

ANIMAL AGRICULTURE IN THE SPOTLIGHT

BY SUZANNE B. BOPP

HOW IS A CALF DIFFERENT FROM A DOG? It sounds like a riddle, but the cattle industry should be prepared to answer that question. ¶ Before dismissing it, consider this: Donations to animal-rights groups increased 40 percent between 2003 and 2004, according to the Animal Agriculture Alliance. Those contributions in 2004 allowed groups to spend more than \$290 million in efforts to combat animal agriculture. ¶ It's a piece of the evidence suggesting that one of

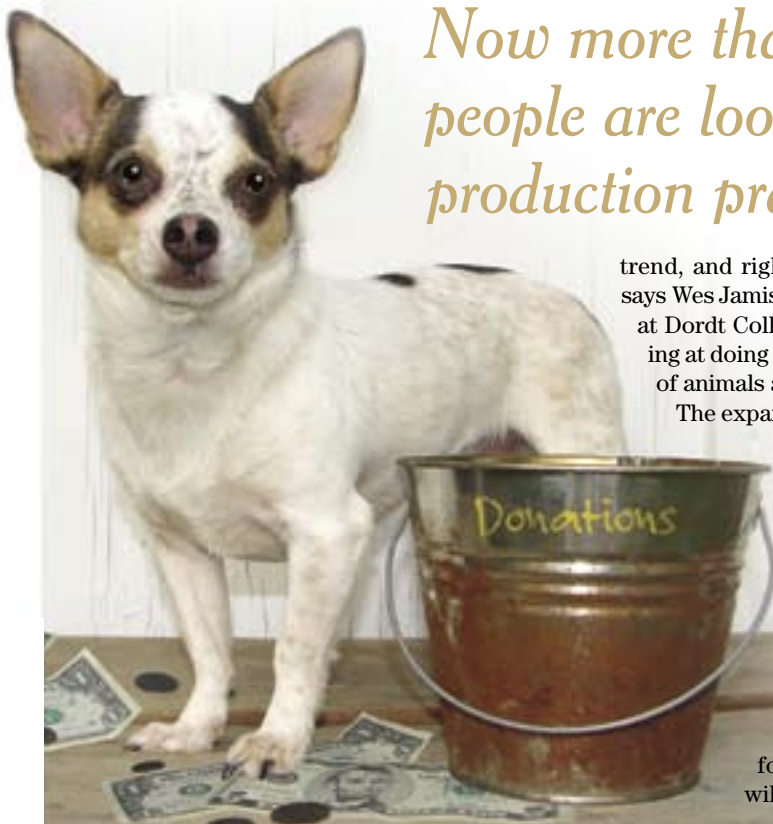
Now more than ever people are looking at production practices.

agriculture's biggest battles over the coming decades will be for the hearts of consumers. Interest in animals is a rapidly growing

trend, and right now, "the movement is winning," says Wes Jamison, associate professor of agriculture at Dordt College in Iowa. "What they are succeeding at doing is guiding urban America's perception of animals and institutionalizing those changes."

The expansion of the movement coincides with the growing number of people who have no experience with agriculture. "As America becomes more and more distant from its agricultural roots, skewed messages are more likely to resonate," says Philip Lobo, communications director for the Animal Agriculture Alliance. "But it's a population we can't dismiss because it's so large."

Increasing urbanization is one of four societal changes that suggest it will continue to grow, Jamison says. The



BRIEF SUMMARY

(For full Prescribing Information, see package insert.)

NADA #141-063, Approved by FDA.

Nuflor®
(FLORFENICOL)

Injectable Solution 300 mg/mL

For Intramuscular and Subcutaneous Use in Cattle Only.

CAUTION: Federal law restricts this drug to use by or on the order of a licensed veterinarian.

DESCRIPTION: NUFLOR is a solution of the synthetic antibiotic florfenicol. Each milliliter of sterile NUFLOR Injectable Solution contains 300 mg of florfenicol, 250 mg n-methyl-2-pyrrolidone, 150 mg propylene glycol, and polyethylene glycol q.s.

INDICATIONS: NUFLOR Injectable Solution is indicated for treatment of bovine respiratory disease (BRD) associated with *Mannheimia (Pasteurella) haemolytica*, *Pasteurella multocida*, and *Haemophilus somnus*, and for the treatment of bovine interdigital phlegmon (foot rot, acute interdigital necrobacillosis, infectious pododermatitis) associated with *Fusobacterium necrophorum* and *Bacteroides melaninogenicus*. Also, it is indicated for the control of respiratory disease in cattle at high risk of developing BRD associated with *Mannheimia (Pasteurella) haemolytica*, *Pasteurella multocida*, and *Haemophilus somnus*.

RESIDUE WARNINGS: Animals intended for human consumption must not be slaughtered within 28 days of the last intramuscular treatment. Animals intended for human consumption must not be slaughtered within 38 days of subcutaneous treatment. Do not use in female dairy cattle 20 months of age or older. Use of florfenicol in this class of cattle may cause milk residues. A withdrawal period has not been established in pre-ruminating calves. Do not use in calves to be processed for veal.

WARNINGS: NOT FOR HUMAN USE. KEEP OUT OF REACH OF CHILDREN. This product contains materials that can be irritating to skin and eyes. Avoid direct contact with skin, eyes, and clothing. In case of accidental eye exposure, flush with water for 15 minutes. In case of accidental skin exposure, wash with soap and water. Remove contaminated clothing. Consult a physician if irritation persists. Accidental injection of this product may cause local irritation. Consult a physician immediately. The Material Safety Data Sheet (MSDS) contains more detailed occupational safety information.

For customer service, adverse effects reporting, and/or a copy of the MSDS, call 1-800-211-3573.

CAUTION: Not for use in cattle of breeding age. The effects of florfenicol on bovine reproductive performance, pregnancy, and lactation have not been determined. Intramuscular injection may result in local tissue reaction that persists beyond 28 days. This may result in trim loss of edible tissue at slaughter. Tissue reaction at injection sites other than the neck is likely to be more severe.

ADVERSE EFFECTS: Inappetence, decreased water consumption, or diarrhea may occur transiently following treatment.

DOSAGE AND ADMINISTRATION: For treatment of bovine respiratory disease (BRD) and bovine interdigital phlegmon (foot rot): NUFLOR Injectable Solution should be administered by intramuscular injection to cattle at a dose rate of 20 mg/kg body weight (3 mL/100 lbs). A second dose should be administered 48 hours later. Alternatively, NUFLOR Injectable Solution can be administered by a single subcutaneous injection to cattle at a dose rate of 40 mg/kg body weight (6 mL/100 lbs). Do not administer more than 10 mL at each site. **The injection should be given only in the neck.**

NOTE: Intramuscular injection may result in local tissue reaction that persists beyond 28 days. This may result in trim loss of edible tissue at slaughter. Tissue reaction at injection sites other than the neck is likely to be more severe.

For control of respiratory disease in cattle at high-risk of developing BRD: NUFLOR Injectable Solution should be administered by a single subcutaneous injection to cattle at a dose rate of 40 mg/kg body weight (6 mL/100 lbs). Do not administer more than 10 mL at each site. **The injection should be given only in the neck.**

Clinical improvement should be evident in most treated subjects within 24 hours of initiation of treatment. If a positive response is not noted within 72 hours of initiation of treatment, the diagnosis should be reevaluated.

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—Wes Jamison



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other three are the anthropomorphism of animals, an acceptance of evolution and the concept of equality, all of which encourage the conclusion that animals are like us, and we should protect things that are like us. After all, our history is one of an extension of equality and rights; think of women and African Americans. The idea of animals being equal is driven to a great extent by increasing pet ownership. For many people, pets function as surrogate family members. People look at their pets and ask why there is one set of rules for family pets and another set for farm animals.

The Holy Grail for animal-rights groups, Jamison says, would be to obtain standing to sue on behalf of animals.

MERGING WELFARE AND RIGHTS

Another trend showing up is a blurring of the line between animal-rights and animal-welfare groups. The Humane Society of the United States is one example: Traditionally an animal-welfare group, it is now more geared to animal rights. Paul Thompson, WK Kellogg Chair in Agricultural, Food and Community Ethics at Michigan State University, says HSUS has gone from a posture of trying to encourage animal welfare to a posture of bringing lawsuits. "It's a very noticeable change of MO," he says. "That's something industry is going to notice."

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A number of books related to the subject have gotten press coverage recently, Thompson says, such as the release of Michael Pollan's book, "The Omnivore's Dilemma," which has brought the subject even more to public consciousness. "He doesn't think of himself as reflecting the animal-rights view, and he has been critical of it, but he's also critical of mainstream animal agriculture," Thompson says. A book by Matt Scully, a conservative Catholic speechwriter for George W. Bush and therefore not the typical animal activist, has also stirred the pot. The book, "Dominion," inspired George Will to write a *Newsweek* column about the treatment of farm animals.

All of this is part of the long-running rethinking of the relationship between humans and animals, which began, in some respects, with Darwin. "In the 19th century, there was a widespread belief that animals did not feel pain," Thompson says. "The philosophical root was ideas that came from Christian philosophical tradition. I don't think livestock producers ever thought that animals didn't feel pain, and no respected scien-

A CONSERVATIVE APPROACH

Excerpts from *Fear Factories: The Case for Compassionate Conservatism—for Animals*
By Matthew Scully,
author of "Dominion"

"Treating animals decently is like most obligations we face, somewhere between the most and the least important, a modest but essential requirement to living with integrity. And it's not a good sign when arguments are constantly turned to precisely how much is mandatory and how much, therefore, we can manage to avoid. A dog is not the moral equal of a human being, but a dog is definitely the moral equal of a pig, and it's only human caprice and economic convenience that say otherwise. We have the problem that these essentially similar creatures are treated in dramatically different ways, unjustified even by the very different purposes we have assigned to them. Our pets are accorded certain protections from cruelty, while the nameless creatures in our factory farms are hardly treated like animals at all. The challenge is one of consistency, of treating moral equals equally, and living according to fair and rational standards of conduct."

"Those religious conservatives who, in every debate over animal welfare, rush to remind us that the animals themselves are secondary and man must come first are exactly right — only they don't follow their own thought to its moral conclusion. Somehow, in their pious notions of stewardship and dominion, we always seem to end up with singular moral dignity but no singular moral accountability to go with it."

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tist today would say that." Instead, he says, science today is looking more seriously at subjects like animal intelligence, their ability to form attachments and feel boredom, in a way that goes far beyond popular books. "There's a very gradual sea change in the way people are looking at animals across society broadly, certainly across the sciences," Thompson says.

He also describes a pendulum swing in the way the general population looks at agriculture — specifically, there's more of an attempt to understand it. "They may want to recover some sense of the way food production was; sometimes it's naïve and not well-thought-out. Sometimes it's about aesthetics — the way it's shown in children's books is the way it ought to be."

But that shows that conditions for farm animals don't square with mainstream ideals, says Gene Bauston, co-founder and president of Farm Sanctuary, which exists to change how society views and treats farm animals. That feeling is reflected in the business world, too, he says: Look at the 20-percent-a-year growth of Whole Foods. "That tells you that consumers are increasingly uncomfortable with the mass production of cheap food — the paradigm that has driven agriculture for decades." Now Whole Foods is developing animal-compassion standards.

Bauston says his organization is not against farmers. "We're against suffering for everybody, including farmers. We think farmers who take the concept of stewardship to heart and adopt sensible farming techniques can improve their lifestyle and ability to stay on the land."

So what is the difference between a calf and a dog — and why do we have different laws for their treatment? People in the animal movement argue that there is no difference. "There are also things such as prejudice and discrimination, and the reasons behind them are often economic," Bauston says. "In the 1980s and 1990s, animal-cruelty laws were amended to exempt farm animals, arbitrarily suggesting that harming them was acceptable. Now the animal movement is starting to pay attention."

Bauston, who studied agricultural economics at Cornell University, says his organization is looking for a different model of agriculture, one that treats animals as animals, not only production units — a return to being what he calls true agriculturists.

INDUSTRY RESPONSE

Communication efforts are going to be ever more important for agriculture. "It's a

new thing for farmers to have to be explaining themselves and communicating this way," Lobo says. He applauds positive efforts like www.bestfoodnation.com and the work of state groups such as Ag United for South Dakota and the Coalition to Support Iowa's Farmers. Steve Dick, executive director of Ag United for South Dakota, also advises animal agriculture to take an active role and let people know what they are doing. His group has used methods like television and radio ads highlighting producers and a Good Neighbor Award program.

Thompson suggests that industry could come forward with minimum standards for treatment of animals, maybe initiatives like certification programs led by producer groups. Certainly it would incur costs. "But too often, the polarization of extreme animal-rights views has led producers to say things that, to the average public, sound like they don't care about the animals, only the bottom line," he says. Another piece of advice he offers: Don't throw people like Michael Pollan, who have thoughtful criticisms, in with extreme animal-rights advocates who say we shouldn't be eating animals. The latter is not a view that most people agree with, and it leaves considerable room for middle ground for agriculture to occupy. "It will take some work to find the right position and articulate it, and the status quo may not be a position they want to defend," Thompson says. "But I would love to have more people in the industry appreciate the difficulty of these issues."

In approaching them, agriculture should stop acting defensive, Jamison says; he speaks of three aspects of a positive response. First is the economic argument: We have a healthy and healthful food supply and we pay low prices for it. The second would be a holistic science rationale, which could demonstrate that the animals' well-being, as far as the science we have is able to determine, is taken care of. "That's not just saying that happy animals produce more," he adds. "If that's the case, why don't we make them produce twice as much and they'll be twice as happy? The same argument was made for slaves. We've got to have science that supports it."

Lastly, there is the moral issue. This is where what Jamison calls the million-dollar question comes in: Why should society allow animal agriculture to do the things it does? That is the matter to contemplate, as the island of agriculture continues to shrink into an urban sea. ▽