



**Course Syllabus**  
**Introduction to Anthrozoology**  
**ANZO 501**  
Fall 2017, Professor Paul Waldau

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**Course Description**

This course introduces students to the fundamental issues of the field of Anthrozoology. We use an interdisciplinary approach that promotes critical thinking skills and literacy about natural science and social science investigations, cross-cultural perspectives, and ethics-focused analyses. Through such a multifaceted engagement, we seek to nurture open discussion about humane education insights and the relevance of humanities-based work on topics such as animals in the arts. With such wide-ranging tools, we will evaluate the past, present and future possibilities of human/nonhuman interactions. We will examine the challenges humans face in trying to discern other animals' realities, and we will analyze the categories into which humans have sorted animals. We also work to engage a variety of science-based and value-based approaches to humans' inevitable intersection with other living beings. We will talk about much more than theory and broad generalizations so common in academic work—we will ask, for example, about what kinds of *practical* steps are possible in today's human-centered world.

As we attempt these tasks, *keep in mind* that this is a basic course in the Anthrozoology Master of Science program—use it to learn basic issues and let them stimulate your creativity. In later courses, we often move to new, more

specific inquiries—here at the beginning we attempt to develop key skills such as the following:

- reflecting on the definition anthrozoology;
- recognizing how and why interdisciplinary approaches play a role in the subject matter of the program;
- being realistic about both other animals as real living beings and our own special but limited abilities to know those realities;
- recognizing how our cultural and social heritages, as well as our formal and informal education, have shaped our views of other living beings;
- identifying which assumptions in educational systems have fostered the study of nonhuman animals, and which assumptions of specific educational systems have hampered such study;
- considering when both learning and unlearning are necessary; and,
- noting the key roles that personal connection and creativity have played in the development of courses studying nonhuman animal issues.

### **Course Objectives**

At the conclusion of the course, *each student* will be able to accomplish the course objectives stated below. As you read these, please recognize that (i) each of the following goals for your learning in this course is meant to work together with the others, and (ii) *as a practical matter*, these goals have a single, overarching purpose, namely, helping me notice your individual abilities so that I can challenge each of you, as a graduate student, to recognize that *you* are *now* the person most fully in charge of your education.

- **Understand** the central role that **interdisciplinary considerations and critical thinking skills** must play in humans’ exploration of other animals’ realities;
- **Identify the great variety** thinking, claims, language and concepts used to describe other animals;
- **Address** the social and cultural **diversity** in humans’ past, present, and possible relationships with other-than-human animals;
- **Describe** the **present ferment** in worldwide developments regarding humans’ relationship with other living beings;
- **Explain** how **terms** such as “Anthrozoology,” “Animal Studies,” “human-animal studies” and others are now used in a variety of contexts to describe humans’ engagement with other-than-human animals;

- **Explain** how the final paper submitted in this course reflects **mastery of each of the foregoing objectives**; and,
- Use **different citation formats** in course assignments.

### **Programmatic Learning Goals and Objectives**

At the conclusion of the course, *each student* will be able to accomplish the following programmatic objectives set by the Anthrozoology Master of Science degree program.

- Learning Goal 1: Students will exhibit strong critical thinking skills in their study of the interactions between humans and nonhuman animals and of the roles of nonhuman animals in human society. To achieve this goal, each student will
  - Objective A: Synthesize interdisciplinary information as it relates to anthrozoology.
  - Objective B: Identify strengths and weaknesses in arguments regarding human and nonhuman animals.
  - Objective C: Construct a literature review that evaluates a subset of scholarly anthrozoological publications.
- Learning Goal 2: Students will proficiently communicate anthrozoological information. To achieve this goal, each student will
  - Objective B: Construct a written, evidence-based argument on an anthrozoological topic.

### **Class Organization and Structure**

The course is divided into three stages:

(1) **Introductory Week** (August 28 and 29) where you will do a few preliminary tasks that will help us during the upcoming On-Campus Component.

(2) **On-Campus Component** (August 31 to September 3)—the “OCC” is our four-day on-campus component; and,

(3) **On-line Component** (September 5-December 7, Weeks 2 through 15 of the term).

**Class participation** is critical in all three stages—I view learning as an active process, and your active contribution through asking questions and participating in back-and-forth conversations with other students is vital.

Because this is a graduate-level course, students are expected to come to class fully prepared—**a crucial way to prepare is to think *ahead of time* about the focus questions listed for each week**. In any discussion of these specific

questions and other issues, you *should* make an effort to cite assigned materials (when you cite such sources, be prepared to help others in the class follow your comments by indicating specifics, such as the page number of the reading you are citing).

Because this course is primarily conducted online, your feedback is important to me as an educator *and* important to your fellow students' learning. So I will ask for feedback frequently throughout the class: what did you like, what did you not like, and why? What was clear and what was confusing? Are there suggestions you'd like to make about how we can communicate better?

As to assigned materials, do not assume that they have been chosen because they are the final word on a subject—in fact, many of the readings have been chosen because they *invite* each of us to think *for ourselves* about the questions they raise. So as you read, always be willing to question claims being made.

## Assigned Materials

### Required Textbooks:

(1) Waldau, Paul 2013. *Animal Studies: An Introduction*. New York: Oxford University Press (this text is referred to below as *Animal Studies*)

(2) Hal Herzog 2010. *Some We Love, Some We Hate, Some We Eat: Why It's so Hard to Think Straight about Animals*. New York: Harper (this text is referred to below as *Herzog's Love, Hate, Eat*)

(3) Hurn, Samantha 2012. *Humans and Other Animals: Cross-Cultural Perspectives on Human-Animal Interactions*. New York: Pluto Press (this text is referred to below as *Hurn's Humans and Other Animals*)

**Additional assigned readings** will be available at the course website in the form of .pdf files—see the entries below on the individual sessions for a list.

**Additional audio and video** may also be assigned (and, if possible, these will also be available at or through the course website).

## Grading

The possible grades in this course are A, A-, B+, B, B-, C+ and C.

Your course grade will be based on these different elements, each of which is explained in detail below.

- Shorter Assignments (there are two of these): 20%
- Participation: 30%
- Final Paper 50%

**Grading Rubrics**—there are three different documents called “rubrics” posted at

the course website. These explain how each kind of assignment is graded. **Note carefully the specifics in these documents**—for example, part of this course is mastering different citation formats. The particular format required on each assignment is called out in the rubric for each kind of assignment—in the first of the shorter assignments, you are required to format your cites in either the Chicago Manual of Style format OR APA format. In the second short assignment, as with the final paper, you will be able to use the format style of your choice.

**Assignments #1 and #2** count for **20%** of your grade. The document entitled “Rubric for Shorter Assignments,” which is posted at the course website under the Contents tab, (1) indicates how I grade these shorter assignment, and (2) provides guidelines on length, format, content, citation format, and some generalities about what you should be addressing.

- **Assignment #1 will be due in Week 5. See Week 3 for more details. Here’s the question you will be answering:** In your opinion, what place should Anthrozoology (define this in whatever way you think best) give to the realities of nonhuman animals and, given your answer, how does a mature field of Anthrozoology approach the realities of other animals?
- **Assignment #2 will be due in Week 12. Your task** with this second short assignment is to **explain how your final paper will show that you have met the course objectives called out in the Syllabus.**

**Participation** during Weeks 2-15 will count for **30%** of your grade (FYI, I do not grade you on your participation for Week 1, which includes the pre-OCC period and the OCC sessions).

There are TWO different components to this participation element of the course: (i) the weekly **synchronous sessions (these are live, or real time, meetings)**, and (ii) **Discussion Boards** (we use these only in some weeks).

FYI, (i) synchronous sessions will take place weekly during Weeks 2-15 at times to be agreed upon during our OCC sessions.

(ii) The course website has a document entitled “Participation Guidelines and Grading Rubric” that describes how I grade your participation in the course.

The **Final Paper** counts for **50%** of your grade. While you will be able, in consultation with me, to choose the topic of your final paper, a crucial element of this concluding exercise is this—**you need to show me in this final paper two things:**

(i) that you understand and have met the *course objectives* listed in this syllabus (to determine what I mean by this, see the document entitled “Rubric for Final Papers” posted at the course website—this rubric also sets a guideline length of 20 pages and will include details regarding things like document format and citation format);

(ii) that show that you have met the **Programmatic Learning Goals and Objectives** listed in this syllabus.

### Some Important Policies

**Students with disabilities** (the language of this paragraph will be updated shortly to reflect new provisions that the Canisius administration wants in each course syllabus): The Office of Accessibility Support serves as the college's advocate for students with disabilities and is responsible for arranging necessary support. Any student who needs academic accommodations should contact the Griff Center main line at (716) 888-2170 to reach someone from the Office of Accessibility Support. If you have a disability for which accommodations are necessary, please also inform the instructor. For more information about academic accommodations, please visit [www.canisius.edu/dss](http://www.canisius.edu/dss) or call (716) 888-2170.

**Academic Misconduct:** Students are expected to abide by the Canisius College Honor Code. Academic misconduct includes a variety of violations of academic ethics including cheating, plagiarism, using or interfering with other student's work, buying or selling papers or examinations, etc. The Department actively seeks to impose penalties on violators of academic ethics. Penalties include failure of an assignment, failure of the course, or suspension or expulsion from the College. See the Academic Catalog, section Academic Misconduct, for further descriptions of what constitutes misconduct, procedures for handling cases of misconduct and penalties.

## — — — — Schedule — — — —

### Introductory Week

**(Monday and Tuesday, August 28 and 29)**

There are **five** *specific* tasks to accomplish during these preliminary days prior to the OCC. All of these will contribute to our *general* goal of getting to know one another so that we can work together.

**Task 1. Draft Your Own Introduction.** When you arrive at the main page of the course website, you will see a tab at the top, center of page marked “Discussions.” Click on the Discussions tab, and that will bring up the first

Discussion which has the title “Student Introductions.” You will see a box with this instruction: [Click here, then click on "New Thread", then put your name as the title of the new thread](#). You will see a screen where you can enter your own introduction.

As you think about what to write, keep in mind that it will help all of us get a sense of the group if you give basics such as where you are located and your education background, *and* also some information about your personal interests, including why you are pursuing graduate-level education in this area. The suggested length is anything up to 400 or so words, *but this is only a guideline* and you can surely go above or below this suggestion if you choose. Please try to read the other introductions, and please feel free to comment on any of these by clicking the “Reply” (your comments will be available for everyone to see).

**Task 2. Read this entire syllabus**

**Task 3. Read *Animal Studies*, Introduction and Chapter 1**

**Task 4. Read Handout “On Personal Archeologies”** and think how you would answer the basic questions in this reading—we will find time to discuss this during one of our four sessions during the OCC.

**Task 5. Listen to the TED talk of Chimamanda Ngozi Adichie entitled “the danger of a single story”** (available at TED.com—search ‘Adichie’). We will discuss during the upcoming OCC the relevance of Adichie’s insights to studying nonhuman animals.

## **On-Campus Component (August 31 to September 3)**

### **August 31 (Thursday) 9-10AM, Some Preliminaries**

My goal in this opening session is to *start* us on a course-long discussion about the most basic issues that one encounters in Anthrozoology. I will raise some general issues that sit at the heart of any attempt to discuss other animals and the rich and complicated connections and challenges that are (and will be) an integral part of humans’ past, present and future intersection with the Earth’s other lives.

These issues will push us from the very beginning to talk about interdisciplinary, cross-disciplinary and multi-disciplinary matters. I will ask you how we might think of our work—is it best conceived of as a single field, or might we think of studying other living beings as a mega-field that complements the humanities and our sciences?

**Assigned Materials:** None (this is intentional)—I want you to bring YOUR impressions from the pre-OCC assignments. We will be building on these impressions to create our group’s discussion muscles, as it were, and then using

these muscles to assist us in both learning *and* unlearning as we go forward in this course.

**Focus Question:** None (this is intentional)—I want you to bring YOUR own questions to this session.

**Business:** We will discuss what schedule we might set up for our synchronous sessions in Weeks 2-15.

### **September 1 (Friday) 9-10AM, Seeing the Overall Field—Five More Key Issues**

In this session, we further our communal exploration—we first put on the table the question “what’s in a name?” in order to begin our course-long grappling with the meaning of “anthrozoology” and synonyms like “animal studies,” “human-animal studies,” and so on. We then discuss the central importance of trying to discern other animals’ *actual realities* as individuals and members of their own communities (here we will touch upon the macro/micro division raised in *Animal Studies* at p.20—FYI, for those interested in the tiny animals I have referred to as “micro” animals, there is a sub-module at the course website with a number of articles that pertain to these tiny creatures).

The balance of this second session is focused on three history- or chronology-related issues: (i) today’s “ferment” in thinking about other animals found throughout different cultures around the world, (ii) the pervasive human-centerednesses found in many contemporary circles, and (iii) questions about what we have inherited from our ancestors and the challenging phenomenon of animal-friendly and protection-oriented views contending with profound harms to other-than-human animals and the more-than-human world we share with these other beings.

**Assigned Materials (I will assign half the group to raise an issue or make a comment about the first reading, and the other half of the group to do the same with regard to the second reading—these are available in .pdf format in the folder at course website labeled “Week 1 OCC Materials”):** (1) Croke 2014 excerpt (Introduction to *Elephant Company: The Inspiring Story of an Unlikely Hero and the Animals Who Helped Him Save Lives in World War II*. New York: Random House); (2) Wallace, David Foster 2006. “Consider the Lobster” in *Consider the Lobster and Other Essays*. New York, NY: Backbay Books, Little, Brown, 235-254.

#### **Focus Questions**

- What are we able to discern of other animals’ realities?
- What do you make of our categories of *them*?
- What is the relevance of local encounters with other living beings?

- What is the relevance of history? *and* How do we get beyond versions of history that are merely “great deeds of great men”?

### **September 2 (Saturday) 9-10AM, A Closer Look at *Them* (Other Animals’ Realities) and at *Us* (Our Categories of “Animals”)**

We will discuss Adichie’s talk “the danger of a single story” in several different ways (using the Focus Questions, and also comments by students on the assigned readings below).

#### **Focus Questions**

- What *must* the field cover?
- Are some inquiries more central, while other inquiries are more peripheral?
- What does it mean to “frame” a topic?
- How do we best talk about real animals rather than imagined, “constructed” animals?
- Do you notice any differences when people use species-level talk about other animals versus individual-level talk?

**Assigned reading to spark discussion of Adichie’s TED talk “The Danger of a Single Story”:** Olmert, Meg 2009, Introduction (.pdf file at course website)

### **September 3 (Sunday) 9:55-10:45AM, Where are we going?**

We discuss the upcoming online segment of the course by looking at two short readings, and then we turn to the topics and focus questions we’ll discuss during Weeks 2-15. We finish by turning to **questions about process**.

(1) How can we manage the challenges and enhance the virtues of online education? Unparalleled opportunities in this kind of education sit alongside potential difficulties and risks. Because we have a large group, we’ll talk about how we can foster a sense of community, develop an environment in which learning is both facilitated and optimized, and nurture respect for differences of opinion (in my experience, *everyone* is on a steep learning curve when it comes to nonhuman animals).

(2) We discuss why the synchronous meetings and Discussion Boards are so important to this course—the goal is creating a community. We’ll discuss the rubrics I use to evaluate participation, assignments and the final paper in this course. We will also discuss what constitutes a good post at the Discussion Boards (in summary, it is one that helps the community see/discuss issues).

(3) We will talk about the two shorter assignments in this course (each is worth 10% of your grade, and Assignment #1 is due in Week 5 and Assignment #2 is due in Week 12), as well as the final paper requirement in the course.

(4) We will finalize our schedule for synchronous sessions.

(5) We will talk specifically about our work in the coming weeks (Week 2, for example, has a light load because of your need to travel home and get adjusted to the next segment of the course).

**Assigned Materials** (I will again assign half the group to raise an issue or make a comment about the first reading, and the other half of the group to do the same with regard to the second reading): (1) “Living in Buildings,” in Hawken, Paul (ed) (2017) *Drawdown: The Most Comprehensive Plan Ever Proposed to Roll Back Global Warming*. Penguin Group USA, pp. 188-9.

(2) Benyus, Janine 2017. “Reciprocity” in Hawken, Paul (ed) (2017) *Drawdown: The Most Comprehensive Plan Ever Proposed to Roll Back Global Warming*. Penguin Group USA, pp. 212-215.

## **Online Component Weeks 2-15 (September 5 to December 7)**

**Week 2** (Tues, Sep 5 to Sep 10). **Anthrozoology is ... what?** This will be first of several sessions on this central issue—we again address this topic in Week 7.

Although the work this week is relatively light, we begin a most important topic, namely, the key role played by critical thinking in our work.

**Assigned Materials:** (1) *Herzog’s Love, Hate, Eat* Introduction & Chapter 1  
(2) *Animal Studies*, Chapter 2

### **Focus Questions**

- Historically, some students and faculty have liked Herzog’s book, while others have found it wanting—what are your impressions so far regarding Herzog’s book (if you’ve gone beyond the assigned readings, don’t be shy about mentioning more than the Introduction and Chapter 1).
- Pick some issue that you find to be an important challenge arising in one of the areas introduced in Chapter 2 of *Animal Studies* (that is, in either history, or culture, or education) so that, if asked, you can tell the group something about why you choose this particular challenge.

**Discussion Board—create a post in response to Focus Question 2 above (re Chapter 2 of *Animal Studies*) and post by the date we agree upon at last meeting of the OCC).** Try to keep your post to 150-200 words or so, but if you feel you simply must write more, you are free to do so. We will use these discussion boards to continue work on developing our ability to use the virtual sphere to carry on a discussion of complex issues.

**Synchronous session** this week (at time agreed upon during OCC): Our principal task in this first synchronous session is to nurture further the “culture” we started at the OCC and, additionally, get familiar with this medium because it is so crucial to our post-OCC work. **We will discuss both the assigned readings and your posts at the Week 2 Discussion Board.**

**Week 3** (Mon, Sep 11 to Sep 17). **Anthrozoology in a Human-Centered Environment.** Our learning about other animals, as well as our learning about the world around us *and members of our own species*, is full of challenges. One of the major challenges is that much of our education has been human-centered in the extreme. In our discussion, we will connect this issue to themes used by Adichie in her TED talk.

**Assigned Materials:** (1) *Herzog’s Love, Hate, Eat*, Chapter 8  
(2) *Animal Studies*, Chapter 3  
(3) *Hurn’s Humans and Other Animals* Chapters 1 and 2

**Focus Questions**

- What is your sense of how much emphasis the field of Anthrozoology should place on *humans*?
- Which *nonhuman animals* do you think Anthrozoology should concern itself with, and why?

**Discussion Board—there are two questions this week (both of this week’s Focus Questions), and your posts need to be submitted by noon Tuesday** (target range for post is about 200 words).

**Synchronous session.** We will first discuss the exceptionalist tradition in light of the assigned readings for this and previous weeks. **We will then turn to your posts at the Week 3 Discussion Board.** We conclude with (i) a review the details of Assignment #1 and (ii) the one-on-one phone calls scheduled for next week.

**Note: Assignment #1 will be due in Week 5.** See the document “Rubric for Shorter Assignments” regarding technical details like length, citation format, etc. Here’s the question you will be answering:

In your opinion, what place should Anthrozoology (define the field in whatever way you think best) give to the realities of nonhuman animals and, given your answer, how does a mature field of Anthrozoology approach the realities of other animals?

**Week 4** (Sep 18-24). **Domestication Then and Now—Companion Animals; Intensive Use of Nonhuman Animals for Food and Other Resources**

We look at the ancient issue of domestication. Although most of our focus will be on companion animals, we will also discuss how the term “domesticated animal” applies to farmed animals.

Because this is a pivotal subject in first-wave Anthrozoology, there is much to cover and, hence, a lot of reading this week, I will ask different groups of students to talk about specific readings.

**Note: I will have a one-on-one meeting by phone this week with each student in the course**—this call will last perhaps 15 minutes (we will do this again in Week 11 regarding final paper topics).

**Assigned Materials:** (1) Review the comments about wild and domesticated animals in *Animal Studies*, Chapter 1, pp. 26-31.

(2) *Animal Rights* (Waldau 2011), pp. 46-53 on wildlife in comparison to other human-manufactured categories (.pdf file at course website).

(3) *Hurn’s Humans and Other Animals* Chapters 5 and 8

(4) *Herzog’s Love, Hate, Eat*, Chapters 3 and 4

(5) ***Scan this only, but pay attention to the opening lines***—Morey 2006—the subject is ancient dog burials.

(6) ***Scan this only***—Harriet Ritvo, “The Emergence of Modern Pet Keeping” from *Animals and People Sharing the World*, ed. by Andrew Rowan, Andrew 1988. Hanover N.H.: Published for Tufts University by University Press of New England, at pp. 13-31.

(7) Preface and Author’s Note (about 7 pages altogether) from Adams, Maureen B. 2007. *Shaggy Muses: The Dogs Who Inspired Virginia Woolf, Emily Dickinson, Edith Wharton, Elizabeth Barrett Browning, and Emily Brontë*. New York: Ballantine. At page 145 of the book (in the chapter on Edith Wharton), the following passage by Wharton is quoted:

“The owning of my first dog made me into a conscious, sentient person fiercely possessive, anxiously watchful, and woke in me that long ache of pity for animals and for all inarticulate beings which nothing has ever stilled.” [Note: This passage can be found in the opening chapter of Wharton’s *A Backward Glance*. The whole book, as well as the opening chapter entitled “The Background”, is at [www.archive.org/stream/backwardglance030620mbp/backwardglance030620mbp\\_djvu.txt](http://www.archive.org/stream/backwardglance030620mbp/backwardglance030620mbp_djvu.txt). The passage quoted here appears at page 4 of that internet document.]

(8) A “now” reading: “Sit. Stay. Parse. Good Girl!” by Nicolas Wade, *The New York Times* January 17, 2011 (a version of this article appeared in print on January 18, 2011, on page D1 of the New York edition).

(9) Recommended only—1998 news article re Colin Groves’ December 1997 keynote address to the Australasian Society for Human Biology re co-domestication of dogs and humans 100,000 years ago.

(10) Recommended only—article from *Animals and People Sharing the World* by James Serpell on “Pet-keeping in Non-Western Societies”

(11) Recommended only—Raimond Gaita 2005. *The Philosopher's Dog*. London: Routledge (the folder for this week at the course website contains a .pdf of a blurb about this book)

### **Focus Questions**

- Is the larger enterprise of Anthrozoology being advanced or slowed down by the amount of attention being paid to companion animals?
- Pick an experience with a companion animal and tell us about why it is important to you personally—see if you can find a passage from one of this week's readings (if you mention this passage to others, make sure you give us sufficient citation information to be able to find the passage),

### **Week 4 Discussion Board**

Post your thoughts on the first Focus Question. As usual, keep your post in the range of 200 words. Post **by noon Tuesday** before this week's synchronous session.

### **Synchronous Session**

We will discuss both the assigned readings and your posts at the Discussion Board.

### **Week 5 (Sep 25-Oct 1). Western Cultural Tradition(s)**

**Note: Assignment #1 is due this week.**

We turn to a complex historical subject this week—the place of nonhuman animals in the highly influential western cultural tradition (which shaped each of us, and in particular continues to dominate the educational system within which we meet and work). We will also discuss “the exceptionalist tradition” as that term is defined in *Animal Studies* (at page 6 and then throughout Chapter 1).

I will also make the argument this Week 5 and next (Week 6) that it is critical that all students of anthrozoology engage the basic fact that views of nonhuman animals differ greatly across human cultures—benefits from cross-cultural engagement apply as fully, in my opinion, to students focused on sciences alone as they do to those focused exclusively on humanities or pursuing some robust combination of disciplines from each of these existing educational mega-fields.

**Assigned Materials:** (1) Review the Index of *Animal Studies* in order to see how widely the exceptionalist tradition is discussed as a factor in different disciplines' approach to nonhuman animals.

(2 a, b & c) Excerpts (three in .pdf file format) from Sorabji, Richard 1993. *Animal Minds and Human Morals: The Origins of the Western Debate*. London: Duckworth—these three excerpts are: (a) the short Introduction, which has some crucial observations about the quality of arguments made by the ancient Greeks and Romans; (b) the more scholarly (but not long) Chapter 1 “The crisis: the denial of reason to animals”; and, (c) Chapter 14, Augustine on irrational animals and the

Christian tradition. You do *not* need to read all of this material closely. For example, the crucial part of Chapter 14 goes from 201-207, and Chapter 1 is included to illustrate good scholarship habits—the content is secondary (so you can scan portions of it).

(3) *Hurn's Humans and Other Animals* Chapter 4

(4) Recommended only—for those who are interested in the problem of western cultural circles having inherited “poor thinking” about other animals (these are relevant to the questionable form of reasoning that we might name “the fallacy of choosing the worst representative”)—there are three .pdf files in this week’s folder at the course website that are excerpts from Waldau 2001. *The Specter of Speciesism: Buddhist and Christian Views of Animals*—these excerpts include: (a) Short introduction to Part I that will help you get a sense of the book; (b) Chapter 4 (look most closely at the passages dealing with Augustine, Descartes and Kant on pages 10, 17-19, 23, 48, 49 and the conclusion); and (c) Chapter 5 (look most closely at pages 8-9).

### Focus Questions

- Why do you think the quality of argument is, as Sorabji suggests, so poor when it comes to thinking about other-than-human animals?
- Are there animals that you would feel comfortable designating to represent the large category “all animals other than humans”? If so, which ones? If not, why not?
- Are there *good* aspects of the Western cultural tradition regarding nonhuman animals that you think worth mentioning?

### Week 5 Discussion Board

Post your thoughts on the first Focus Question. As usual, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### Synchronous Session

We will discuss both the assigned readings and your posts at the Discussion Board.

**Week 6 (Oct 2-8). Other Cultural Traditions as Lenses on Anthrozoology.** We look this week at materials regarding other cultures in order to get some sense of the diversity of humans’ cultural views on other animals. Part of my agenda in (a) choosing these materials and (b) framing the focus questions as I do below is to *set up next week’s segment* where we consider the seminal question “what is Anthrozoology?” In both this week and next, we will continue our emphases on (1) human *individuals* as having a key role in the human-nonhuman intersections addressed by Anthrozoology, and (2) the foundational role of other animals’ realities in Anthrozoology.

### Assigned Materials:

- (1) Excerpts (three .pdf files) (Introduction and Chapters 1 and 2) from Joseph Epes-Brown 1997. *Animals of the Soul: Sacred Animals of the Oglala Sioux*, Revised edition. Rockport, Mass.: Element.
- (2) “The Ecology of Magic” (Chapter 1 in David Abram’s 1966 *The Spell of the Sensuous* (.pdf)
- (3) Handout re comments by scholars Armstrong and Doniger about ancient roots of animal protection
- (4) *Hurn’s Humans and Other Animals* Chapter 6
- (5) Recommended only—Chapters 6 and 7 of *The Specter of Speciesism* addressing Buddhist views of nonhuman animals (these are included because they address a cultural tradition that is unfamiliar to most Americans; FYI, the argument in these chapters is focused on how the early Buddhists spoke about and treated other-than-human animals).

### Focus Questions

- (1) Do you understand the views of animals described by Joseph Epes Brown as *similar to or distinct from* the sentiments that motivate the animal protection people whom you know well enough to speak about their motivations?
- (2) Consider the point that Armstrong makes about the Axial Age sages—do you see that point of view as antithetical to scientific approaches? As complementary? As completely unrelated? As something else?

### Week 6 Discussion Board

Post your thoughts on the first Focus Question. As usual, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### Synchronous Session

We will discuss the assigned readings and your posts at the Discussion Board. We will also raise the question of **final paper topics**—if you have not yet reviewed the rubric that addresses the final paper, it would be a good idea to do so prior to this synchronous session. **I will ask each of you for your preliminary thoughts as to two different topics you might consider choosing** (I will *not* hold you to doing either of these)—the point of discussion is to help each of you *begin* thinking about paper topics. We will likely find that helpful comments or ideas will come from your fellow students. I’ll also follow up with each of you individually about how you might in the coming weeks choose a specific topic that you want to pursue for the final paper.

### Week 7 (Oct 9-15). Reprise: Anthrozoology is ... what?

In this pivotal session, we return to the key issue of the definition of

Anthrozoology by bringing critical thinking approaches to bear on various definitions.

We will also discuss whether Anthrozoology has or should have biases for or against any of the following—science, western culture, any other cultures, the human species as a whole, macro animals, companion animals, food animals, research animals, wildlife or other categories of nonhuman animals. Notice, too, the “why” component of the second focus question. This is a key feature of this course—can you guess why?

**Assigned Materials:** (1) Bradshaw, J. W. S. 2010. “Anthrozoology”, in Mills, Daniel S., ed., *The Encyclopedia of Applied Animal Behaviour and Welfare*. CABI 2010, pp. 28–30 (.pdf)

(2) Handout addressing comments about Anthrozoology by Randy Malamud in his 2009 essay, “Introduction: Famous Animals in Modern Culture” which appears in *A Cultural History of Animals in the Modern Age*, ed. by R. Malamud, Berg Pub Ltd, 2009, pp. 1-26 (read this excerpt carefully—FYI, for those who want to see the entire Introduction in which Malamud offers his thoughts about Anthrozoology, there is a copy in a .pdf file at the course website in this week’s folder).

(3) Handout re two ISAZ definitions (.pdf)

(4) Review again *Hurn’s Humans and Other Animals* Chapter 1 (a similar reading, which is only recommended, is Hurn, Samantha 2010. “What’s in a name?” *Anthropology Today*, 26(3), 27-28—you can find this in a .pdf file at the course website).

**Focus Questions**—as you think about these central issues, recall the discussion “So, What’s in a Name” in *Animal Studies*, Chapter 1, and our Week 2 discussion of related issues:

- (1) In your understanding of Anthrozoology, what role do individual humans have as Anthrozoology addresses human-nonhuman intersections?
- (2) Choose a definition of Anthrozoology that works for you, and consider why you prefer that definition over others. If you are not willing to choose a favored definition (not unusual in Week 7 of this course), think about why uncertainty remains for you.

### **Week 7 Discussion Board**

Post on the second Focus Question (“Choose a definition...”). If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### **Synchronous Session**

We will discuss the assigned readings and your posts at the Discussion Board. In addition, we will discuss Assignment 2.

**Note: Assignment #2 will be due in Week 12** (as always, see the rubric for assignments regarding technical details like length, citation format, etc.).

### **Week 8 (Oct 16-22). Sciences I: “Animals in and of Themselves”**

We turn to an appealing concept—the realities of other animals themselves. At first blush, the notion of discerning on other animals’ realities often seems a simple idea and thus a goal relatively easily attained. But very quickly complexities emerge as we search for and try to confirm many of the realities in other animals’ individual and communal lives. We look at these issues in our first session on science because our contemporary sciences feature a foundational commitment to discover the world’s realities. This results in modern industrialized societies emphasizing evidence-based work in a number of ways (we will discuss, for example, the way in which the modern field called “forensic science” is interdisciplinary and focused on legally competent “evidence” that can be publicly defended by widely accepted criteria).

We read three general descriptions of science-based issues involving nonhuman animals—the first is Herzog’s Chapter 9, the second is a broad description for the general public taken from my 2011 *Animal Rights*, and the third is the analysis in the first half of Chapter 3 of *Animal Studies*.

We then read two short essays discussing “Umwelt,” one of the major science-related ideas talked about as people explore what it means for other animals to have their own realities and interests. We close with a serious discussion of elephants because these are real animals presently facing extraordinary challenges from human-caused harms that science may—or may not—illuminate well.

We also will touch on the possibilities that some of the industries and experimental sciences using nonhuman animals as a resource might at times play down, even deny, the realities of the nonhuman animals being used. The reasons such strategies are employed will seem obvious to some, but others may dissent from the claim that humans in these industries and experimental sciences are *merely* protecting their own interests. Some deny that nonhuman animals experience suffering through such uses—however, for many others today, the suffering is so plain that moral questions arise and, as a result, objections are stated in a variety of ways.

All of these topics will give us the opportunity to ask if “science-as-practiced” is distinguishable from more strictly theoretical issues about the nature of science. We engage this topic so that we can think as clearly as possible about whether scientists *always* have an obligation to discover and be frank about the realities of other animals.

**Assigned Materials:** (1) *Animal Rights*, Chapter 9 (.pdf at course website)

- (2) Review again the section on science in *Animal Studies*, Chapter 3
- (3) Griffin, Donald R. 1998. 'From cognition to consciousness', *Animal Cognition* 1:3-16
- (4) Handout “*Umwelt*—Using this Concept with Awareness” (.pdf)
- (5) Siebert, Charles 2006. “An Elephant Crackup?” *The New York Times Magazine*, October 8, 2006 (.pdf)
- (6) Recommended only—Burghardt GM. 2008. "Updating von Uexküll: new directions in communication research". *Journal of Comparative Psychology (Washington, D.C.: 1983)*. 122 (3): 332-3 (.pdf)
- (7) Recommended only—Jakob Von Uexkull 1934. “A Stroll Through the Worlds of Animals and Men” *Semiotica*, vol.89, Issue 4 (1992), 319-391.

### **Focus Questions**

- (1) Are there scientific values that authorize educators of science to use the anti-scientific phrase “humans and animals”?
- (2) What are the key values at the heart of the scientific tradition as you know it?
- (3) Is human-centeredness one of the driving values of our scientific tradition?
- (4) Visit the website of the National Association of Biomedical Research ([www.nabr.org](http://www.nabr.org))—what passage(s) at that website do you find illustrate(s) NABR’s attitude toward the realities of other animals?
- (5) Do you feel confident that we know enough about elephants’ realities (or, to use another idea from the readings, elephants’ *Umwelt*) to judge whether Siebert’s concerns have a legitimate basis in reality?

### **Week 8 Discussion Board**

Post on the fifth Focus Question (“Do you feel confident ...”). If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### **Synchronous Session**

We will discuss the assigned readings and your posts at the Discussion Board.

## **Week 9 (Oct 23-29). Sciences II: The Issue of Breadth: Conservation Biology and the Environmental Movement**

We turn to a science-intensive area of human concern by looking at an important subset of sciences involved with conservation and environmental issues that clearly involve important senses of “animal protection.” We also use these sciences to ask what the relationship of these sciences might be to Anthrozoology, Animal Studies, ethics and other fields. To stimulate possible answers to this powerful question, in our synchronous session I will share with you an interview with a high school teacher named Tom Collins conducted as part of an interdisciplinary effort based at Yale University.

Such materials give us the opportunity to raise crucial questions about (1) sciences and values, and (2) science and ethics. These are huge issues, although discussion of these has at times been muted in science-focused courses because of the recurring assertion of many scientists that their work is “value free.”

The assigned reading includes three chapters from a leading textbook in the area of Conservation Biology, which carries this dedication in its opening pages: “This book is dedicated to those who teach conservation biology, ecology, and environmental sciences, whose efforts will inspire future generations to find the right balance between protecting biological diversity and providing for human needs.” Note in particular the “Ethical Principles” on pages 13ff of Chapter 1, and the section “Ethical Arguments Supporting Preservation” beginning on page 65 of Chapter 3. The third excerpt begins at page 245 of Chapter 8, which as a whole deals with the inherently ethical issue of restoring damaged ecosystems.

So mull over this issue—if we conclude that this natural science includes ethics as one of its heartbeats, as it were, do we then have a possible model under which Anthrozoology (*even when it is conceived as a science*) could also consider ethical issues to be core inquiries?

**Assigned Materials:** (1) Excerpts from Primack, Richard 2008. *A Primer of Conservation Biology*, 4th ed. (3 .pdf files)

(2) Waldau 2013. “Venturing Beyond the Tyranny of Small Differences: The Animal Protection Movement, Conservation and Environmental Education” in *Ignoring Nature No More: The Case for Compassionate Conservation*, edited by Marc Bekoff, Chicago: University of Chicago Press, pages 27-44 (.pdf)

(3) “Why the Beaver Should Thank the Wolf” Op-Ed Sept 2012 in *The New York Times*

(4) Recommended only—an historically important essay, with an adjustment in 1994: Baird Callicott’s 1980 essay “Animal Liberation: A Triangular Affair” and 1994 preface adjusting the 1980 views in important ways (.pdf).

(5) Recommended only—if you have a copy, look at the passages in *Animal Rights* that mention environmental issues (these are listed in the Index at page 223)—notice both (i) how many different passages there are, and also (ii) how many different ways there are either actual or potential overlaps between these two worldwide social movements.

### Focus Questions

- (1) If we conclude that Conservation Biology includes ethics-based considerations as a central part of its inquiry after truth, do we then have a possible model under which Anthrozoology (*even when it is conceived as a science*) should consider ethical issues as well?
- (2) What are your thoughts on the relationship(s) of the animal protection

movement to the worldwide movement we know variously as “ecology” and “the environmental movement”?

### **Week 9 Discussion Board**

Post on the second Focus Question. If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### **Synchronous Session**

We will discuss the assigned readings and your posts at the Discussion Board. In addition, I will introduce you to a special Yale-based effort known as “Journey of the Universe” by playing an interview with a teacher named Tom Collins. I will then describe the project to you because in Week 10 we will view other interviews in the same series.

### **Week 10 (Oct 30 – Nov 5). Sciences III: Even Greater Breadth—Journey of the Universe**

We focus on themes that appear in the Journey of the Universe project because these themes require science-based literacy even as they also require (i) sensitivity to cultural differences, (ii) recognition of the values-based features of human lives, and (iii) acknowledgment of the central place that stories have in human understanding of ourselves, other lives and our shared Earth. I will tie this into the work we began in the OCC by emphasizing the importance of (a) place, (b) the role of interdisciplinary approaches in discussing history, and (c) local animals. I will also raise the issue of urban animals and other important contributions of geography-trained educators and thinkers. We’ll return to a very basic idea of “local” mentioned during our OCC session (the 1827 spectacle of a burning ship intentionally sent over Niagara Falls). We’ll conclude with the issue of the *future* of Anthrozoology.

**Assigned Materials:** (1) Handout, Journey of the Universe overview (.pdf)  
(2) *Animal Studies*, Chapter 9 (Geography, Anthropology, Archaeology)  
(3) *Animal Studies*, Chapter 5 (arts-focused chapter)

### **Focus Question**

- As you live your daily life, do you sense that our industrialized North American societies are growing more connected to the natural world, or further away from it? This theme is sounded in the Handout which asks, *which emphasis is stronger—the connectionist or the exceptionalist?*

### **Week 10 Discussion Board**

Post on the first Focus Question (“As you live your daily life ...”). If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### **Synchronous Session**

We will discuss the assigned readings and your posts at the Discussion Board.

**Week 11 (Nov 6-12). Sciences IV: “Life as a Dance of Partners”—  
Interdisciplinary Wrestling with Human Exceptionalism**

**Note: I will again have a one-on-one meeting by phone this week with each student in the course**—the topic this time will be choosing a final paper topic.

To open up further the issue of the future of Anthrozoology/Animal Studies, we turn to several pieces by or about an encompassing thinker whose work touches on both sciences and the humanities. As part of our discussion, we will address the issue of citizen science because this topic opens a number of doors we enter in coming weeks. Notice the following task called out below in the Focus Questions: On your own, find an example of citizen science that you can describe for others in the class.

**Assigned Materials:** (1) Thomas Berry, excerpt from *The Great Work*, Chapter 2, “The Meadow Across the Creek” (.pdf)  
(2) “From the Daily and Local to the Communion of Subjects” in Eaton, Heather, ed., *The Intellectual Journey of Thomas Berry: Imagining the Earth Community* (Toronto: Lexington Books), 223-238. (.pdf)  
(3) Citizen Science in Today’s World (.pdf)  
(4) “Crowdsourcing, for the Birds”, by Jim Robbins, *The New York Times* August 19, 2013 (a version of this article appeared in print on August 20, 2013, on page D1 of the New York edition with the headline: Bird sourcing Takes Off.  
(5) Recommended only—Yaukey, Peter, “Citizen Science and Bird-Distribution Data: An Opportunity for Geographical Research”, *The Geographical Review* 100(2):263-273 April 2010.

**Focus Questions**

- Find an example of citizen science about which you can tell the class.
- Consider interdisciplinary issues again as they impact (positively or negatively) getting an education that leads to (i) a solid grasp of the subject matter one is studying, (ii) job prospects in modern economies, and (iii) the relationship of science and ethics.
- What do you think are the future prospects for Citizen Science?

**Week 11 Discussion Board**

Post on the first Focus Question (“find an example of citizen science”). If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

**Synchronous Session**

We will discuss the assigned readings and your posts at the Discussion Board.

## Week 12 (Nov 13-19). Education and Animals, with emphasis on Veterinary Medicine

### Note: Assignment #2 due this week.

The topic this week is education and other animals, that is, the broad issue of how human societies educate their members about other-than-human animals. This is a topic that could be handled in many courses, including the public policy course in light of a statement that appears in one of the 20th century's most famous legal opinions—the United States Supreme Court's famous 1954 decision *Brown v Board of Education*. Chief Justice Earl Warren observed in that opinion, “Today, education is perhaps the most important function of state and local governments.” Formal education is, of course, delivered by many entities other than governments—for example, in industrialized and non-industrialized societies alike, religious institutions have long taken a leading role in education. As or more important are the many forms of *informal* education.

We have had many readings and discussions that touch in some way or another on a great variety of educational issues—consider, for example, our discussion of the very nature of Anthrozoology and possible interdisciplinary approaches (which is, of course, an education-based notion). This week we open the door further by asking a variety of questions about all kinds of education.

To the extent possible, we will give attention to both veterinary education and the veterinary profession as a whole because modern societies have allocated important tasks to this group. We will discuss how the members of this profession, which in the last four decades has advanced the important companion animal-focused emphasis known as “the human-animal bond,” are seen as *overwhelmingly* friendlier to nonhuman animals than, say, economists. But if we look at the profession *as a whole* (especially as it is heavily involved in not only Week 4's companion animal and agribusiness issues, but zoos, laboratory animal work, and wildlife control as well), we may be able to assess whether the realities are, as in economics, far more mixed than any single generalization can capture.

**Assigned Materials:** (1) *Animal Rights* Chapter 8, Education, the Professions, and the Arts (.pdf)

(2) Review again *Animal Studies* Chapter 2 section on education entitled “Through a Third Door—Education and How We Learn about Other Animals”

(3) Excerpt (“Introduction”) from *Trash Animals: How We Live with Nature's Filthy, Feral, Invasive, and Unwanted Species*, ed. by Nagy, Kelsi, and Johnson, P.D. Minneapolis, MN: Univ Of Minnesota Press, 2013, pp.1-27(.pdf)

(4) Excerpt of article re veterinary medicine's two heartbeats (.pdf)

(5) Handout re comments on veterinary medicine in *Animal Studies—An Introduction* (.pdf)

(6) Recommended only—excerpt from Rollin, Bernard E. 1999. *An Introduction to Veterinary Medical Ethics: Theory and Cases*. 1st ed. Ames: Iowa State University Press – if you read this, **focus mostly on pp. 32-75**, as the first half of the reading is about ethics per se and sets up the discussion about the obligations of veterinarians (.pdf)

(7) Recommended only— “The Barnyard Strategist,” October 24, 2008, *The New York Times Magazine* (this article appeared *before* the November 2008 vote in California on the initiative discussed in the article; interestingly, while this voter initiative was opposed by the American Veterinary Medical Association, it was supported by the California Veterinary Medical Association—the initiative passed with more than 63% of the vote) (.pdf)

(8) Recommended only—if you are interested in how the mainline tradition in American veterinary medicine argues their pro-human case, the following book is recommended: Morrison, Adrian R. 2009. *An Odyssey with Animals: A Veterinarian's Reflections on the Animal Rights & Welfare Debate*. Oxford: Oxford University Press.

### **Focus Questions**

- (1) Regarding nonhuman animal issues, *which stage of American formal education* (pre-school, primary, secondary, university/college-level, professional) do you consider the most important stage of education (include in your reflection *why* you answer as you do)?
- Which kinds of informal (that is, non-institutional) education do you consider the most crucial regarding human/nonhuman issues?
- What do you consider the principal task of the veterinary profession in our society?

### **Week 12 Discussion Board**

Post on the first Focus Question about stages of American formal education. If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### **Synchronous Session**

We will discuss the assigned readings and your posts at the Discussion Board. I will discuss with you the 2008 article from *The New York Times* about the voter initiative in California dealing with factory farming issues—it is interesting to contemplate why one veterinary association (the national group, called the American Veterinary Medical Association or AVMA) opposed this voter initiative while another (the state group, called the California Veterinary Medical Association or CVMA) recommended a “yes” vote.

### **Week 13** (Nov 20-22, Thanksgiving Week). **Putting Anthrozoology and All Animals in Context**

We discuss the basic question “who are the others?” as an issue in Anthrozoology/Animal Studies. And we read perhaps the most challenging of all our assigned readings (Haraway’s 1988 “Situated Knowledges” essay — see below). Recall the Week 7 questions regarding Herzog’s *Some We Love, Some We Hate, Some We Eat* focusing heavily on a narrow, often very favored group of nonhumans. The question of *inclusion versus exclusion* is an important one. A corollary of this important inquiry is yet another question that is, in many ways, a recurring heartbeat of any field that studies humans’ relationships with nonhumans of any kind—*what is the place of inquiries about ethics-based issues in the larger field?* This theme has been an implicit part of many of the inquiries we have already pursued. I include this as a course theme because many students who pursue Animal Studies seek to raise questions that are eminently ethical in nature. Ethics is defined variously by people around the world, and virtually every definition catches within its net, so to speak, the values-based education and lessons in “morality”, “civics” and social values taught in both formal and informal education. In this sense, ethics is a sort of heartbeat one can detect not only in the breast of the animal protection movement, but throughout formal and informal education, institutional and personal religion, and legal systems. Equally, an ethical heartbeat is evident in environmental and conservation efforts, work to enrich the lives of captive animals, and professional work by veterinarians, shelter workers, researchers of many kinds, and wildlife rehabilitators.

These same issues can be detected in the following questions:

- What happens to nonhuman animals because of humans’ strong inclinations?
- Is human-centeredness inevitable?
- Is human-exceptionalism fact-based or values-based?
- In the practice of science itself, how have prevailing social values impacted actual practice (you might think of this as a question about the sociology of science)?
- Why do we notice terrestrial animals far more than we notice, say, fish? Why is fishing less an issue for many than hunting land animals is?

We conclude this week’s session by discussing how any student pursuing Anthrozoology or a sub-discipline within Animal Studies might strike a balance among specific explorations, generalizations, and other forms of thinking that aspire to the virtues of *both* holistic and fine-grained, details-oriented approaches.

**Assigned Materials:** (1) *Animal Studies* Chapter 8 re social issues

(2) Donna Haraway, “Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective” *Feminist Studies*, Vol. 14. No. 3 (Autumn 1988), 575-599 (.pdf file at course website);

(3) Recommended only — Warkentin, Traci 2013. “Thinking Like a Whale: Interdisciplinary Methods for the Study of Human-Animal Interactions” in *Experiencing Animal Minds: An Anthology of Human-Animal Encounters*, pp. 129-139 (.pdf)

### **Focus Questions**

- What impacts on the practice of science exist because of humans’ social realities?
- Is human exceptionalism compatible with good, careful thinking about nonhuman animals?

### **Week 13 Discussion Board**

Post on either of the Focus Questions. If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week’s synchronous session.

### **Synchronous Session**

We will have a wide-open, wide-ranging discussion of the ways that social factors in our human society impact what people think about nonhuman animals.

### **Week 14 (Nov 27-Dec 3). Contemporary Local Problems; Problems Around the World**

In this penultimate week, we take things “local” by having each student choose a *local* problem to describe in a post (no length requirement—just tell us about a local problem that you think important). Like science-literacy themes, ethics-awareness themes, and cultural-sensitivity themes, the “local” theme runs throughout this course and, I would argue, any critically thought-out version of Anthrozoology or Animal Studies. You are free to pick any problem (for example, your choice might also be a world-wide problem but, above all, I want you to point out *local* aspects of whatever problem you describe). FYI, students in the past have posted on elephants, while others have posted on “trash animals,” and still others have posted on indigenous peoples. Note that we may use some of these problems in our final (Week 15) discussion about the future.

We keep your reading and discussion duties light so that you can work on your final course papers.

**Assigned Materials:** None (this is intentional)

### **Focus Question**

- Think of one or more local problems involving nonhuman animals where you live now (or possibly where you grew up or went to school).

### **Week 14 Discussion Board**

Post on the Focus Question. If possible, keep your post in the range of 200 words. Post **by noon Tuesday** before this week's synchronous session.

### **Synchronous Session**

We will have a wide-open, wide-ranging discussion of the local problems you describe.

### **Week 15 (Dec 4-7). What Does the Future Hold?**

No matter what changes take place, keep in mind the Algerian philosopher's comment that while revolutions are hard to start, harder to sustain and hardest of all to win, it is only when one has prevailed that the *real* difficulties begin. Using the humility of this observation and the communal skills we have built through our communications in this course, we try to say something meaningful to each other about the future shape of and issues within the human/nonhuman intersection. We ask specifically, will human exceptionalism continue? Will the more dysfunctional forms of human-centeredness fade away because it is in humans' self-interest to have a vibrant larger community?

**Assigned Materials:** (1) *Animal Studies—An Introduction*, Chapters 10 & 13  
(2) *Animal Rights*, Chapter 11 (.pdf)

### **Focus Questions**

- At the conclusion of this course, what is your personal sense of the future of human/nonhuman relationships on our shared Earth?
- (2) How far along are we *now* in the process of “telling the larger story”?

### **Week 15 No Discussion Board**

### **Synchronous Session**

We tie up any issues you want to raise, and then discuss our views of what the future will bring to the Earth's animals, humans and nonhumans alike.