UNIT 5 ANIMAL WELFARE EVOLUTION - HISTORY AND VARIATION

Structure

5.1 LEARNING OUTCOMES

a) Knowledge and Understanding: When you have studied this unit, you will be able to:

- Understand how consideration of animal welfare has developed over centuries and recent decades.
- Explain domestication in the context of behaviour and animal welfare evolution.

b) Practical and Professional Skills: When you have studied this unit, you will be able to:

- Discuss global variations in animal welfare between continents and countries.
- Synthesise similarities and differences between attitudes to animal welfare based on cultural, economic and political reasons.

5.2 INTRODUCTION

Dear learner, In the previous unit, you studied the concept and history of human-animal interaction, cultural variation regarding animals, factors influencing positive or negative human-animal relationships in a variety of contexts, and

different purposes of human - animal interactions. In this unit, let us study the history and variation of animal welfare between continents.

What do we mean by 'the history of animal welfare'? Animal welfare has, of course, existed as long as animals have existed. Or rather, as long as sentient animals have existed, because there is a strong argument that it only makes sense to talk about the welfare of sentient animals (animals that can feel pain and other forms of suffering, or positive feelings), not about simpler animals such as insects and worms (see Unit 1 for more details on animal sentience). Ever since sentient animals evolved, those animals have had good or poor welfare at different times in their lives. And the types of animal involved are mostly those with which humans generally interact: mammals, birds and fish. The discussion about history of animal welfare is mostly about:

- Human actions affecting animal welfare, and ideas about those actions
- Consideration of animal welfare or concern for animal welfare.

Therefore, the first theme of this Unit is to make you understand the history of these changes. Concern for animal welfare is not new. It has been shown by people for thousands of years, although not by all people, and certainly not in all circumstances. Indeed, there have been many circumstances in which people have lacked concern for animal welfare, and others in which people have shown much more negative attitudes to animals, leading to neglect and abuse. But concern for animal welfare has become more and more common and detailed over about the last hundred years, and as a result neglect and abuse are becoming less acceptable and less common.

The second theme of this Unit is that this increasing consideration of animal welfare is uneven. There is variation between people within countries, and between different countries in:

- How they treat animals
- What they think about animal welfare, and
- What they believe should be done to protect or improve animal welfare.

We shall discuss some of the factors contributing to this diversity of attitudes and actions in second theme of this Unit.

And we shall end this Unit by considering future developments in our fast-changing world, for example whether concern for animal welfare is likely to continue growing, including in communities and countries where it is currently less prevalent.

5.3 ANTIQUITY AND DOMESTICATION

5.3.1 Domestication

You are aware that in pre-historic times, all animals were wild rather than living with people, and the main ways in which people interacted with them was in killing prey animals for food while avoiding being killed by predators. Probably people did not think much about the welfare of those animals. However, they certainly thought and talked about the animals. Many hunter-gatherer societies that still exist today, in remote parts of the world, have ceremonies to thank the

wild animals that provide them with food. They also usually react with compassion to vulnerable animals, for example to young piglets left helpless when their mother has been killed. So humans have had innate tendencies to care for animal welfare in at least some situations, for thousands of years. Furthermore, importantly, people living among wild animals needed to understand their behaviour. Understanding the behaviour of a wolf that might eat you or a deer you might eat has been important for millennia. This understanding was critical in a major step in domestication. In the previous Unit, you studied the concept of domestication in the context of human-animal interaction. Domestication in the context of behaviour, animal welfare evolution and reasons for neglect of animal welfare is summarized in Box 5.1 for your comprehension.

Box 5.1: Domestication

It is remarkable that the vast numbers of domestic animals worldwide come from very few species: around 20 mammals and 10 birds (and a few others such as the carp, the honey bee and the silk moth). This is because those species had characteristics that made domestication possible, especially behaviour, because:

- They lived in groups
- Once tame, they accepted humans as dominant members of those groups.
- They were adaptable to varied environments, and
- Because these characteristics were necessary, the species were mostly related.

Fifteen of the domestic mammals are in the group called ungulates i.e with hooves – the horse, cow, sheep, pig, camel and so on. Exceptions are the dog and cat, rabbit, rat and mouse. All but one of the domestic birds is in two groups: the pheasants (including the chicken, turkey and quail) and the waterfowl (duck and goose).The odd one out is the pigeon. The dog was the first animal to be domesticated, about 12,000 years ago.

Understanding the behaviour of these animals was essential:

- People needed to know how dogs would hunt
- Where cattle would graze
- When pigs would mate, and
- How all of them would respond to people.

People looked after animals both when they were young and later. No doubt the predominant factor in the relationship was human benefit, but there must always have been concern for animal welfare and limits to mistreatment. Then as now, the shepherd who cared for his sheep found them easier to handle, and kept more of them alive, than another who did not.

So a key principle in our interactions with domestic animals – relevant for farm animals, working animals, pet animals as well as laboratory animals – is mutual benefit. Ever since the start of domestication thousands of years ago, humans have benefitted from animals (gaining food, money, work and so on), and have taken many actions that benefit animal welfare: feeding the animals, protecting them and so on.

However, even though it is often true that improving animal welfare also benefits people, it is obvious that not all treatment of domestic animals is good for their welfare, and that many animals do not have good welfare. Indeed, many people neglect or abuse animals, and the welfare of many domestic animals is very poor. There are various reasons for this:

- Firstly, people often do not have enough information about the benefits of good animal welfare.
- Secondly, although the interests of humans and animals overlap, they do not overlap completely.

e.g. giving a cow enough to eat is good for both her welfare and her milk production. However, sometimes it may cost more for the feed than is gained by increased milk sales. In addition, the farmer's financial decisions are about the animals as a group, not as individuals. For example, increasing the number of chicken / turkeys reared in a shed may increase the farm's profit, even if the crowding is bad for the welfare of individual birds. So while care for animal welfare often benefits people, people do not always recognize or plan for such opportunities, sometimes because they cannot afford to do so.

- Thirdly, some people don't care for animal welfare as much as others, and neglect or abuse animals inappropriately.

In the section below, let us discuss statements criticising and restraining behaviour, and supporting care for animal welfare, some of them very ancient.

5.3.2 Early Statements

Most religions have traditions or laws requiring humane treatment of animals. The book of Deuteronomy in the Old Testament, thought to have been written in the 7thCentury BC says in chapter 4 *'Do not muzzle the ox while it is treading out the grain.*' Islam provides considerable support for the importance of animal welfare during handling and husbandry: there is a rich tradition of the Prophet Mohammad's (*pbuh*) statements of concern for animals, such as *'The worst of shepherds is the ungentle, who causes the beasts to crush or bruise one another.'* Indeed, many methods of religious slaughter have their origin in avoidance of previous, inhumane practices. For example, one of the factors in the objection to stunning prior to slaughter for Halal food is the principle that animals killed for such food should be uninjured.

Such concern for animal welfare has often been given considerable emphasis, for example by Mahatma Gandhi: '*The greatness of a nation and its moral progress can be judged by the way its animals are treated.'*

And statements like these are not only religious. Lucius Columella of Rome wrote a treatise on agriculture 2000 years ago in the 1st CenturyAD and said that *'The delivery of a pregnant ewe should be watched over with as much care as midwives exercise; for this animal produces its offspring just in the same way as a woman, and its labour is painful even more often since it is devoid of all reasoning.'*

Before we proceed, please complete activity 1 and 2.

Activity 1 (Discussion): Talk to as many as friends or colleagues as possible about traditions or laws requiring humane treatment of animals in their religions. What are the similarities and what are the differences? How could you explain these differences in the context of modern day animal welfare science?

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Activity 2 (Review of Literature):

'*The greatness of a nation and its moral progress can be judged by the way its animals are treated.'* - Mahatma Gandhi.

Review the literature and write 3-4 meaningful quotes on animal welfare by great personalities, like the one above.

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Check Your Progress 1

Note: a) Use the spaces given below for your answers.

b) Check your answer with those given at the end of the unit.

1) What is the key principle in our interactions with domestic animals

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2) Why do some people neglect or abuse animals?

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3) While care for animal welfare often benefits, why people do not always recognize or plan for such opportunities?

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4) Write three behavioural characteristics of animals that made domestication possible.

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5.4 HISTORICAL CHANGE

Since domestication thousands of years ago, some husbandry and care has not changed, but some has. Let us discuss them briefly here.

5.4.1 Breeding

One of the biggest changes for many types of animals has been genetic selection, with humans choosing which animals mate with which. People do this largely to

favour traits – such as size and milk production – that are seen as desirable or advantageous – and some modern animals look very different from their wild ancestors. However, sometimes these traits are actually bad for welfare. For example, bulldogs and similar breeds of dog were bred to have a face that is much flatter than the muzzles of their ancestors (dogs were domesticated from wolves) or other breeds. This was because some people think a flat face is attractive in a pet dog. But as a result, bulldogs have breathing and other health problems. In many countries, breeding pets for physical characteristics that cause health problems is now discouraged.

Genetic selection has also changed some aspects of behaviour, including aggression: some domestic animals have been bred to be less aggressive than their ancestors. However, many other aspects of behaviour have remained unchanged, and it is important to understand this for animal welfare. For example, domestic chickens are descended from Red Jungle Fowl (which still live today in the forests of India and other Asian countries). They can survive in cages, but they still have the same 'behavioural repertoire' as Jungle Fowl. Given the opportunity, they run and fly, peck and scratch for feed, dustbathe and build nests. It is therefore bad for their welfare to keep them in barren cages that deny them the opportunity to show such behaviour.

5.4.2 Laboratory Animals

Apart from breeding, some of the strongest changes in how animals are treated have been seen in laboratory and farm animals. The ways in which lab animals are treated vary depending on the purposes of the experiments, such as medical research or toxicity tests. This variety has increased over the years as science has moved on, recently including complex technology and genetic engineering. Many such treatments are bad for animal welfare. However, many countries now have laws requiring that the 'Three Rs' should be applied to minimise harm to animals – for example, that anaesthetic should be used to prevent pain – and demanding careful justification for any unavoidable harm (Box 5.2).

Box 5.2: Three Rs' in Teaching and Research

- **Reduction:** Any strategy that will reduce number of animals being used in teaching-research.
- **Refinement:** Modify experimental procedure to minimise pain and increase quality.
- **Replacement:** Methods which avoid or replace the use of animals in teaching – research with other options like 3D models.

(Refer MAW- 004, Block 5 on 'Alternatives to Animal Usage' for more details)

Another important change is in how lab animals are treated while they are not in experiments, which is usually most of the time. It has become common to standardise housing by keeping mice, rats and other animals individually in barren cages. This is bad for their welfare, and it is now recognised that it is bad for science, because using stressed animals is inappropriate for many physiological studies. So some countries are now beginning to keep their animals in groups in enriched housing, which is better both for welfare and for the reliability of the experiments.

5.4.3 Farm Animals

Many farm animals are still kept in the same ways that have been used for millennia, but many are not. One of the most striking changes is in the numbers of livestock, which have grown hugely over the centuries. It is difficult to comprehend these numbers: worldwide, more than 65 thousand million poultry (mostly chickens and ducks) and 3.5 thousand million farm mammals (pigs, cattle, buffaloes, sheep and goats) are now reared every year.

Once most people were involved in farming, and in some less industrialised countries more than half of the population is still associated with agricultural employment. You read above that a key principle in our interactions with domestic animals is mutual benefit, the idea that if you 'Look after your animals, they will look after you' (although we also said that this principle is often not achieved, and many farm animals don't benefit as they should). In these conditions, change has been variable, between and within countries. Some people are still farming 'unimproved' breeds of livestock, feeding by browsing or scavenging, sometimes productively, sometimes less so. Others use breeds 'improved' by genetic selection, keep them in pens or houses and buy balanced feeds using scientific knowledge of animals' nutritional requirements. Again, such changes may cost money, but may increase both the welfare of the animals and their productivity.

However, a major change took place in Europe and North America in the 1950s and 1960s. Much of livestock agriculture became much more intensive, with larger numbers of animals kept in less space, using machinery and technology, in what is sometimes called 'industrial animal production' or 'factory farming.' Examples are hens kept in cages for egg production, and pigs kept in crates so small they cannot turn round. Similar systems have since been adopted in most countries, some for a minority of their farms, some for a majority. They caused – and often still cause – major welfare problems for very large numbers of animals.

These systems also motivated two books that stimulated widespread public concern for animal welfare:

- Ruth Harrison's book Animal Machines, published in the UK in 1964
- Peter Singer's Animal Liberation, published in the USA in 1975.

As a result, governments began to give attention to animal welfare. For example, the UK Government set up the committee that produced the Brambell Report in 1965. This was very influential, introducing the idea that farm animals should have freedom:

- To stand up
- To lie down
- To turn around
- To groom themselves and
- To stretch their limbs

Brambell Report was followed by establishment of an independent Farm Animal Welfare Council (FAWC), which proposed the Five Freedoms (Box 5.3):

Box 5.3: Five Freedoms Proposed by Farm Animal Welfare Council

- Freedom from hunger and thirst
- Freedom from discomfort
- Freedom from pain, injury or disease
- Freedom to express normal behavior
- Freedom from fear and distress

(Please refer Units 7-12 for more discussion on 'Five Freedoms')

Legislation and other rules followed, nationally and internationally, that now restrict many intensive practices that are bad for welfare. To put it the other way round, in many countries there are now legislation and other mechanisms to safeguard and improve farm animal welfare, both in intensive and other systems, and there are also mechanisms that operate on an international basis (notably the welfare standards of the World Animal Health Organisation (OIE). However, the way in which such mechanisms operate and hence the welfare of animals (both on farms and elsewhere) vary considerably between and within countries, as we shall see in the following sections.

Before we proceed, please complete activity 3.

Activity 3 (Visit): Visit to a nearby veterinary college or animal science research institute. Discuss with the faculty / researchers on how 'Three Rs – Reduction, Refinement and Replacement are being applied in their institutions to minimise harm to animals in teaching - research. Write your observations.

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Check Your Progress 2

Note: a) Use the spaces given below for your answers.

b) Check your answer with those given at the end of the unit.

1) How is genetic selection for some traits bad for animal welfare?

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2) Describe how keeping experimental animals in groups in enriched housing is better both for welfare and for the reliability of the experiments

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3) What is industrial animal production?

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4) Write the significance of Brambell Report

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5) Name the Five Freedoms proposed by Farm Animal Welfare Council of UK.

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5.5 GLOBAL VARIATIONS IN ANIMAL WELFARE

5.5.1 Variation between Continents

The concern for animal welfare described in previous sections existed and exists all over the world, but increased concern and action developed earliest and fastest in Europe:

- 1822: The UK Parliament passed a law forbidding the ill-treatment of horses and cattle.
- 1835: The Royal Society for the Prevention of Cruelty to Animals (RSPCA) was created.

- 1911: The Protection of Animals Act established cruelty to domestic animals and infliction of unnecessary suffering as criminal offences.

This had a major effect on public attitudes, both by directly deterring abuse and also by changing people's perception of what was acceptable treatment of animals. Other European countries also passed legislation, and then in 1976 the Council of Europe (which represents nearly every country in Europe) produced the 'Convention for the Protection of Animals kept for Farming Purposes'. Both scientific work on welfare and legislation continued to increase and today Europe has more laws protecting and promoting welfare than any other part of the world.

Concern for animal welfare is also relatively strong in North America (particularly Canada) and Australasia, presumably because emigration from Europe led to cultural similarities. But this is not to say that there are few problems for animal welfare in these continents. Concern increased partly because of the development of industrial animal production mentioned in the previous section, often very negative for welfare. In the USA there is welfare legislation both nationally and in individual States, but most laws do not cover farm animals, and livestock are generally kept more intensively there than in most other countries. For example, millions of cattle are reared for beef in 'feed lots,' at high stocking density in simple pens with no facilities except feed and water troughs, and no protection against hot or cold weather.

In South Asia, India has some of the finest laws and Constitutional provisions to safeguard animals. As per the Indian Constitution (Article 51A), it is the fundamental duty of every citizen to have compassion for all living creatures. The Prevention of Cruelty to Animals (PCA) Act is an Act of the Parliament of India enacted in 1960 to prevent the infliction of unnecessary pain or suffering on animals and to amend the laws relating to the prevention of cruelty to animals. However, many people may be unaware of the laws compassionate lawmakers have passed to safeguard animals (Please refer 'MAW-003: Animal Welfare Laws, Policies and Organizations' for detailed discussion on Indian animal welfare laws).

Action on animal welfare, such as scientific research and legislation, in Asia, Africa and South America has so far generally been less. This is partly for cultural and religious reasons, as discussed in the next section, and partly for economic reasons. There are many developing countries and emerging economies in these continents, and countries that have difficulty feeding their people understandably put more emphasis on food availability than on animal welfare. However, as we have said, many measures to improve animal welfare also benefit their owners. In addition, these countries are increasingly adopting intensive systems of agriculture similar to those in developed countries, and at least part of their populations have both rising incomes and access to international communication. Correspondingly, interest in animal welfare is rising.

5.5.2 Variation between Countries

Of course there is also variation in animal welfare and in attitudes and actions about it between different countries within continents. This will be discussed briefly with focus on Europe and Asia.

a) Europe: Interest in animal welfare varies between European countries. Concern has historically been stronger in the north of Europe, particularly

the UK, the Netherlands, Germany and Scandinavia, and weaker in the south. Reasons are complex. Several factors correlate with this variation, including temperature (hotter in the south, which affects how animals are kept) and religion (Catholicism is commoner in the south, Protestantism in the north, with many effects on attitudes). The most persuasive explanation, though, is that concern has largely developed in urban people whose involvement with animals differed from that in rural areas – people who kept pets more often than farm animals. The UK and the Netherlands, for example, have become more industrialised than countries in the south of Europe, with 2% or less of the population involved in agriculture.

b) Asia : Asia includes many countries, very diverse, and not surprisingly there is also variation in attention to animal welfare, and also, importantly, to the ethics of killing animals.

In Japan, for example, many families have their own rice paddies, but few rear animals such as ducks that they themselves would have to kill. Quite a lot of variation is associated with the religions predominant in different countries. This obviously affects which animals are kept: for example, pigs are commonly kept in some Asian countries, rare in others.

In India, cattle are kept for milk but are rarely killed, either for meat or for euthanasia. So in India there are Gaushalas, establishments that look after unproductive, sick or old cattle. Welfare in Gaushalas is sometimes good, sometimes poor. India, furthermore, keeps relatively few other livestock for meat: vegetarianism is more common than in most countries.

(Refer MAW–004, Block 1 'Dairy Animal Welfare Standards' for more details on Gaushalas)

When animals are killed, the methods used also vary between countries, with effects on welfare, and this is also affected by culture and religion. As a major example, we have already noted that for food to be accepted as Halal, animals are generally not stunned before slaughter, and this is obviously more common in some countries than others. As we have also noted, most religions have requirements for humane treatment of animals during their lifetimes as well as at the end of their lives, and the detail of these – and how they are applied – obviously also vary between countries.

One other important factor that affects attention to animal welfare is how much a country acts internationally. In particular, a country that exports livestock or animal products must pay attention to the requirements of the recipient country for animal health, food safety – both of which have implications for animal welfare – and in some cases welfare itself. For example, Thailand exports a lot of chicken meat to Europe, and its producers must meet the requirements of the European importers for the welfare of their birds during rearing and slaughter. Another country with strong international involvement is Japan. Japan has been more active in the World Animal Health Organisation (OIE) than many other Asian countries. It has therefore drawn up its own guidelines for farm animal welfare for compliance with the OIE's welfare standards.

5.5.3 Variation within a Culture

Even within a country and among people who in most respects can be regarded as having a common culture, there is great diversity in attitudes to animals. This

includes the fact that many people rarely think about animals at all, or, when they do, regard them as someone else's responsibility. This may either take the form of expecting someone else (for example, farmers, retailers or government) to ensure that animals are appropriately cared for, or more broadly that someone else should take the decisions on what level of care is appropriate. To take food animals as an example, a 2008 survey in the USA found three categories of consumers. The largest (46% of the population) believe farm animals should be able to exercise outdoors and exhibit normal behaviours. The smallest (14%) would sacrifice animal welfare in exchange for lower prices. The remaining 40% are willing to pay higher prices to ensure welfare, but believe welfare can be ensured simply by providing ample food and health care.

There are at least three other reasons for variation in attitudes to animals within a culture:

1) Firstly, there are different ethical approaches, and these have different implications for the treatment of animals. Most people adopt a mixed approach, but the weight they place on the different elements affects their attitudes.

   e.g. Those who think animal rights and human duties to animals are most important ethically are least likely to approve of killing animals for human purposes.

2) Secondly, people do not all have the same concept of animal welfare.

3) Thirdly, there is variation between stakeholders.

These reasons for variation in attitudes to animals – differences in ethical approaches, concepts of welfare and stakeholder involvement – may all interact and are not randomly associated. For example, farmers and veterinarians put more emphasis on physical aspects of welfare than on mental or natural aspects, whereas other citizens concerned for animals commonly emphasise the importance of animal feelings and natural living conditions.

5.5.4 Economic Variation

Economic issues are sensitive. As we said above, countries with many undernourished people understandably give more attention to food security than to animal welfare. However, this is not always so, as many of the world's poorest people depend on animals for income, social status and security as well as food and clothing. The survival, performance and welfare of their animals are important to them, and many measures to improve animal welfare also benefit their owners. There are many situations, perhaps even more so in developing than in developed countries, where better understanding, treatment and care of animals can benefit their owners as well as the animals. Sometimes that requires help with information and perhaps financial outlay. For example, problems of animal disease and poor health are widespread. If owners can be helped with advice on veterinary care or husbandry, and perhaps also with expenditure on medicines and housing, both they and their livestock will gain.

Businesses at all stages of the food chain and in many countries – producers, processors and retailers – are now recognising the importance of livestock care, both because of the direct advantages just outlined and because of interest and concern among their consumers. This has led to procedures for assessing and

auditing animal welfare (Refer Block 3 'Animal Welfare - Assessment and Audit' for more details).

Economic opportunity also arises through trade. Many companies and countries are keen to export animal products, and this can be a mechanism for application of standards. The example of Thailand exporting chicken to Europe was given in the above section, and similarly slaughterhouses in Brazil that export beef to Europe are more active in protecting the welfare of their cattle than others, to meet European regulations.

In addition, in most or all countries of the world, some of the population is becoming more affluent, and becoming interested in issues other than food security, including animal welfare and environmental protection. This is of course not to say that priority should be given to the preferences of affluent people over those who are poor or malnourished. On the contrary, to repeat the point, attention to animal welfare is helping to address problems of food supply and food quality and safety for all sectors of the population worldwide, and can do so more in future.

5.5.5 Political Variation

All the aspects of variation considered so far, including cultural and economic, reflect and are affected by political processes. These set the context for science, for economics and for use of animals, not just through legislation but in areas such as education, and this also varies widely between countries and parts of the world. In addition, there is variation in the degree to which governance is controlled by politicians or by other stakeholders: politics does not just involve the actions of professional politicians but all developments in policy and public affairs.

This is illustrated by the initiatives on animal welfare of the World Animal Health Organisation (OIE), which is not a governmental organisation but is very influential. In 2005 the first global standards on livestock transport and slaughter were agreed unanimously by the member countries (both developed and developing countries). The OIE has since produced standards for rearing of broiler chickens and cattle, and treatment of street dogs, working equids and laboratory animals, and is working on standards for other farm animals. All these standards have had input from various stakeholders, including animal producers, animal welfare scientists and veterinarians, and clearly require much more such input for implementation. Their implementation (which is starting in a number of countries) will lead to improved animal management and welfare in the majority of OIE member countries.

It remains true that political systems within countries have huge influence on animal use and treatment, and therefore on animal welfare. And there are considerable differences in political systems between countries, some of them receptive to arguments in favour of animal welfare but others more resistant. It is clear, though, that concern for animal welfare and actions to promote it are increasing in most countries.

Before we proceed, please complete activity 4.

Activity 4 (Internet Search): '*Prevention of Cruelty to Animals (PCA) Act -1960 (India*)'.

Search the Internet and write the name of Animal Protection Law in 10 countries, like the one above.

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Check Your Progress 3

Note: a) Use the spaces given below for your answers.

b) Check your answer with those given at the end of the unit.

1) Does how much a country acts internationally affects attention to animal welfare?

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2) Write three reasons for variation in attitudes to animals within a culture.

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3) In what way are economic and trade of animal products sensitive to animal welfare?

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4) How can political systems within countries have a huge influence on animal welfare?

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5.6 LET US SUM UP

- There is variation between people within countries, and between different countries in: how they treat animals; what they think about animal welfare, and what they believe should be done to protect or improve animal welfare.
- Culture, economic and political reasons play a significant role in animal welfare. Keeping this in view, we discussed some of the factors contributing to diversity of attitudes and actions.
- Ever since sentient animals evolved, those animals have had good or poor welfare at different times in their lives.
- The history of animal welfare is mostly about: human actions affecting animal welfare, and ideas about those actions, and consideration of animal welfare or concern for animal welfare.
- Domestication in the context of behaviour, animal welfare evolution and reasons for neglect of animal welfare were discussed.
- Religious traditions or laws require humane treatment of animals.
- Genetic selection for some traits is bad for animal welfare and industrial animal production compromises animal welfare.
- Experimental animals kept in groups in enriched housing are better both for welfare and for the reliability of the experiments and many countries now have laws requiring that the 'Three Rs' should be applied to minimise harm to animals.
- Brambell Report and Farm Animal Welfare Council have played a significant role in introducing animal welfare of farm animals described by the Five Freedoms.

- While some aspects of variation between and within countries are positive, others are less so, but global approaches including communication are enabling advantages – such as the opportunities to help both people and animals – to be shared.
- Intergovernmental organisations such as the OIE are playing a major part in this, and in addition in most parts of the world there is increasing involvement of stakeholders (including scientists and civil society) in national and international decision making.
- There is strong reason to believe that increased attention to animal ethics and animal welfare worldwide, and communication and collaboration within and between cultures, is leading not to a 'levelling down' effect, as was feared by some people, but to 'levelling up.' This benefits people, animals and the environment, and is therefore central to the sustainability of our future.

In the next Block, you will be introduced to different concepts of animal welfare in detail.

5.7 KEYWORDS

Brambell Report: UK Government's committee report, which was very influential in introducing the concepts of animal welfare for farm animals known as the Five Freedoms.

Breeding: Genetic selection, with humans choosing which animals mate with which largely to favour traits – such as size and milk production – that are seen as desirable or advantageous.

Domestication: Process of taming animals and keeping them as pets or on a farm.

Farm Animals: Animals that have been genetically modified from the original wild species through selective breeding strategies for the sole use by humans in agriculture as well as for food purposes (pigs, cattle, buffaloes, sheep, goat etc).

Five Freedoms: Freedom from hunger and thirst; discomfort; pain, injury or disease; to express normal behaviour, and from fear and distress.

Laboratory Animals: Animals used in laboratory research for testing and experimentation.

Reduction: Any strategy that will reduce number of animals being used in teaching-research.

Refinement: Modify experimental procedure to minimise pain and increase quality.

Replacement: Methods which avoid or replace the use of animals in teaching – research with other options like 3D models.

5.8 BIBLIOGRAPHY AND FURTHER READING

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5.9 SELF ASSESSMENT EXERCISES

1) How has consideration of animal welfare developed over centuries and recent decades?
2) Explain the concept of domestication in the context of behaviour and animal welfare evolution.
3) Discuss some early religious statements on animal welfare.
4) Explain the global variations in animal welfare between continents and countries.
5) How can cultural, economic and political reasons influence animal welfare?

5.10 ANSWERS / HINTS TO CHECK YOUR PROGRESS

Check Your Progress 1

1) The key principle in our interactions with domestic animals is mutual benefit.
2) Some people neglect or abuse animals because: people often do not have enough information about the benefits of good animal welfare, and secondly, although the interests of humans and animals overlap, they do not overlap completely.
3) The farmer's financial decisions are about the animals as a group, not as individuals. For example, increasing the number of chicken reared in a shed may increase the farm's profit, even if the crowding is bad for the welfare of individual birds. So while care for animal welfare often benefits people, people do not always recognize because they cannot afford to do so, some times.
4) The behavioural characteristics of animals that made domestication possible includes: They lived in groups; Once tame, they accepted humans as dominant members of those groups.

Check Your Progress 2

1) Genetic selection for some traits at times is actually bad for welfare. For example, bulldogs were bred to have a face that is much flatter than the

muzzles of their ancestors. This was because some people think a flat face is attractive in a pet dog. But as a result, bulldogs have breathing and other health problems. That is why in many countries, breeding pets for physical characteristics that cause health problems is now discouraged.

2) It is very common practice that mice, rats and other experimental animals are kept individually in barren cages. This is bad for their welfare, and it is now recognised that it is bad for science, because using stressed animals is inappropriate for many physiological studies. Hence experimental animals kept in groups in enriched housing are better both for welfare and for the reliability of the experiments.

3) Intensive livestock farming with larger numbers of animals kept in less space, using machinery and technology is sometimes called 'industrial animal production' or 'factory farming.' Examples are hens kept in cages for egg production, and pigs kept in crates so small they cannot turn round.

4) Brambell Report (1965) of UK was very influential in introducing the idea that farm animals should have freedom to: stand up; lie down; turn around; groom themselves and; stretch their limbs.

5) The Five Freedoms proposed by Farm Animal Welfare Council of UK are: Freedom from hunger and thirst; Freedom from discomfort; Freedom from pain, injury or disease; Freedom to express normal behaviour, and; Freedom from fear and distress.

Check Your Progress 3

1) Yes. A country that exports livestock or animal products must pay attention to the requirements of the recipient country for animal health, food safety – both of which have implications for animal welfare – and in some cases welfare itself. For example, Thailand exports a lot of chicken meat to Europe, and its producers must meet the requirements of the European importers for the welfare of their birds during rearing and slaughter.

2) Firstly, there are different ethical approaches, and these have different implications for the treatment of animals. Secondly, people do not all have the same concept of animal welfare. Thirdly, there is variation between stakeholders.

3) Economic opportunity also arises through animal trade. Many companies and countries are keen to export animal products, and this can be a mechanism for application of welfare standards. *e.g.* Thailand exporting chicken to Europe, and similarly slaughterhouses in Brazil that export beef to Europe are more active in protecting the welfare of their chicken and cattle than others, to meet European regulations.

4) The cultural and economic variations in animal welfare are affected by political processes. Political systems set the context for use of animals, not just through legislation but in areas such as education, developments in policy and public affairs. There are also considerable differences in political systems between countries, some of them receptive to arguments in favour of animal welfare but others more resistant. It is clear, though, that concern for animal welfare and actions to promote it are increasing in most countries.