, Marzipan (dog) and Talleetetra (cat). Her favorite leisure activities include: dog training, gardening, hiking, and reading.

Lori Gruen, Ph.D., *Feminist, Gender, and Sexuality Studies Program, Wesleyan University*

Lori Gruen, Ph.D. is associate professor of philosophy and feminist, gender, and sexuality studies at Wesleyan University where she is also the director of the Ethics in Society Project. She has published broadly on topics in animal ethics, including the *Stanford Encyclopedia of Philosophy* entry on the moral status of nonhuman animals and the illustrated book *Animal Liberation: A Graphic Guide* (with Peter Singer and artist David Hines). She has lectured widely on gender, sex, and animals. She is currently completing a book *Ethics and Animals* (Cambridge University Press). She has documented the history of the first hundred chimpanzees in the US (http://first100chimps.wesleyan.edu) and is also working on a book exploring human relations to captive chimpanzees. The book draws lessons from the lives of some of the chimpanzees she has come to know, respect, and love.

Kathie Jenni, Ph.D., *Department of Philosophy, University of Redlands*

Kathie Jenni earned her Ph.D. in philosophy at the University of California, Irvine, then spent a year as an Ethics in Society fellow at Stanford University before taking her current position. She has taught environmental ethics, animal ethics, moral psychology, ethics and law, and other courses at Redlands for twenty years. Her publications include "The Power of the Visual" (*Journal for Critical Animal Studies*), "Vices of Inattention" (*Journal of Applied Philosophy*),"The Moral Responsibilities of Intellectuals" (*Social Theory and Practice*), "Western Environmental Ethics: An Overview" (*Journal of Chinese Philosophy*), and "Dilemmas in Social Philosophy: Abortion and Animal Rights" (*Social Theory and Practice*).

Kathie's interest in animals originated with her upbringing on a cattle ranch in central Montana and was intensified in graduate study in ethics, when she realized the scope of animal exploitation and embarked on the path toward veganism.

Her life changed again when she discovered Best Friends Animal Sanctuary in southern Utah. Having long wanted to work more actively for animals, she found a way to incorporate that aspiration into academic life when she created the May term course that she has taught at Best Friends for ten years. "Taking Animals Seriously" combines a four-week internship in animal care with study in animal ethics; it won the university's "Innovative Teaching Award" in 2004. Kathie currently directs the interdisciplinary Human–Animal Studies minor that she introduced to the College of Arts and Sciences in 2008. She lives with eight adopted companions—five cats and three dogs—who bring her inexpressible joy and make her laugh every day.

***Cheryl Joseph, Ph.D.**, Department of Sociology/Psychology, Notre Dame de Namur University*

Cheryl Joseph's entrée into the creation of the "Sociology: Animals in Human Society" major reflects her passion for sociology, devotion to teaching, and her love for animals. She was "hooked" on animals with the first sloppy kiss from a spaniel puppy named Blackie that she received for her second Christmas. From then on, Spooky, Snookums, Pebbles, and Ginger enriched her life immeasurably and taught her lessons that she couldn't learn from the human species. Now, Beethoven continues this tradition. It was Ebony, however, a black German Shepherd, that inspired her to develop the major. With her wise eyes and warm heart, she co-taught classes with Cheryl acting alternately as a model, a teacher's aide, and most often, a confidant for her students. Aside from Ebony's vast contributions, Cheryl began to observe the connections between animal abuse and violence against people as a fledgling sociology student living in the inner city of Detroit. Later, she was able to link animal cruelty to racism, sexism, and a host of other social problems. Sociology allowed her insights into the institutional forces that create violence against humans as well as other species. As such, she was motivated by Ebony's compassion and the connections she'd observed to share both with her students.

Ebony's spirit and the lessons Cheryl learned about cruelty in her youth remain present still as she teaches her animal–human studies classes at Notre Dame de Namur University in Belmont, California, where she has been a professor of sociology for over twenty years. Cheryl is currently a member of the American Sociological Association and its Animals in Society section, the Animals and Society Institute, and several community organizations dedicated to the well being of other species and the humans whose lives they enhance. She has received the Nadine Spillar Award for Outstanding Humane Education and an HSUS award for a course that she currently teaches. She has also received the Beagle Award for Community

Molly Mullin, Ph.D., *Department of Anthropology and Sociology, Albion College*

Molly Mullin is associate professor of anthropology at Albion College. She started thinking about anthropology's relationship to animals when she read the work of Donna Haraway while pondering the significance of the dog cemetery at the School of American Research in Santa Fe. "In the Dog Cemetery" became the epilogue to her book *Culture in the Marketplace: Gender, Art, and Value in the American Southwest* (Duke University Press, 2001). Although her discussion of the dog cemetery concluded the book, it marked the beginning of her exploration of animals in anthropology and American consumer capitalism. With Sarah Franklin of the London School of Economics, she organized two double sessions on human–animal relationships at the annual meetings of the American Anthropological Association in 2000 and 2001. Those led to an international symposium co-organized with Rebecca Cassidy (Goldsmith's College, London) and an edited volume, *Where the Wild Things Are Now: Domestication Reconsidered* (Berg, 2007), which contains her article on "Feeding the Animals"—a historical and ethnographic exploration of "pet food." Along with the other contributors, her academic interests in animals have personal resonance, in her case going back to experiences growing up on a farm in central Florida and more recent ones in a household that includes two young daughters and a variety of animals—stuffed, imaginary, and "real."

Pete Porter, Ph.D., *Department of Theatre and Film, Eastern Washington University*

Pete Porter teaches film history, theory, and criticism at Eastern Washington University in Cheney, Washington state. Pete's recent work examines media representations of nonhuman animals from a cognitive-ethical perspective. He has published several works in *Society & Animals: Journal of Human–Animal Studies*, where he also serves as film review editor. He has organized panels on animals in film for the Society of Cinema and Media Studies and The University Film and Video Association, and has presented work on animals in film at the Society for the Cognitive Study of the Moving Image. His earlier work on Menippean satire in film, the subject of his dissertation at Wayne State University, has been published in *The Journal of Moving Image Studies* and *Michigan Academician*. He hopes one day to join his interest in nonhuman animals with Menippeanism, one of the earliest literary forms to question anthropocentrism. In addition to his academic interests, Dr. Porter also serves as director of The Spokane International Film Festival and as webminder for The Friends of Turnbull National Wildlife Refuge. He is neighbor to the refuge, along with his partner Kristin, and two dogs and two cats.

faculty advisor, at the Oxford Centre on Animal Ethics and presented at Oxford on the role of other animals in child welfare. She has also presented at the American Humane Association Annual Conference on other animals and communities of color, at the Social Work Spirituality Conference on spirituality and other animals, on treatment for animal cruelty at the first Veterinary Social Work Summit held in Knoxville, Tenn., and on the integration of other animals into social work at the 2008 Council on Social Work Education Conference. In collaboration with the Animals and Society Institute, she has launched on online professional development program to train master's level counselors to treat those who have abused other animals. She does hands-on rescue work including having volunteered at Best Friends Katrina shelter in Tylertown, Miss., and helping start a TNR feral cat program at ASU. She currently lives on horse property in a trans-species cultural home with seven indoor cats, eleven feral/stray spayed/neutered outside cats, a rescued greyhound, and a mustang.

Carrie Rohman, Ph.D., *Department of English, Lafayette College*

Carrie Rohman is assistant professor of English at Lafayette College, where her research and teaching interests include animal studies, British modernism, and posthuman theory. Her attention to the question of animals and ethics was sparked by a course called "Biology and Social Issues" that she took as an undergraduate at the University of Dayton. From that point forward, she began to read and think more about the place of the animal and came to realize that each "area" of knowledge had an important and historically rich perspective on the human–animal boundary. This strain of thinking merged with her work in literary criticism at Indiana University, Bloomington, where she completed her M.A. and Ph.D.

Carrie has published articles on the discourse of species in the work of writers such as D. H. Lawrence, H. G. Wells, Rebecca West, Djuna Barnes, and Italo Calvino. She is most recently the author of *Stalking the Subject: Modernism and the Animal* (Columbia University Press, 2009). Carrie is interested in the richness of interdisciplinary thinking in literature, philosophy, and the sciences. She often includes a service-learning element in her courses on animals in literature and culture. Her newest scholarly work addresses the relationship between art and animality in twentieth-century fiction and poetry. Carrie is also a modern dance performer and choreographer in her "other" life. She thinks the dancing keeps her attuned to her own participation in the inhuman. Carrie lives with her husband, Ernie, and their son, Gavin, in Pennsylvania.

Kari Weil, Ph.D., *College of Letters, Wesleyan University*

Kari Weil is Visiting Professor of Letters at Wesleyan University. She has published widely on literary representations of gender, feminist theory, and more recently, on theories and representations of animal otherness. Her course "Animal Subjects," which she taught at the California College of the Arts, won the HSUS Best Course Award for 2006. She organized a series of panels on "The Animal in a Post-Human World" for the ACLA in 2006 and is currently working on two book projects: *Thinking Animals: An Introduction to Animal Studies* (forthcoming Columbia University Press); and *"The Most Beautiful Conquest of Man" (sic): Horses, Gender and the Conquest of Animal Nature in Nineteenth-Century France.*