



A Philosophical Approach to Animal Rights and Welfare in the Tourism Sector

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ABSTRACT

Although studies on animal rights and welfare in the field of tourism have begun to emerge in recent years, the subject is still new. In this context, a philosophical approach to animal rights and welfare in the tourism sector is put forward in this study. Concepts commonly used in animal rights and welfare debates, such as moral status, animal love, animal hatred, speciesism, anthropocentrism, ecocentrism are explained and are then discussed in the context of the tourism sector on the philosophical basis of what tourism means for commodified animals. Various proposals are developed for how changes can be made to grant animals in the tourism sector a moral status, both in theory and in practice.

1. Introduction

Despite never fully succeeding, man has throughout history tried to control and dominate nature; the effects of this for both humans and non-human beings have been discussed from different angles in order to further strengthen the central position of humans in the cognizable world. One of these areas of discussion in the sphere of capitalism is the human-animal relationship. The ambition of humans to use animals as natural resources for their own purposes shows itself in many areas, including the fattening of animals for consumption, laboratory experiments, the entertainment sector, and the tourism sector. Within these different fields, there are ongoing arguments about that animals are not rational beings and therefore can be used to serve any human purpose.

In this study, the philosophy of the meta-production of animals in the tourism sector is examined through the concepts of animal love (theriophily), animal hate (misothery), speciesism, anthropocentrism, ecocentrism and anthropomorphism. In this context, the foundations of the debate are primarily provided by the religious, philosophical, cultural and historical background of the discussion. After explaining the concepts, the national and international tourism literature was examined and a philosophical approach to animal rights and welfare in tourism was developed in this direction.

2. Religious, Philosophical, Cultural and Historical Background

The main sources of traditional thought on the moral status of animals are religion and philosophy, both of which have interacted with science in the formation of cultural

perceptions regarding that animals are kinds of beings (DeGrazia, 2002). On the basis of this interaction, concepts of animal love (theriophily) and animal hate (misothery) come into prominence in the ongoing debate on animal ethics. The epistemological questioning of these two concepts in the historical process is crucial in terms of how each of them looks at animals in both religious and philosophical terms, how they perceive the moral status of animals and the resultant direction of ethical debates in this area. It is also a requirement in terms of understanding the concepts used in animal ethics debates such as speciesism, anthropocentrism, ecocentrism and anthropomorphism, which will all be explored in depth below.

The concept of 'misothery' (animal hate) was coined by Jim Mason in 2005 by combining two Greek words (Fennell, 2012a, p. 13), 'misos' meaning hatred and 'ther' meaning animal; the combination of these two words is conceptualized as misothery or animal hatred (Vaughan, 2015). In other words, misothery is used as a concept to define negative feelings towards animals and indicates a belief that animals' only purposes are to serve human beings.

The concept of 'theriophily' (animal love) is synonymous with the concept of 'animalitarianism' and is used in the same sense in the literature. The concept of theriophily consists of a combination of two Greek words and was suggested by George Boas (Gill, 1969); 'ther/therion' meaning animal and 'philos' meaning liking or loving. The concept of animalitarianism was first used by Arthur O. Lovejoy and George Boas in the study *A Documentary History of Primitivism and Related Ideas* (Moore, 1943). Both concepts have been used to describe animals as superior to humans on some level (intuitive or cognitive), which can be seen in the literature (Fennell, 2012a, p. 22).

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The concepts of animal hatred (misothery) and animal love (theriophily) have been handled both philosophically and religiously in the historical process and different cultural judgments about these concepts have emerged. Aristotle is the first thinker from the Ancient World that comes to mind when the cultural judgments that emerged are evaluated from a philosophical point of view. Aristotle argues that animals are deprived of reason and are, therefore, lower in the hierarchical structure of the world, below humans, making them a suitable resource for human purposes (Sorabji, 1993; Steiner, 2005). In this sense, Aristotle can be described as a thinker who inherently embraces a misotheric understanding of animals. At the basis of Aristotle's misotheric view of animals are two elements. The first is that males have greater reasoning abilities than females, thus making man superior to woman. Second, humans whose bodies are stronger than their minds are intended for slavery (DeGrazia, 2002). These two arguments concerning gender equality and slavery can be said to provide the legitimate groundwork for Aristotle's misotheric understanding of the human-animal relationship.

Although there were thinkers in Ancient Greece who embraced a 'theriophilist' view, such as Pythagoras (who argued that animals are reincarnations of humans) and Theophrastos (who stated that animals also have a certain capacity for reason), in later periods, Western philosophers in particular have followed Aristotle's example of the mesospheric view that 'the only rational entity is the human and animals are for the use of people'.

In parallel with the philosophical tradition, which largely rejected the moral status of animals, have been expressions in religious texts strengthening this rejection, causing the widespread view that Aristotle is to be regarded as legitimate in a religious sense. For example, the Christian Bible emphasizes that God created humans by their own sake and that they had no purpose to use all natural resources, including animals; this has strengthened the view that 'the animal is for the human' in the cultural codes of Christian societies. Thus, in the Middle Ages, Western Christian philosophers such as Augustine and Tomasso also mediated this dissemination of the generally accepted thesis in Christian societies, supporting this view on both the religious and philosophical level.

A similar thesis suggesting that animals are for human purposes can be found in Islam. However, it is also written in the Qur'an as that man is forbidden from persecuting some animals. Judaism also shares some similar aspects to other religions, with the importance given to the view that "all that God has created deserves mercy" (Watdaul, 2000; Gross, 2017, p. 3).

In addition to these religious perspectives, modern Western philosophy, starting with Descartes in the 17th century and extending to the end of the 19th century, has – despite some differences among philosophers – continued with the view that people are superior to animals, reflecting the continuing influence of Christianity (Franco, 2013). During this period, the influence of modern science and the interaction between modern science and religion and philosophy further strengthened the dominant misotheric attitude towards animals. Alongside the argument that animals lack reasoning power has been the increasingly widespread idea that they are also deficient in terms of perception and emotion. Thus,

just as the view of male dominance over women ignores the latter's moral status, so too does the misotheric view ignore the moral status of animals. At this point, philosophers such as Jeremy Bentham and John Stuart Mill came to advocate the Utilitarian view that moral behavior must favor pleasure in the balance of pleasure and suffering, and that this is also true for intuitive animals; consequently, the moral status of animals cannot be ignored. In other words, non-human beings have interests as well as humans, and so the traditional misotheric attitude towards animals must be rejected, replaced by a theriophilist perspective. In this same period, Schopenhauer, influenced by Hinduism and Buddhism, stated that the reasoning, ego, and power of animals cannot determine their moral status and that all suffering-capable beings must have moral and ontological status.

With the expansion of the domain of modern science and its increasing acceptance in society, more radical paradigms emerged from Schopenhauer's view. Indeed, in the 19th century, Charles Darwin's radical thought suggesting that people can be said to have evolved from other animal species (Theory of Evolution) showed that animals also have some reasoning ability and experience complex emotions. This strengthened the defense of the generally accepted view in society, if not in science, of there being a cognitive divide between man and animal. Thus, there has been a significant break in the transformation of humans' misotheric understanding of the moral status of animals.

This misotheric understanding, which has historically been dominant in the West on religious, philosophical and scientific grounds, cannot be found in the cultural codes of Eastern societies. The 'ahimsa' doctrine present in Jainism, Buddhism, and Hinduism, and accepted in the Confucian tradition, remains influential today. Therefore, Eastern societies that accepted this doctrine have historically regarded life to be more sacred, including the lives of animals, compared to the West. DeGrazia summarizes this difference between Eastern and Western societies as follows; "a westerner and an easterner might say that life is sacred, but an easterner probably means all life" (DeGrazia, 2002). In conclusion, the moral status and ontological acceptance of animals are directly related to the religious, philosophical and scientific implications of Eastern and Western societies. Hence, Western societies have been more influenced by a misotheric understanding in religious and philosophical discourses while Eastern societies have adopted a theriophilist understanding.

3. Basic Philosophical Concepts Used in Animal Rights and Welfare Debates

3.1. Speciesism

Defenders of animal rights see animal liberation as being directly linked to human liberation, and so will also use the concept of speciesism to refer to humans. The term speciesism is generally used to criticize a modern human-centered society. The concept was first used by Richard D. Ryder in 1970 to mirror the concept of racism (Ryder, 2010). The author explains how he developed this concept as follows (Ryder, 2010, p. 1):

"The 1960s revolutions against racism, sexism and classism nearly missed out the animals. This worried me. Ethics and

politics at the time simply overlooked nonhumans entirely. Everyone seemed to be just preoccupied with reducing the prejudices against humans. Hadn't they heard of Darwin? I hated racism, sexism and classism, too, but why stop there? As a hospital scientist I believed that hundreds of other species of animals suffer fear, pain and distress as much as I did. Something had to be done about it. We needed to draw a parallel between the plight of other species and our own. One day in 1970, lying in my bath at the old Sunningwell Manor, near Oxford, it suddenly came to me: SPECIESISM!"

Peter Singer also tried to reveal the existing prejudices against animals by introducing the concept of speciesism in his book *Animal Liberation* (Singer, 2002). The concept of speciesism can be expressed as the intellectual sub-structure of the attitude that people actually establish day-to-day towards animals. As mentioned above, people have historically tended to ignore animals in moral and ontological terms due to an underlying belief that animals are simply a resource to be used by humans, based on the religious, philosophical, scientific and cultural references and resultant misotheric view dominant in society.

In other words, animals are for human use and are, from a philosophical point of view, beings that lack the capacity for reason. The expressions found in sacred books mirror the philosophical discourse. Expressions that generally take the form of "God created animals and all nature to serve people's purposes" can be found in religious texts (DeLeeuw et al., 2007, p. 354). Scientifically speaking, animals are used in scientific processes and in research in order to heal human diseases or for cosmetic purposes. As cultural codes are heavily influenced by religion and history, societies that have predominately misotheric attitudes towards animals may also have an attitude of ignoring animals.

All of these references show that in the human-animal relationship, a speciesist attitude of humans othering or ignoring animals may be seen as legitimate. Thus, in Singer's *Animal Liberation*, which is seen as an important milestone by animal rights advocates, the philosophical approach of 'animal experiments may be considered legitimate only if the intended benefits exceed the damages caused' can also be described as speciesist. Indeed, Francione also criticizes Singer at this point and expresses a different opinion (Francione & Charlton, 2015). Although the discussion that followed between animal welfare and animal rights theorists is worthy of note, it is the concept of speciesism alone that is addressed here.

In this context, speciesism is the basis of the animal ethics debate. For example, the legal protection provided to human beings but not provided to cats or dogs is described by some animal rights theorists as speciesism (Regan, 2004; Francione, 2007). From another point of view, the only reason for the societal preservation of a living being or the acceptance of its moral existence is that the society and the individuals living in that society take a speciesist attitude. In such a society, therefore, no other entity save human beings are considered equal in moral or legal terms. As Ryder argues, first and foremost, speciesism must be socially rejected by establishing an analogy with racism, gender, and class discrimination. It is unacceptable for a person to favor the interests of their own biological species over others and

to act in a biased or prejudiced way against other biological species, according to the principle of equality. This is because the principle of equality should be considered valid for all beings; human or non-human, black or white, male or female (Singer, 1987; Singer, 2002). This situation is shaped by the cultural and moral influences of human behaviors, is related to people's views of life, and brings together two basic philosophical concepts in direct proportion to the views of life; anthropocentrism and ecocentrism or physiocentrism (natural centralism).

3.2. Anthropocentrism and Ecocentrism/ Physiocentrism

It is true that human behaviors are shaped by cultural and moral influences and so it can also be said that what shapes people's attitudes towards animals includes moral and cultural systems created by humans. At this point, there are two basic approaches: anthropocentrism and physiocentrism. In anthropocentrism, ethical discussion is built on three basic premises (Macbeth, 2005, p. 977):

- Humans are separate from and superior to nature,
- Nature is here for humans to exploit, as a "standing" reserve,
- Non-human entities have no inherent rights that need be respected.

There are two types of anthropocentric approach, solid and soft (Goralnik & Nilson, 2012). Descartes is the best example of those who advocate a solid anthropocentric view. Descartes divided the environment into matter and soul. According to him, the human body and animals are matter. However, while the human being has a soul, animals are 'organic machine (automat)' (Harrison, 1992, p. 221). It is therefore natural that animals that are both completely deprived of reason and of emotion are defined or assessed as organic machinery (Descartes, 1993). Descartes, who saw the human body (matter) in a similar way, suggests that humanity is not the body of the essence and that it is the soul alone that gives rise to consciousness.

On the other hand, the soft anthropocentric view is essentially the same as the rigid anthropocentric view, with the difference between them being that the soft anthropocentric approach advocates 'amoral behavior towards animals', which may make people behave in an amoral or bad way. However, it can be said that it also contains a predominating and speciesist perspective in that it places the human being at the center of the universe. Kant, who is the most influential thinker in this tradition, states that while animals can also suffer, they have no moral or legal status (Korsgaard, 2012).

Physiocentrism, the opposite of anthropocentrism, places the human being at the periphery of nature rather than in the forefront (Mittelstrass, 2002, p. 903). The concept of physiocentrism is very similar to the concept of ecocentrism; while physiocentrism is mostly used in ethical discussions in the scientific fields of medicine and biology, ecocentrism is used in more philosophical discussions such as environmental ethics and animal ethics (Kortenkamp & Moore, 2001).

These concepts, both of which are mentioned in the animal ethics debates, are used to indicate that people are

part of nature, or to defend an understanding of nature as a dominant force. Both concepts are often found in the work of animal welfare and animal rights theorists such as Regan, Singer, Francione and DeGrezia.

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3.3. Anthropomorphism

Anthropomorphism is defined as the attribution of human characteristics to non-human creatures. At the heart of the anthropomorphizing of non-human entities is an anthropocentric view; while humans have no responsibility for respecting nature or other non-human creatures, it is also argued that non-human beings are lower in the hierarchy of nature and so can be used for human purposes. Consequently, performances by dolphins, walruses or whales for the amusement of human beings, the eating of animals for their taste, or the use of donkeys, horses, mules or elephants for transport is considered legitimate according to this understanding of animals, as well as their use in scientific experiments in the development of products that provide 'benefit' to humans.

There are many studies in the literature on the concept of anthropomorphism (Urquiza-Haas & Kurt Kotrschal, 2015; Tam et al., 2013, Butterfield, 2012). In these studies, anthropomorphism is emphasized as a positive aspect of animal welfare. It is stated that anthropomorphism can be divided into 'interpretive' and 'imaginary (visionary)'. While the human comprehension effort is defined as 'interpretive anthropomorphism', the psychological states of non-human beings are referred to as 'imaginary or visionary anthropomorphism', to attribute various characteristic features to animals; it is said that this situation is especially important in terms of animal welfare (Singer, 2002, Goralnik & Nilson, 2012).

In addition to the concepts of speciesism, anthropocentrism, ecocentrism (physiocentrism), and anthropomorphism, which constitute the intellectual infrastructure of animal ethics debates, there are some basic concepts within these concepts. The most frequently used of these concepts include consciousness, pain, happiness, utility and moral status. When taken in terms of dialectics, while pain and happiness are expressed as two opposing concepts (Taylor, 2009), consciousness can be defined as the sum of all instant processes such as human thought, emotion, will, character, excitement, opinion, feeling or the human reflector of objective reality (Griffin, 2001). Pain, animal rights and welfare debates are important concepts reflecting the intellectual climate in which animals can be considered as having a moral status. For example, Bentham, who is generally accepted as the founder of pragmatist ethics, describes this situation in his work *Introduction to the Principles of Morals and Legislation*, as follows (Singer, 2002):

"... The day may come when the rest of the animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The French

have already discovered that the blackness of the skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor. It may one day come to be recognised that the number of the legs, the villosity of the skin, or the termination of the os sacrum, are reasons equally insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps the faculty of discourse? But a full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day, or a week, or even a month, old. But suppose they were otherwise, what would it avail? The question is not, Can they reason? Nor can they talk? But, can they suffer?"

Finally, the concepts of utility and moral status also frequently appear in debates in the context of animal rights and welfare, as does the concept of suffering. Benefit is a concept attributed to the situation where the result of the action the individual has made is happiness for all (Mill, 1863) and the concept of moral status is defined as the classification of something in relation to morality (Francione, 2007). The question of what all of these concepts mean in terms of the animals that are commodified in the tourism sector, and whether there is a moral status in terms of the rights or welfare of animals in the tourism sector, is a matter that has been discussed in recent years. In this respect, a philosophical approach to animal rights and welfare in tourism is needed.

4. The History of Animal Rights and Welfare Studies in the Field of Tourism

It is known that the first protests against the speciesist, anthropocentric or misoteric understanding, which ignored non-human animals and regarded them only as resources to be used for human purposes, arose in the 1970s (Poole, 1991). The expression 'animal liberation' first appeared on the cover of the *New York Review of Books* on April 5, 1973, in an article titled *Animal Liberation*, in which the Australian philosopher Peter Singer reviewed a collection of articles by Stanley Godlovitch, Roslind Godlovitch and John Harris on how we treat animals, called *Animals, Men and Morals*, a text that has been examined and evaluated at length (Mason, 1981). However, as noted by many animal rights advocates, the first real milestone in this process was the publication of Singer's book *Animal Liberation* in 1975 (Singer, 2002). In sum, the history of animal rights and welfare work on the basis of theories of moral philosophy is particularly dominated by the literature published in the last forty years.

When looking at the international tourism literature, it is clear that the number of animal rights, animal welfare or animal ethics texts is very small and has only begun to develop with any seriousness since the year 2000 (Fennell, 2012a). Table 1 shows an examination of international literature.

As can be seen from Table 1, the studies on animal rights and welfare in tourism do not date back very far. The authors also note that the topic itself is very recent and that debates in this area have only recently begun to emerge (Fennell, 2012a; Markwell, 2015; Borges de Lima & Green, 2017). The subject is also new in Turkey; a study on this subject in the national literature titled *Commoditized Tourism - Commoditised Animals*, edited by Günlü Küçükaltan and

Table 1. Animal Rights and Welfare Discussions in International Tourism Literature

Writer/s	Study	Year	Type	Publisher
Chilla Bulbeck	The 'Nature Dispositions' of Visitors to Animal Encounter Sites in Australia and New Zealand	1999	Article	Journal of Sociology, Vol.35(2), 129148
Peter Mason	Zoo Tourism: The Need for More Research	2000	Article	Journal of Sustainable Tourism, Vol.8(4), 333-339
Alan Beardsworth & Alan Bryman	The Wild Animal in Late Modernity The Case of the Disneyization of zoos	2001	Article	Tourist Studies, Vol.1(1), 83-104
Peter Hughes	Animals, Values and Tourism	2001	Article	Tourism Management, Vol.22(4), 321-329
Derek R. Hall & Frances Brown	Tourism and Welfare: Ethics, Responsibility and Sustained Well-being	2006	Book	CABI: UK & USA
David A. Fennell	Tourism Ethics	2006	Book	Channel View Publications: New York - Ontario
Brian Garrod	Marine Wildlife Tourism and Ethics	2007	Book Section	Marine Wildlife and Tourism Management (Eds. James Higham & Michael Luck) in ss. 257-271 CABI: UK & USA
Amir Shani & Abraham Pizam	Towards an ethical framework for animal-based attractions	2008	Article	International Journal of Contemporary Hospitality Management, Vol.20(6), 679-693
David A. Fennell	Tourism Ethics Needs More Than a Surface Approach	2008	Article	Tourism Recreation Research, Vol.33(2), 223-224
Christen Wemmer & Catherina A. Christen (Editors)	Elephants and Ethics Toward a Morality of Coexistence	2008	Book	The Johns Hopkins University Press: Baltimore
Neil Carr	Animals in the tourism and leisure experience	2009	Editorial	Current Issues in Tourism, Vol.12(5-6), 409-411
Erik Cohen	The Wild and the Humanized: Animals in Thai Tourism	2009	Article	Anatolia: An International Journal of Tourism and Hospitality Research, Vol.20(1), 100-118
David A. Fennell & Agnes Nowaczek	Moral and Empirical Dimensions of Human-Animal Interactions in Ecotourism: Deepening an Otherwise Shallow Pool of Debate	2010	Article	Journal of Ecotourism, Vol.9(3), 239-255
Warwick Frost (Editor)	Zoos and Tourism Conservation, Education, Entertainment	2011	Edited Book	Channel View Publications: Bristol- Buffalo-Toronto
Georgette Leah Burns, Jim Macbeth & Susan Moore	Should Dingoes Die? Principles for Engaging Ecocentric Ethics in Wildlife Tourism Management	2011	Article	Journal of Ecotourism, Vol.10 (3), 179-196
John Dobson	Towards a Utilitarian Ethic for Marine Wildlife Tourism	2011	Article	Tourism in Marine Environments, Vol.7(3-4), 213-222
David A. Fennell	Tourism and Animal Ethics	2012a	Book	Routledge: USA and Canada
David A. Fennell	Tourism and Animal Rights	2012b	Article	Tourism Recreation Research, Vol.37(2), 157-166
David A. Fennell	Tourism, Animals and Utilitarianism	2012c	Article	Tourism Recreation Research, Vol.37(3), 239-249
Matt W. Hayward et. al.	Animal Ethics and Ecotourism	2012	Editorial	South African Journal of Wildlife Research, Vol.42 (2), iii-v.
Erik Cohen	Tiger Tourism: From Shooting to Petting	2012	Article	Tourism Recreation Research, Vol.37 (3), 193-204
Amir Shani	Tourism and Animal Rights: More than Meets the Eye	2012	Article	Tourism Recreation Research, Vol.37 (3), 276-277
David A. Fennell	Tourism and Animal Welfare	2013	Article	Tourism Recreation Research, Vol.38(3), 325-340
David A. Fennell	Contesting the Zoo as a Setting for Ecotourism, and the Design of a First Principle	2013	Article	Journal of Ecotourism, Vol.12(1), 114
Giovanna Bertella	Ethical Content of Pictures of Animals in Tourism Promotion	2013	Article	Tourism Recreation Research, Vol.38(3), 281-294
Olga Yudina & David A. Fennell	Ecofeminism in the Tourism Context: A Discussion of the Use of Other-than-human Animals as Food in Tourism	2013	Article	Tourism Recreation Research, Vol.38(1), 55-69
David A. Fennell	Ecotourism, Animals and Ecocentrism: A Reexamination of the Billfish Debate	2013	Article	Tourism Recreation Research, Vol.38(2), 189-202
Brent Lovelock & Kirsten Lovelock	The Ethics of Tourism: Critical and Applied Perspectives	2013	Book	Routledge: London-New York
Rakesh Chandra	Utilizing Utilitarianism: Animal Rights in Tourism	2013	Article	Tourism Recreation Research, Vol.38(2), 255-257
Azade Ozlem Calik & Gulsel Ciftci	Animal Ethics in Tourism	2013	Article	International Journal of Business and Management Studies, Vol.5 (1), 160177
Erik Cohen	Recreational Hunting: Ethics, Experiences and Commoditization	2014	Article	Tourism Recreation Research, Vol.39(1), 3-17
Neil Carr	Dogs in the Leisure Experience	2014	Book	CABI: UK - USA
Kevin Markwell (Editor)	Animals and Tourism: Understanding Diverse Relationships	2015	Book	Channel View Publications: Bristol- Buffalo-Toronto
Sneddon, J., Lee, J., Ballantyne, R., & Packer, J.	Animal welfare values and tourist behaviour	2016	Article	Annals of Tourism Research, 57, 234-236
Tom Moorhouse, Neil C. D'Cruze & David W. Macdonald	Unethical use of wildlife in tourism: what's the problem, who is responsible, and what can be done?	2016	Article	Journal of Sustainable Tourism, 25(4), 505-516
Claudia Notzke	Equestrian tourism: Animal agency observed	2017	Article	Current Issues in Tourism, 20, 1-19
Ismar Borges de Lima and Ronda Green (Editors)	Wildlife Tourism, Environmental Learning and Ethical Encounters	2017	Book	Springer International: Cham, Switzerland

Dilek (2016), draws attention to the field as the first and only study of its kind in Turkey. An increase of such studies in the national field will ensure that the increasing awareness at the international level will also reach the national level, and this area will be examined in further depth in theoretical and empirical studies.

5. Animal Rights/ Welfare Problem and Animal Ethics in Tourism

The discussion of which beings have moral status led by Jeremy Bentham, the 18th-century pioneer of benefit ethics, formed the basis of Singer’s views; Singer argues that the point is not whether the being is rational, but whether it has the capacity to suffer (Singer, 2002). Bentham questioned the traditional idea that only people should need or should have moral values, arguing that many animals can experience pleasure and pain, and so for this reason, the interests of animals must also be taken into consideration as a moral imperative in the actions taken by human beings. In this sense, Peter Singer is a utilitarian thinker mirroring Bentham’s view that that which provides the greatest happiness, benefit or pleasure for the greatest number of assets is the only matter of moral importance.

Peter Singer differs from Bentham is in that he deepens these views by making Bentham’s views clearer. Singer, sharing the Utilitarian opinion that as non-human animals cannot make any plans for the future, when they die, they do not lose anything, states that while animals have an interest in not suffering, there is no imperative to maintain their existence (Singer, 2002). For this reason, Singer argues that although there are some problems with animal husbandry

on an industrial scale, there is no moral necessity for animals not to be eaten. Thus, he states that human beings who eat animals that were raised in healthy conditions and killed without suffering can be respected in moral terms.

To summarize, in Animal Liberation, Singer argues that while animals are part of an ethical debate and have the right, just as humans do, not to suffer, he also emphasizes the existence of a natural hierarchical structure. While accepting people as individuals, he, therefore, also argues that animals are nothing but meta used for human purposes and are replaceable. For this reason, Singer is seen as an anthropocentric and speciesist benefit ethics advocate.

Unlike Singer, Tom Regan takes a deontological (Kantian ethics) and absolutist approach that suggests that every entity that has certain cognitive and experiential capacities has moral value. He considers this issue from a Kantian angle, unlike Singer’s Benthamite approach.

Regan disagrees with Singer’s utilitarian program for animal liberation, for he rejects utilitarianism for lacking a notion of intrinsic worth. According to Regan, animals and humans all have equal intrinsic value upon which their right to life and concern are based. This is precisely where Regan and Singer philosophically differ as Singer does not take into account this intrinsic value that Regan argues for, which utilitarianism lacks. Regan argues further that the respect principle requires that we treat those individuals who have inherent value in ways that respect their inherent value. The respect principle states simply that no individual with equal inherent value may be treated solely as a means to an end in order to maximize the aggregate of desirable consequences. Regan’s respect principle shares important theoretical similarities and

Table 2. Ethical Issues in Tourist - Animal Interaction

Meta Production Areas		Ethical Discussions	Benefits?
Wildlife observation in natural environment	Diversity of animals, animal species, effects on ecosystem		The happiness of the tourist, benefits to ecosystem, information on the protection of animal species
Feeding animals in their natural environment	Habituation of animals, behavioral changes in animals, effects on animal health status		The happiness of the tourist, more intense human-animal interaction, conservation awareness, benefits to the ecosystem
Observation and feeding of captive animals	Animal rights, the animals in the meta production chain, ignore the interests of animals		Protection programs for endangered animals, the happiness of the observers, training, create resources for protection programs
Demonstrations of animals kept under captivity	The disadvantages of the animals instructing or the pain they experience, ignore the interests of animals		Income earned for animal protection programs, support for wildlife conservation
Hunting	The killing of animals, animal rights violations		The happiness of the hunter, the strengthening of the experiential relationship between animal and hunter, hunting products
Green Hunting (Capture and release)	Animal suffering including stress		The strengthening of the experiential relationship between the animal and hunter, natural life protection
Eating wild animals in tourist menus	The killing of animals, the abuse of animals, the stress they experience, over destruction of animals, animal species and negative effects on the ecosystem.		The happiness of the tourist, income generation for local people
Tours involving animals	Animal suffering, animal interests not observed, animal rights violations		The happiness of the tourist, increase in tourist-animal interaction
Animals exposed to competition	The suffering of the animals, the killing of animals, maiming of animals, animal rights violations		Happiness and fun of the tourists

differences with the notion articulated by Immanuel Kant, that we treat other persons as ends in themselves and never merely as means to an end. Rational agents, Kant argued, have value in themselves independent of their value to others. Regan's contribution to this notion is his use of the subject-of-a-life criterion to identify, in a nonarbitrary and intelligible way, a similarity between moral agents and patients, which gives rise to a direct duty to the latter.

Regan calls for the total abolition of the use of animals in science, the total dissolution of the commercial animal agriculture system, and the total elimination of hunting and trapping for commercial and sporting interests. Regan writes, "The fundamental wrong is the system that allows us to view animals as our resources, here for us – to be eaten, or surgically manipulated, or put in our cross hairs for sport and money" (Regan, 2004, p. 221). As Regan so eloquently puts it, "People must change their beliefs before they change their habits. Enough people, especially those elected to public office, must believe in change – must want it – before we will have laws that protect the rights of animals" (Regan, 2004, p. 222).

Another theorist, Gary Francione, benefitted from the views of both Singer and Regan, but advocated a stance that is entirely opposed to the moral and ontological hierarchy. Francione, like Singer, argues that the experience of pleasure and pain is a suitable criterion for moral status but agrees with Regan's view that ethical value is for all entities. Unlike both Singer and Regan, however, Francione suggests that the cognitive adequacy of an entity is completely unrelated to the assessment of its moral status. In other words, if an asset is a perceivable asset, it has an equally immanent moral value as any other perceivable asset.

Francione argues that while existence is enough for a being to possess moral value, it is not essential, stating that a sense of feeling is both sufficient and necessary for having a direct moral status. On this basis, Francione sees equally the interests of a rationally developed human being and a less developed animal. For example, the interests of a dog, a cat or an elephant should be considered equal to the interests of a human being. However, this does not necessarily mean that a dog, an elephant or a cat is treated like a human being; just because of the fact that an animal's interests are equal to those of a human being does not mean that the animal has the right to vote, for example. Rather, the equal surveillance situation advocated by Francione means that an animal's interest in not-suffering is equal to a human being's interest in not-suffering. In addition, Francione criticizes Singer and Regan's view that there is no imperative to maintain the existence of animals, rather that they have a common interest in maintaining their existence on the basis of equality if there is an interest shared by human beings and animals in not suffering.

Although the views of Singer, Regan and Francione differ at certain points, they all agree on improving the existing moral conditions of animals; in other words, animal welfare. The outcome of these theoretical views is, therefore, that animals are commoditized in almost every sector, including tourism as their only value is of use and exchange, i.e. economic value. This suggests that the solution may be found not only in the general sense of animal rights or animal welfare debates but also in an ethical discussion within the scope of meta-production areas. In other words, continuing the discussion of the moral status, rights and welfare of animals

with a philosophical understanding of inductive rather than deductive reasoning can ensure that more concrete steps can be taken on behalf of animals.

At this point, it should be made clear that the areas of meta-production that are created through animal-based tourism are evaluated in the context of human-animal interactions and, in particular, what these areas mean for ethical discussions. Table 2 shows the areas of meta-production in the tourism sector that relate to animals and the ethical debates raised in those areas (Lovelock & Lovelock, 2013, p. 230).

Some of the meta-production areas mentioned in Table 2 are types of tourism activities. The expressions given under the heading "Benefits" may be considered to be anthropocentric defences of the commodification of tourism animals. Many of the concepts or theories mentioned above that are used to advocate for animal rights, such as immanent moral value, interest in not-suffering, the equal observance principle or being a subject of life do not apply to animal tourism activities. So much so that the benefits of tourism given are 'tourist/visitor-centred', i.e. human-centered, thus reflecting an anthropocentric and speciesist approach that alienates animals. The tourism sector, therefore, which takes a pragmatic view at the economic level, is very far from the debate about whether already commodified animals have an immanent moral value.

In other words, this situation reveals the necessary relationship between tourism and capitalism and how this relationship plays a role in the commodification of animals in tourism. Capitalism and tourism can be regarded as two facts that generate each other's opposition and feed off each other. In his book *Consuming Places*, John Urry highlights this relationship and draws attention to the close relationship between tourism and capitalism (Urry, 1995, p. 147). Many writers now argue that a sea change is taking place within contemporary societies. Elsewhere I refer to this as involving a shift from organised to disorganised capitalism (see Lash & Urry, 1987). Other writers have characterised it as a move from Fordism to post-Fordism, and in particular the claim that there is a shift in typical modes of consumption, from mass consumption to more individuated patterns of consumption (Leadbeater, 1988; Hall, 1988). Urry explains travel through the inversion of capitalism, and thus the changing forms of tourism; from a pre-capitalist organized, exploratory form of travel that continued under liberal capitalism, in which rich individuals traveled, to more organized, mass tourism that gained momentum under organized capitalism, and finally to a form of tourism in this period of unorganized capitalism in which all aspects of experience are simulated or aestheticized (Urry, 1995, p. 148). In the current period of organizational capitalism, Ritzer describes the form that tourism takes in the following (Ritzer, 2005, p. 146):

"... While the father is working to pay the interest on credit card debts in the workplace, the mother watches the shopping channel on the television at home. The son is at home in the back room, has finished his classes at the virtual university and is surfing shopping sites. "Where are we going to spend the weekend?" he calls. He adds to his virtual shopping list a new CD to satisfy the question. "We will go to the big shopping center outside the city. While you are climbing the artificial rock in the sports store, we will go to different shops with your father and around the aquarium department; then we will meet at the restaurant on the rainforest theme and have a snack."

This scenario painted by Ritzer can be regarded as a reflection of tourism in that it is a simulation that completely removes the difference between the ‘real’ and the ‘false’, as discussed in Baudrillard’s *Simulacra and Simulation* (Baudrillard, 1994, p. 16). Leisure time, which includes tourism activities, is no longer a time for individual serenity, intellectual depth or free choice. Rather it has become a time of shopping, fictional life experiences, packaged fun, media impressions and escapism; the metas that capitalism produce to profit from the human desire for improvement (Ritzer, 2010). Therefore, everything that tourism touches, including culture, has become part of a system that aims to transform everything into meta. It can thus be said that homogeneous flows have come together in order to expand the meta-production chain whilst also increasing consumption, meeting at the suffix ‘ism’ in the concepts of capitalism and tourism.

In tourism and in its relationship with capitalism, the pragmatic and Machiavellian attitude that ignores animal welfare and animal rights as it does not want to strengthen the philosophical ethical debates on the subject cannot even accept a moral model of the tourism industry (Smith and Duffy, in Holden, 2005, p. 185). The main problem with this is that it endangers its own existence and positioning in the alliance that it has established with tourism-capitalism.

The use of animals as meta in the tourism sector, in which they are variously presented as ‘touristy products’, can be explained both historically, particularly in relation to Western societies that have ignored the moral status of animals, and by the easy commodification of animals, who have not had moral status since the dawn of capitalism. For this reason, it is important that a structure covering different fields, such as religion, philosophy and sociology, be included within the framework of meta-criticism so that the problem can be put forward and a philosophical approach can be developed. Adhering to the conceptual and theoretical domain, there is a practical field (of application) in the tourism sector where animals are created within the meta-production chain; in other words, by

ignoring their rights, welfare, and moral status. Since tourism is a phenomenon that is both expressed in theoretical terms as well as practiced, it is necessary to establish the problem in view of both theory and practice. Taking into account the debates explored in Fennell’s (2012a) *Tourism and Animal Ethics*, as shown in Figure 1, which integrates theory and practice, a foundation can be established.

Figure 1 shows not only how the production of the meta takes place in the field of tourism and animals in practice, but also in theoretical terms, in the kinds of ethical theories and debates about the ethical statuses of animals that relate to tourism studies, with reference to religious, sociological and philosophical considerations. This background on how and where the discussions of animal rights and welfare in tourism should take place lays the foundations for future tourism and animal ethics studies.

6. Conclusions and Recommendations

When, either national or internationally, animals are held in captivity for the purposes of tourism (zoos, aquariums, etc.), are made to compete for entertainment (orangutan boxers, etc.), or are used as workers (elephant tours or sex worker monkeys, etc.) or performers (dolphin demonstration centers etc.), it is clear that they are seen as meta, as they do not have moral status with rights nor is care given for their welfare. This situation is the most serious obstacle in the establishment of animal rights on both the moral and legal grounds expressed by Regan and Francione. In other words, animals are seen as nothing more than touristy products, souvenirs or entertainment in the tourism sector. For this reason, Fennell calls not only for the improvement of cages (animal welfare) and the removal of animals from centers (animal rights) but also the surveillance of animal rights in the tourism industry (Fennell, 2012b, p. 158). This study used Fennell’s basic argument to further argue that the ethical value given to animals is directly proportional to the moral responsibility of the tourism industry towards the animals used in its industry, regardless of the effect

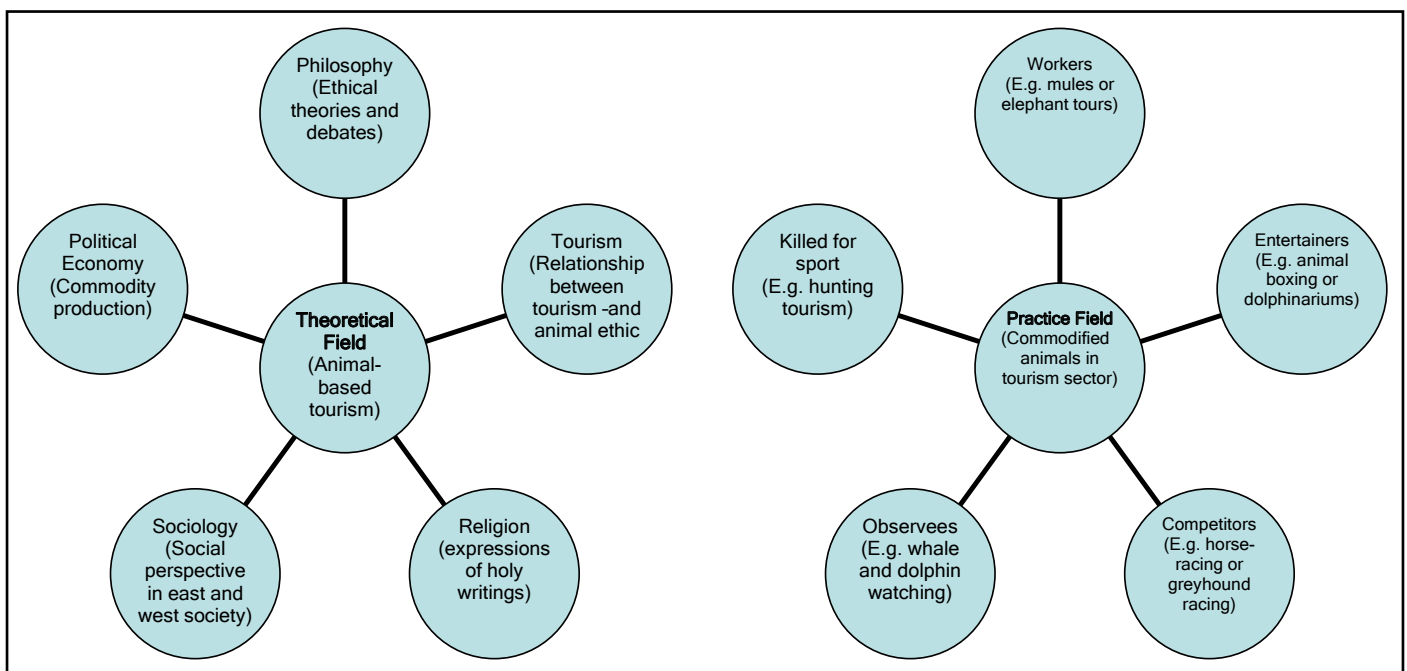


Figure 1. Description of the problem (Theoretical and practice field on animal-based tourism)

on the interests of the industry (as suppliers) and tourists (on the demand side). In this argument, it is the tourism-animal, or more specifically tourist-animal relationship, and whether the interests of the commodified dolphin, horse or chimpanzee are ignored, that determine whether tourism in general terms is moral.

It is the combination of the misotheric attitude that has historically dominated the human-animal relationship, an anthropocentric human-based utilitarian approach and a speciesist perspective alongside a pragmatic and Machiavellian attitude that validates the application of the economic instrumentalism of tourism to the meta world of animals. Therefore, as long as a need to recognize the moral status of animals in tourism is ignored, new ideas about the moral responsibility of tourism cannot be developed. If a hedonistic perspective is to be evaluated and expressed more concretely, the experiences that tourism offer people and the preferences of those people conceal the fact that animals exist as prisoners in the tourism industry. Tourism activities that are particularly animal-focused, such as hunting and keeping the hunted animal's teeth as a souvenir, being photographed swimming with a shark in an aquarium, playing basketball with a seal and riding mules rather than taking a cable car in Santorini (Greece) can be said to have originated from ignorance of the moral status of animals and are not really about knowing reality. Photographs on a camel taken at the beach in Antalya can be said to involve a failure to think about the context of tourism and are more about buying into the authentic rather than looking for the authentic. Similarly, taking a ride with a phaeton in one of the many destinations where horses are known to be tormented as physical workers requires a refusal to know the context.

When the current situation in the tourism sector and the examples mentioned above are considered in philosophical terms, it can be assumed that animals are the subject of a life, that they also have a desire to protect themselves and escape from pain in order to keep living, and that they repeatedly engage in enjoyable behaviors; it must, therefore, be the case that they have a moral status. As such, thinkers such as Wood, Korsgaard, Francione and Regan reject the speciesist view that animals are not rational and thus have no moral value, advocated by Aristotle and Kant, and state that every living thing must have moral value, that life itself is a form of value and morality, and that it is natural for every living creature to wish to maintain its life (Regan, 2004; Francione, 2007; Thomas, 2016). Schopenhauer's emphatically human-animal togetherness approach emphasized that the difference between human beings and animals is that of knowledge capacity and is entirely secondary. This means that animals cannot only be means for the purposes of human beings and thus deprived of moral significance (Sans, 2006). Sans illustrated this by calling his dog Atma (the soul of the world) and by placing the transparent and instinctive attitude of his dog on an equal footing to the human mind or rationality (Sans, 2006, p. 97). Francione's equal observance principle applies to all living things and allows for a more holistic critique to be made of the role of animals in the tourism sector (Francione, 2007). Regan's 'empty cages' doctrine is important as it emphasizes the moral status of animals kept in captivity for different types of tourism (Regan, 2004).

Based on the arguments put forward by these thinkers,

and from the discussions in the text, two main dimensions can be evaluated as part of the output of this study, alongside sub-dimensions, which are summarized below.

6.1. Theoretical Area

- Studies examining animal rights and welfare in the tourism sector can be undertaken using the concepts and theories found in the disciplines of religion, economics, philosophy and sociology.
- Animals can also be the subject of scientific studies carried out in the discipline of tourism, with reference to the principle of equal surveillance.
- Increasing the number of national and international studies is important for tourism academics in order to raise awareness.
- The field of marketing within tourism studies is devoid of economic instrumentality and arguments concerning productivity, and it is necessary to carry out philosophical discussions in areas that are ethnocentric or overlooked.

6.2. Practical Area

- Both the supply and demand side of tourism ignore the fact that animals are commodified in the tourism sector.
- Animals commodified in the tourism sector can be divided into five categories: workers, performers, those observed in their natural environment, those killed for sport, and those made to compete.
- In this age of demand driving and influencing supply, it is necessary that animal-oriented NGOs be increased and strengthened in order to increase individual awareness of the plight of animals in tourism, which can in turn influence the supply side.
- Those participating in animal-oriented tourism activities can be persuaded that animals have the right to a good life in order to reduce demand for such touristic products. Awareness raising such as this has meant that the entertainment park SeaWorld in the state of California, USA, has come to the point of closure (Neate, 2015; O'Hara, 2015).

Policies for the development of the tourism sector should not only include concerns about the number of tourists and income from tourism, but also ethical concerns. In other words, tourism should not only be instrumentalized in an economic direction nor should it be able to buy morality in order to make itself sustainable. Every cage in the tourism sector should be emptied, as Regan and Fennell argued. Improving existing conditions is a matter of animal welfare but emptying cages means accepting animal rights in the tourism sector on moral and legal grounds. There is a need for the tourism sector, particularly the areas that involve animals, to accept this radical idea and take steps to counter ignorance.

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