

# **Ethical aspects of conflicts arising from wildlife and farming cohabitation**

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**M. MARIE**

**URAFPA, ENSAIA, Nancy-Université, INRA  
Vandœuvre lès Nancy, France**

**Michel.Marie@ensaia.inpl-nancy.fr**



*59<sup>th</sup> Meeting of the European Association for Animal Production  
Vilnius, Lithuania, August 24<sup>th</sup> – 27<sup>th</sup>, 2008*

# Large predators and livestock

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## ❑ Damages

- Persons
- Small ruminants
- Bovine (calves, heifers)
- Beehives



## ❑ Violent demonstrations



# Questions: decisions to be taken

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- ☐ Should the reintroduction be decided ?
- ☐ Should the reappearance be prevented ?
- ☐ Should the predators be preserved ?
- ☐ What place for wildlife in our society ?
- ☐ Is the cohabitation predator-livestock acceptable / possible ?



# The role of an ethical approach

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- Beyond technical aspects (defence dogs, fences, shepherding,...), these interrogations rise the question of rules of life inside a society, and values
- Can these values be a basis for decision ?
- What are the positions of the different stakeholders ?

# The ethical matrix according to Ben Mephram

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(Ben Mephram, 2000, 2004, 2005)

## ☐ Values

- Well-Being, Welfare
  - ☐ Utilitarianism
- Autonomy, Freedom
  - ☐ Deontology
- Justice
  - ☐ Rawls

## ☐ Stakeholders

# The ethical matrix according to Ben Mepham

Stakeholders	Well-Being	Autonomy	Justice
livestock			
breeders			
rural population			
hunters			
ecologists			
urban population			
authorities			
ecosystem			
predators			

# The ethical matrix

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□ Stakeholder: **small ruminants**

□ Well-Being:

➤ ⊖ aggressions, stress, death

□ Autonomy:

➤ ⊖ freedom of movements

□ Justice:

➤ ⊖ restricted management

# The ethical matrix

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□ Stakeholder: **breeders**

□ Well-Being:

- ⊖ direct economical losses, protection measures
- ⊖ style of life
- ⊕ contribution to biodiversity, care of nature

□ Autonomy:

- ⊖ choice of management system
- ⊖ breach of the contract (Larrère & Larrère 2000)

□ Justice:

- ⊖ competitive disadvantage



# The ethical matrix

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□ Stakeholder: **rural population**

□ Well-Being:

➤ ⊖ fear, risks of aggression

➤ ⊕ development of ecotourism

□ Autonomy:

➤ ⊖ freedom of movements

➤ ? freedom of choice

□ Justice:

➤ ? equal opportunity to rural development

# The ethical matrix

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□ Stakeholder: **hunters**

□ Well-Being:

➤ ⊖ loss of their role in wildlife control

➤ ⊕ contribution to wildlife balance

□ Autonomy:

➤ ⊖ freedom to practice their hobby

□ Justice:

➤ ⊖ hunting restrictions

# The ethical matrix

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- ❑ Stakeholder: **ecologists**
- ❑ Well-Being:
  - ⊕ achievement of their efforts
  - ⊕ information of the general public
  - ⊕ scientific research opportunities
- ❑ Autonomy:
  - ⊕ spreading their ideas in the society
- ❑ Justice:
  - ⊕ respect of international conventions

# The ethical matrix

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- ❑ Stakeholder: **urban population**
- ❑ Well-Being:
  - ⊕ nature activities
  - ⊕ wealth of natural environment
  - ⊖ restriction of movements (camping...)
  - ⊖ risks of aggression
- ❑ Autonomy:
  - ⊕ opportunity to experience ecotourism
- ❑ Justice:
  - ⊕ respect of biodiversity

# The ethical matrix

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□ Stakeholder: **authorities**

□ Well-Being:

➤ ⊕ rural development & employment

➤ ⊕ citizens satisfaction

➤ ⊖ social disturbance

➤ ⊖ lobbies pressure

□ Autonomy:

➤ ⊕ policy enforcement

□ Justice:

➤ ⊕ respect of international conventions (Bern, UICN)

# The ethical matrix

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- Stakeholder: **ecosystem**
- Well-Being:
  - ⊕ trophic balance
  - ⊕ population regulation
- Autonomy:
  - ⊕ ecosystem sustainability
- Justice:
  - ⊕ biodiversity

# The ethical matrix

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- ❑ Stakeholder: **large predators**
- ❑ Well-Being:
  - ⊕ species survival
- ❑ Autonomy:
  - ⊕ autonomous choice of the territory
- ❑ Justice:
  - ⊕ place in the zoosphere

# The ethical matrix: overview

Stakeholders	Well-Being	Autonomy	Justice
livestock	-	-	-
breeders	- - +	- -	-
rural population	- +	- ?	?
hunters	- +	-	-
ecologists	+ + +	+	+
urban population	+ + - -	+	+
authorities	+ + - -	+	+
ecosystem	+ +	+	+
predators	+	+	+



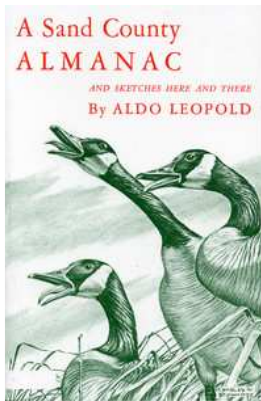
# Other values: conceptions of the world

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- ❑ **Theocentrism**: stewardship of nature
- ❑ **Anthropocentrism**: only human interests count
- ❑ **Zoocentrism**: sentient animals to be considered, respect for individual life
- ❑ **Ecocentrism**: balance of ecosystems



- *"The land ethic simply enlarges the boundaries of the community to include soils, waters, plants and animals, or collectively: the land."*
- *"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community; it is wrong when it tends otherwise."*



Aldo Leopold, "The Land Ethic", "A Sand County Almanac", 1949

# Other values: environmental beliefs

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- ❑ Kaltenborn, Bjerke, Strumse (1998), Norway
- ❑ Attitude towards predators & environmental beliefs
- ❑ 35 statements, 1100 responses
- ❑ sheep farmers, research biologists, wildlife managers

	sheep farmers	biologists	wildlife m.
exemptionalism	2.78 ± .74	2.07 ± .66	1.94 ± .69
ecological paradigm	3.79 ± .56	4.11 ± .56	4.08 ± .56

## ❑ Ecologistic

- ecological value species

## ❑ Moralistic

- opposition to cruelty

## ❑ Naturalistic

- outdoor contact

## ❑ Dominionistic

- control of animals

## ❑ Utilitarian

- utilisation of the species

## ❑ Negativistic

- fear, dislike, indifference

# Beyond the ethical matrix

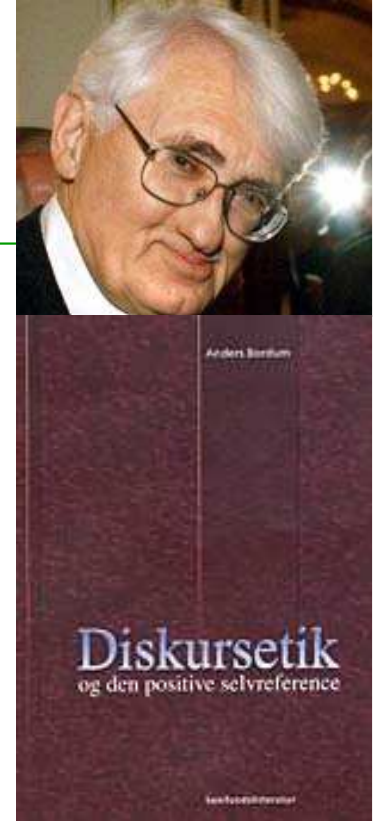
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- The matrix as a tool to analyse a situation
- Contradictory positions, blocked positions
- Ethical relativism, pluralism
- In search of universally accepted norms
  
- → use of the **Reflexive Equilibrium Method**  
(morally relevant facts, moral intuitions, principles, iterative: Van der Burg & Van Willigenburg, 1998)
  
- → the **Discourse Ethics**, after Habermas:  
a normative ethics for societies which have no longer  
a single, overarching moral authority

# The Discourse Ethics (1991)

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- "only those **norms** can claim to be **valid** that meet (or could meet) with the **approval of all affected** in their capacity as participants in a **practical discourse**."
- there is no other force than the force of **better argument**
- "all affected can **accept the consequences** and the side effects [that] **its** [a proposed moral norm's] **general observance** can be anticipated to have **for the satisfaction of everyone's interests**".
- a principle of **universalisation**



# The Discourse Ethics

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## □ Conditions:

- **equal participation** of all who are affected
- **“unlimitedness”**: unboundedness and openness concerning time and persons
- **freedom** from constraint
- **seriousness** or authenticity
- **impartiality**, distancing

Has this “ideal” process been experienced ...  
in the French “concertation” on bear in Pyrenees ?

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- ☐ Force of governmental measures
  - ☐ Force of violent demonstrations, acts
  - ☐ Lack of transparency
  - ☐ Restricted dialogue
  - ☐ Belated dialogue, when decisions are already taken
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- ☐ → Citizen conferences would be the best way to reach consensus and recognition of common values as a basis for decision, beyond individual interests.

# Conclusion

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- There should be a way:
  - to overtake the simple opposition between predator and livestock,
  - to enlarge the scope at the level of rural development,
  - and to reconcile stakeholders positions to find commonly accepted solutions.
- ... the ethical approach may help for this

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