Essay Human-Animals interaction

‘Why is the use of animals in animal agriculture more normalised than the use of animals in entertainment?’ 2500

Introduction 400

Cruelty on animals introduction

Why is more normalised

What will I talk about in the essay

Paragraph 1: 600

Animal cruelty in agriculture

People not being informed enough

Measures to get agriculture and animals better conditions

Why it is to some extent normalised

Paragraph 2: 150/200

Introduction to entertainment and types of it in which animals are present

Main types I will discuss + super short explanation

Paragraph 3: 250

Bullfighting and how it is culturally valuable

Paragraph 4: 250

Animals in circuses

Paragraph 5: 250

Animals in zoos

Paragraph 6: 350

Compare all with animal agriculture

Conclusion 400

* Normalisation varies according to culture and to the countries on which we focus
* Eating is essential and you don’t actually see what happens to animals, and you are not enjoying seeing animals suffering
* Animals that are used for representations instead are a means to enjoy and provare piacere by seeing another animal suffering (corrida)
* Need to raise counsciousness about how animals are treated in allevamenti + making laws + making more accessible meat that comes from proper allevamenti
* What type of entertainment we are talking about 🡪 some are more violent and impactful than others
* Depensing on knowledge: it is more common knowledge to know that an animal is maltreated during events that in agriculture
* Nowadays perhaps people are less considerate that bullfihgitn is culture since cultura is generally loosing importance and peiole therefore comply less with it

Baker, S. (2001). Guest Editor’s Introduction: Animals, Representation, and Reality. *Society and Animals*, 9(3), pp. 189-201

* Understanding of animals is shaped by reprensentations rather than directly experiencing them
* Forms of representations: zoo displays, art, movies, circuses

Marinova, E., Fox, D. (2019). An Exploratory study of British Millennials’ attitudes to the use of live animals in events. *Leisure Studies,* 38(3), pp. 422-434.

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* Events: representations of culture and traditions shaping attitudes and beliefs and power to affect opinions and inspire change
* Humans have an intrinsic desire to connect with nature 🡪 fascinated by animals

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* No existence of a universal legislation of animal welfare 🡪 what is present (Jasper and Nelkin 1992) is not the abandonement of animal use but the limitation of suffering inflicted to them
* UK: bans on performing animals in circuses however other types of entertainment is still permitted

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* 1970s animals right movement
* peter singer: animals should be considered the same as humans
* ryder and singer 2011: painism = ethical idea that stands for assigning moral rights to animals which are capable of suffering

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* biocentrism: the human being is just part of the universe and therefore has to respect all of the other present creatures
* people develop empathy towards animals just after understanding what is actually being done to them behind the scenes 🡪 limited knowledge leads to more events
* lack of clear definition of animal welfare 🡪 some claim that animal liberation means condemning all animal use, some claim that reducing suffering is enough to ensure animal welfare (how to understand when it is at a good level?)
* however we cannot draw a line to when the welfare is actually respected

Beilin, K. (2012). Bullfighting and the War on Terror: Debates on culture and torture in Spain, 2004-11. *International Journal of Iberian Studies,* 25(1), pp. 61-72.

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* Nagel (1979): behavioural ethics (description of norms governing every culture), theoretical ethics (rational research led by philosophers who are always prone to discover more and more)

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* Behavioural ethics to take into consideration bullfighting in spain 🡪 bullfighting in spain is part of their culture and traditions and norms
* Nagel looked analysed traditions to find a way to respect them
* Nowadays some turtures have been banned
* “Tortura no es arte ni cultura” 🡪 anti-bullfighting movement
* European union has different traditions and therefore do not respect bullfighting

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* Writers and politicians against bullfighting: argued for the inculsion of animals in the moral realms of humans
* In opposition other public figures spoke in defence of bullfighting
* Grandes (2010): bullfighting as an art of miracle comparable to a liturgy
* Marías (2010): prohibition of bullfighting comparable to prohibition of cigarettes in restaurants 🡪 bringing back of franco’s spirit of regulation of behaviour
* Cortina (2009): human poverty should be the priority and combating for animals rights wastes energy and time
* Popular opposition to bullfighting: music bands 🡪 songs criticizing it ex the band El Reno Renardo “Torturadores” (2007)

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* Forbidden televised transmissions of bullfighting at certain hours, forbidden entrance to under 14 to not influence future generations

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* War on terror in spain: 2004-2011 against bullfighting