

The Status of **Animal Health** within One Health:

ethical concerns on the romanticization of human-animal relationships and animal source products



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Status of Animals

and their health

in One Health



Risk/Danger

- Zoonotic Infectious Diseases
(Tuberculosis, MERS, Avian Influenza, Rabies, Ebola etc.)

“Fauna”

- (passive) participants of the environment
- Wildlife Conservationism

Source (of Health)

- Nutrition (animal source foods)
- Medical Science (animal research)
- Therapy

Sentinels

- observing animals to detect early signs of (natural) disasters or ZIDs
- “shared risk”

Status of Animals

and their health

in One Health

- Animal Health for Human Health

- Animal Health as part of the Ecosystem

- **What about Animal Health for Animals?**

Risk/Danger

- Zoonotic Infectious Diseases

“Fauna”

- (passive) participants of the environment
- Wildlife Conservationism / Protection

Source (of Health)

- Nutrition (animal source foods)
- Medical Science (animal research)
- Therapy

Sentinels

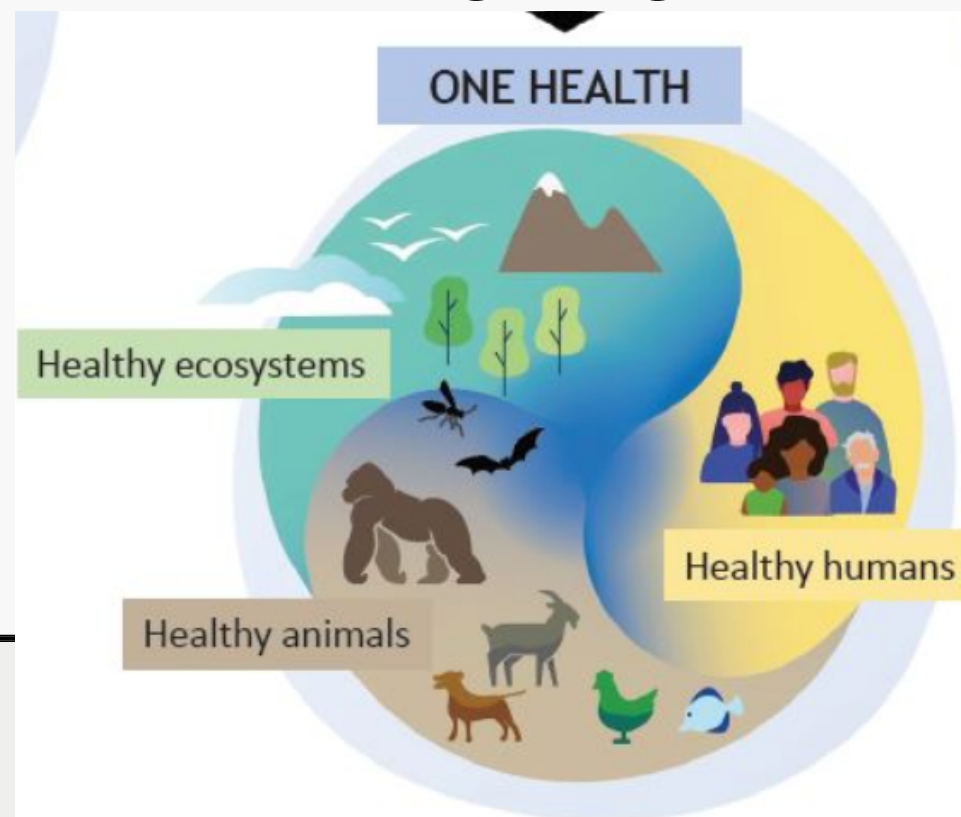
- observing animals to detect early signs of (natural) disasters or ZIDs
- “shared risk”

Status of Animals

and their health in One Health

One Health Definition: (OHHLEP 2022):

- One Health approaches explicitly aim to “**sustainably balance and optimize the health of people, animals, and ecosystems**”.
- one key principle of One Health is to acknowledge “the **intrinsic value of all living things** within the ecosystem”.



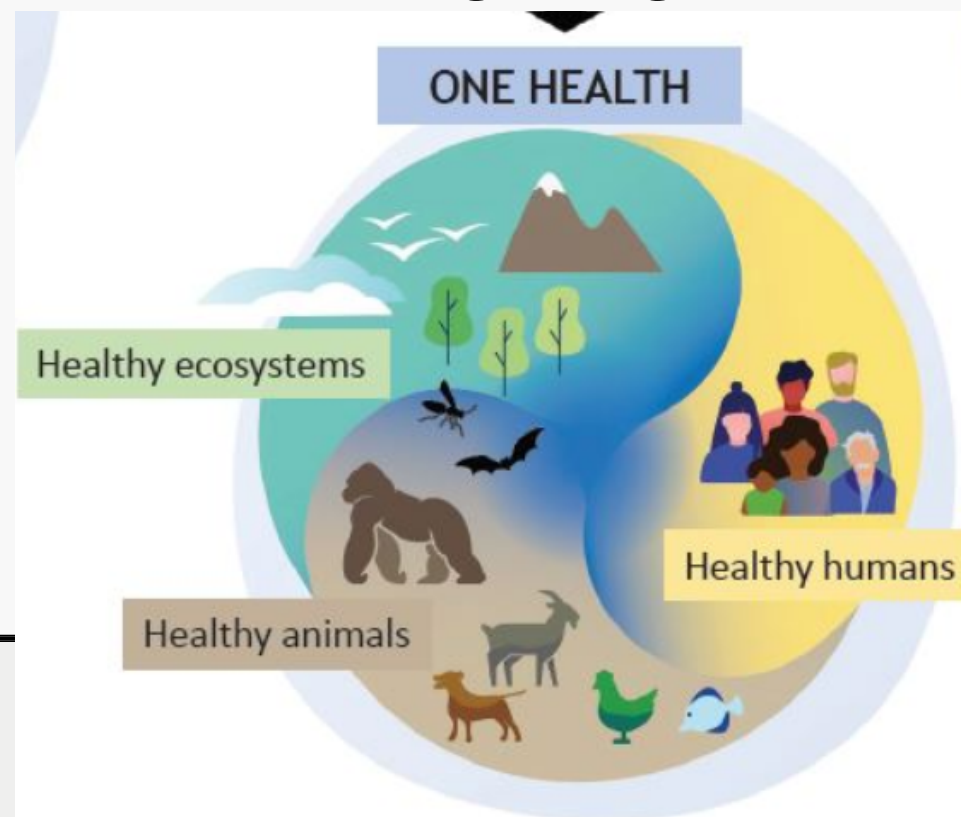
Animal Ethics:

- (non-human) Animals as **sentient beings**
 - individual personalities, social bonds, experiencing emotions, pain, joy, suffer (Jeremy Bentham 1789: “The question is not, Can they reason?, nor Can they talk? but, Can they suffer? Why should the law refuse its protection to any sensitive being?”) etc.
 - --> Capabilities
- Capability of bodily **health** (Nussbaum, 2022)

Status of Animals and their health in One Health

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Animal Ethics:

- (non-human) Animals as **sentient beings**
 - individual personalities, social bonds, experiencing emotions, pain, joy etc.
 - --> Capabilities
- Capability of bodily **health**

- why are One Health researcher and practitioners talking about human health, environmental health, but about animal **welfare** or **well-being**? What about **Animal Health**?

Status of Animals

and their health

in One Health

- Instrumentalizing Animals
- Objectifying Animals

Why?

Risk/Danger

- Zoonotic Infectious Diseases
- Predators

“Fauna”

- (passive) participants of the environment
- Wildlife Conservationism

Source (of Health)

- Nutrition (animal source foods)
- Medical Science (animal research)
- Therapy

Sentinels

- observing animals to detect early signs of (natural) disasters or ZIDs
- “shared risk”

Status of Animals

and their health

in One Health

- Instrumentalizing Animals
- Objectifying Animals
- Romanticized

Risk/Danger

- Zoonotic Infectious Diseases
- Predators

“Fauna”

- (passive) participants of the environment
- Wildlife Conservationism

Source (of Health)

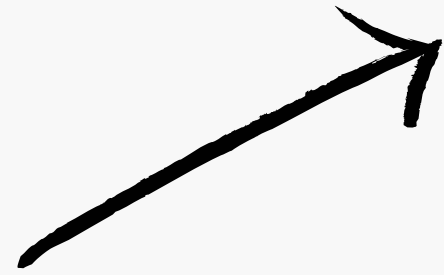
- Nutrition (animal source foods)
- Medical Science (animal research)
- Therapy

Sentinels

- observing animals to detect early signs of (natural) disasters or ZIDs
- “shared risk”

Case: Animal Source Food Production

Intensive
Animal
Farming
Practices

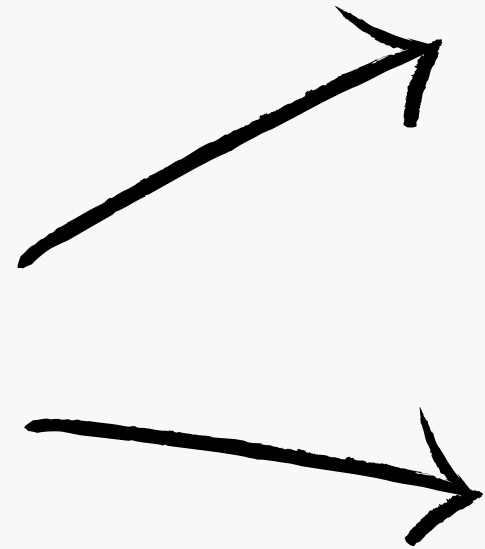


- processed meat significantly heightens risk of colorectal cancer
- unprocessed red meats are linked to cardiovascular diseases
- Husbandry Conditions can lead to Zoonotic Diseases
- antibiotic resistance



Case: Animal Source Food Production

Intensive
Animal
Farming
Practices



#1
Human
Health

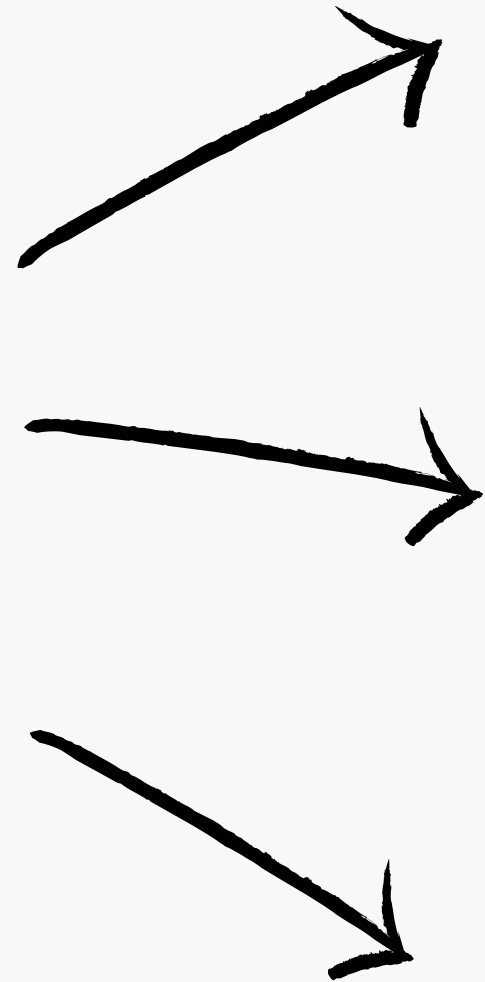
#2
Environment
al Health

- extensive resource depletion
- greenhouse gas emissions
- climate change
- ecosystem disruption



Case: Animal Source Food Production

Intensive
Animal
Farming
Practices



#1
Human
Health

#2
Environment
al Health

#3
Animal
Welfare

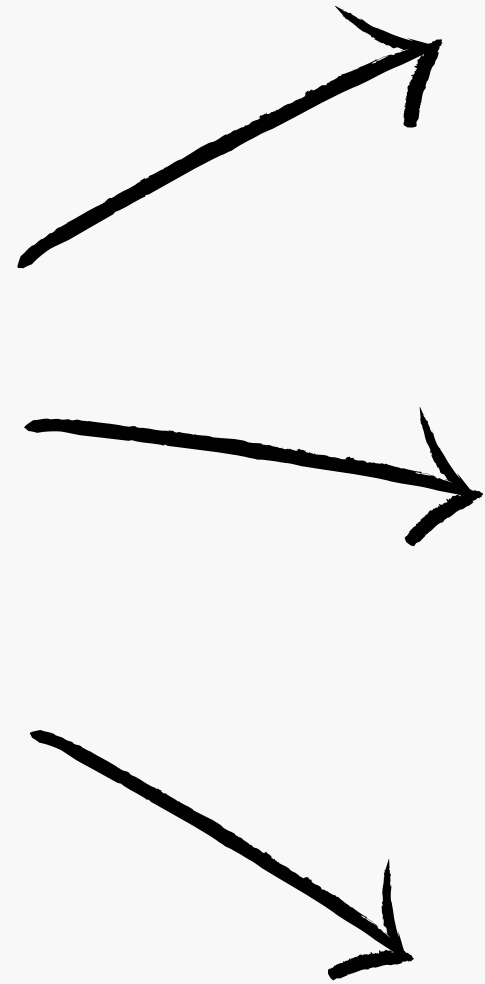
**physical and mental
suffering:**

- Broken bones
- infected udders
- no space to move
- no natural light
- separation of mother and offspring



Case: Animal Source Food Production

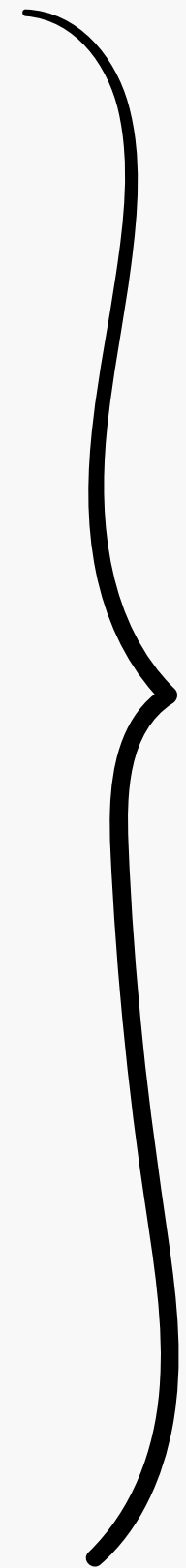
Intensive
Animal
Farming
Practices



#1
Human
Health

#2
Environment
al Health

#3
Animal
Welfare



Solution

Small-Scale
Farming
and
Pastoralism



Case: Animal Source Food Production

Solution

Small-Scale
Farming
and
Pastoralism



- enough space
- social interaction
- nature, sun light
- contact to offspring

Happy Meat,
Happy Milk?



- castration
- dehorning
- tail-docking
- slaughtered

suffering and
death

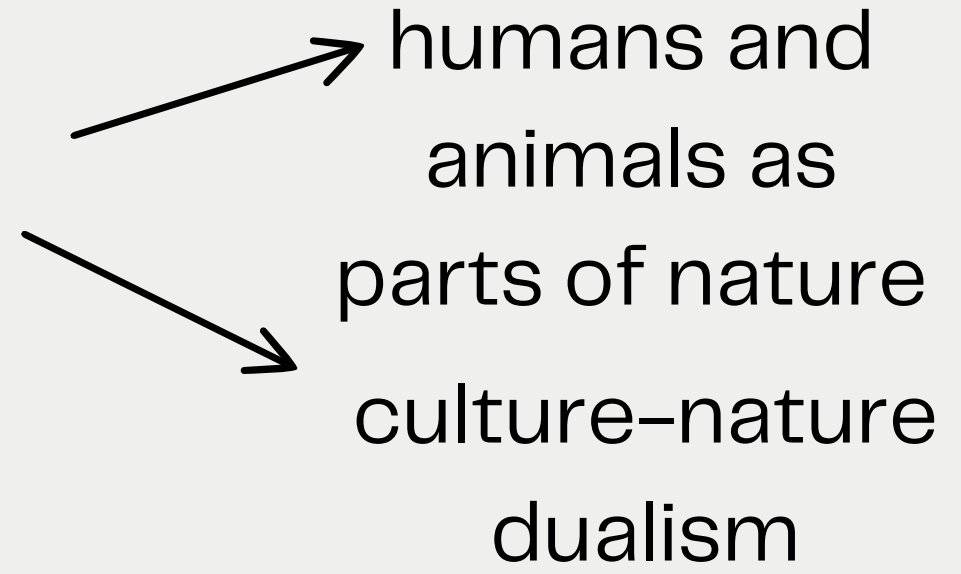
Reciprocity:

we care -
they serve

Romanticized? Human-Animal Relationship

**underlying
assumptions**

Naturalism



underlying
Human-
Centrism

Difference between
Human-Centrism and
Anthropocentrism

Thank you!

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Discussion

- The animals in pastoralism do have a far better life, than the ones in intensive farming.
 - I agree, that they might be suffering less. Nevertheless, they still do suffer and they do not care if they suffer more or less, they just do not want to suffer at all and we shouldn't let them suffer, no matter if it is less evil than in intensive farming.
 - It is interesting to ask oneself, why we think that less suffering is good enough for animals.
- castration: is it generally bad for animals? What about pets?
 - in farm animals, castration oftentimes happens without proper anesthesia, which causes pain and trauma. If not well performed, castration can also lead to chronic conditions such as incontinence or chronic pain.
- Who is an actor in One Health? And who knows which perspective of animals is best for the animals? What about cultural or traditional differences?
 - scientific data serves well in regard to animals capabilities as sentient beings. From this, it is possible to a certain point to derive strong assumptions about the perspective of animals and their wish to live a safe life, which includes physical integrity (aka. health). From this perspective, human cultural differences in their relationship to animals are irrelevant.
- unsustainable and unsafe way of producing plant-based foods where people suffer from the production practices. How to weigh this against animal suffering?
 - The question is, do we have to weigh it? fact is: if we would all live from a plant-based diet, we could reduce agricultural land use from 4 to 1 billion hectares (<https://ourworldindata.org/land-use-diets>). This means, without animal source foods, there is less agriculture and less pressure on production. Caring for animal health does not mean less caring about human health.

- Food is also identity, which is probably why it is so difficult to see the problem of animal exploitation
 - Indeed. This is also why the discussion becomes quickly emotional.
- Health and Death – how are health and slaughtering of farming animals linked? Why is slaughtering a threat to the health of animals? This should be outlined and argued better along the argument for animal health.
 - Following Tom Regan (1983), killing is an “ultimate harm” to animals – harming animals affects inevitable their health.
 - The second problem of slaughtering animals is not the killing as “ultimate harm” itself, but the circumstances under which we rear and keep animals only for the purpose to kill them, which are oftentimes endangering their health and shortening their live expectation.
 - However, it is a very interesting question, in how far death is interfering with health, not only in animal ethics, but also for human health and biomedical ethics.
- What happens to domesticated farm animals if we don't use them anymore? Aren't we obliged to use them to prevent them from extinction?
 - Following this anthropocentric argument, one can argue that since farm animals are a human creation (in the sense that we domesticated them and bred them to become these high functioning food producers they are now), it is up to us again to distinct them.
 - There will remain wild (initial breed), non-domesticated animals in nature.

- What do we do with societies that live in areas where they depend on animal source foods and who could otherwise not survive or live with a healthy diet?
 - living at a certain place can be considered as a cultural tradition and is of socio-economic concern. We should think about what weighs more: cultural heritage and traditions (of living at a certain place) or the lives and health of animals.
 - Most of these areas are already endangered by unstoppable climate change consequences and are therefore sooner or later uninhabitable.
 - Also, if emigration is not feasible, we might also think about the obligation of the global community to support them either with technological know-how on how to grow crops and legumes, directly with necessary animal source products alternatives, or in financial way.
- Speciesism: shouldn't we care first and foremost about our relatives, instead of thinking about animals?
 - Philosophers such as Jeremy Bentham, Peter Singer, Tom Regan, Martha Nussbaum (to name a view) outline in their work why and in how far we humans have the obligation to care about other non-human animals. Especially Peter Singer does point out, that speciesism cannot be legitimized. But also other philosophers ask, what makes us human human and in what do we differ from other animals? And in their answer they find non or little justification in superordinating us above other animals in ethical concerns. Contrarily, if there is at all a difference between human and non-human animals than it is our capability to ask ethical questions and to act morally – which is again then in our nature as humans to do so.
- Humans are also animals. so it is in our nature as animals to domesticate and eat other animals.
 - First and foremost, this is a classic naturalistic fallacy: only because it is nature, does not mean, it is good – nor ethically justifiable.
 - Secondly, see answer above.