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ANIMAL REPRESENTATIONS IN EDUCATIONAL ACTIVITIES

A case study at the zoo of Slottsskogen in Sweden

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Abstract

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Zoos are places that most people know and have probably been to at some point in their lives. Today's zoos claim to contribute to people's understanding of animals, nature, and sustainability issues through their education of various kinds. This is a qualitative case study with the aim to investigate how a zoo in Sweden constructs and represents its animals through educational activities, but also how their goals and values are reflected in their work with education. The study is carried out with collected material from interviews with zoo staff as well as observation of educational activities and information from policy documents and other texts in the zoo such as signs with educational information. The study is based on critical theory with a post-anthropocentric perspective and uses the theory of social representations by Moscovici, as well as Immanent critique which originates from Hegel. The study presents problematic tendencies in the zoo's way of representing animals, where anthropocentrism characterizes the education. The study also highlights a contradictory logic that the zoo uses to justify educational activities with live animals.

Foreword

I want to thank my friend Cappy for making my days as a student easier, reminding me that life is about the little things. I also want to thank Emelie who encouraged me to proceed my studies when life intervened with various difficulties and sorrows. Thanks to all the nice classmates I have met during my time as a student and all the inspiring teachers in the IMER program who taught me a lot. And finally, I would like to thank my supervisor Helena Pedersen who has guided me through this master thesis with her wise words and sharp mind.

Table of contents

1. Introduction	1
1.1. Background	2
2. Literature overview	4
2.1. Zoo purpose.....	4
2.1.1. Representation and presentation.....	5
2.1.2. Conservation.....	6
2.2. Learning from experiences.....	6
2.3. Anthropocentrism and Human-animal relations.....	7
2.4. Zoo critic	8
2.5. Critical animal pedagogy and interspecies sustainability.....	9
3. Problem statement.....	10
3.1. Purpose and point of view	10
4. Theoretical framework	12
4.1. Background	12
4.2. The emergence and perpetuation of representations	13
4.3. Shared representations.....	14
4.4. Systems of communication	14
4.5. Immanent critique.....	16
5. Methodological framework	17
5.1. Research design.....	17
5.2. Participants	17
5.3. Data collection.....	18
5.3.1. Interviews	18
5.3.2. Observations	19
5.3.3. Documents and other texts	20
5.4. Data analysis.....	20
5.5. Statements of ethics.....	21
5.6. Sustainability statements	22
5.7. Limitations	23
6. Results and analysis.....	25
6.1. Meaning making through education at the zoo	25
6.2. Human recreation and animal welfare.....	27
6.3. Identities and conflicts.....	29
6.4. Reproduction of prototypes	30
6.5. Same animal different representations	33

6.6.	Representations of species or individuals and different meanings	36
6.7.	Summary of analysis	38
7.	Discussion	40
7.1.	Methodological discussion and ethical considerations.....	42
8.	Conclusions and recommendations	44
8.1.	Contribution to knowledge.....	44
8.2.	Recommendations for future research.....	45
9.	References	46
9.1.	References of the literature overview.....	46
9.2.	References of the theory.....	50
9.3.	References of the method.....	51
9.4.	Reference in discussion	52
9.5.	References of websites	52
9.6.	References of policy documents.....	54
10.	Appendices	55
10.1.	Appendix 1	55
10.2.	Appendix 2	57
10.3.	Appendix 3	59
10.4.	Appendix 4	62
10.5.	Appendix 5	63
10.6.	Appendix 6	63
10.7.	Appendix 7	64
10.8.	Appendix 8	64
10.9.	Appendix 9	65
10.10.	Appendix 10	66
10.11.	Appendix 11	67

1. Introduction

Zoos are a debated phenomenon that often comes up in Swedish media discourse where the purpose and their role in society are discussed. Some believe that zoos are a thing of the past or that zoos use animals in unethical ways that do not benefit the animals. At the same time, there are those who claim that zoos fulfill a purpose that deals with the conservation of animal species but also an educational mission that will contribute to a better future for animals. Several zoos in Sweden argue for how important their educational work is to promote awareness among visitors and, by extension, contribute to a sustainable future for animals and nature (Borås djurpark, 2023; Furuvik, 2023; Kolmårdens djurpark, 2023; Nordens ark, 2023; Ölands djurpark, 2023; Skansen, 2024). According to the Swedish zoo association (SDF), zoos around Sweden contribute to an increasing understanding of biological diversity and spreading knowledge about animals to children and adults (Svenska Djurparksföreningen, 2024).

However, although the purpose often described by themselves as positive, there are those who argue that it is not justifiable to use animals in this type of way. In an article in SVT News the researcher and docent in pedagogy draws similarities to colonial times where the zoos used to and still are taking animals from different parts of the world for display, but also question the image that zoos portray of themselves as benefactors driven by conservation or educational purposes (Helander, 2018). The magazine Syre writes about a Swedish animal rights organization who believes that Borås Zoo is killing healthy animals because of the lack of space in the zoo or because they do not fit into the conservation work (Johansson, 2022). The same newspaper also did a report on Slottsskogens Zoo, where the zoo defends its efforts to promote conservation work and education, but admits that surplus animals are killed (Gisslén, 2018). Other zoos in Sweden have been surrounded by various controversies over the years, with animals escaping or people getting into dangerous situations when getting too close to the animals. Some of these incidents have ended with very serious consequences, with both animals and humans getting hurt and sometimes even killed. In the newspaper Aftonbladet you can read about two owners of a zoo in southern Sweden who were convicted of animal cruelty where animals were found malnourished and living in far too small enclosures (Magnå, 2023). Other incidents where the outcome for animals and humans has been devastating are for example when a wolf pack killed a zookeeper at Kolmården Zoo (Edman & Larsson, 2012), or when seven chimpanzees escaped from their enclosure at Furuvik Zoo, which ended in four of them being shot on the orders of the zoo and three of the chimpanzees died (Mossige-Norheim et al., 2022).

In an article in the newspaper Göteborgsposten you can read about how Nordens Ark Zoo argues how important it is for people to see and learn about certain animal species so that they can support conservation projects (Göteborgsposten, 2017), and in the same article a spokesperson for the animal rights organization Djurens Rätt argues that you would never do the same by e.g., exhibiting poor people in order to raise money. It is clear that the discourse on how zoos should work varies in opinion, but one of the most unusual voices is probably in a documentary made by Sweden's television (SVT) which shows a British zoo owner named Damien Aspinall advocating that all zoos in the world should eventually shut down (Appelquist & Engström, 2024). In the documentary, Damian describes zoos as prisons for the animals and claims that the only right thing to do is to return the animals to their natural environments, which he is doing with his own animals in the hope of one day closing his two zoos completely. Damian claims that anything to do with conservation and education are concepts zoos are using to justify their using of animals in contexts that humans see fit for the animals. (Sveriges Television, 2024).

Research shows that zoos are claiming that their primary mission is to educate in subjects such as conservation of animals and awareness in sustainability, biodiversity and environmental issues (Miranda et al., 2023; Packer & Ballantyne, 2010). Education at zoos was for a long time something that only happened with visits booked by school classes, and was conducted in a very formal way (Andersen, 2003). Today, zoos still offer educational programs to school classes but also provides non-formal education through e.g., brochures, signs, and animal shows with educational purposes offered to the common citizen (Andersen, 2003; Miranda et al., 2023). The phenomenon of today's zoos and human-animal relations is also being questioned and criticised for several reasons but mainly for how human centred the perspective is, containing Anthropocentric tendencies and how the logic behind human superiority as a species gives the right to use animals for various purposes (MacCormack, 2013; Malamud, 2017; Saari, 2020; Sjögren, 2016).

The interesting thing about zoos educational work is the fact that live animals are used in connection with these activities and as described in the previous text, keeping animals can be problematic because there can be a lot of ethical aspects to consider. Since people control how the animals are to be represented for the visitors who are to be educated, it becomes extra interesting how this happens in a place that does not belong to the animal's natural environment and the question of how sustainable it is for the animal can also be questioned. This study is based on a critical standpoint which uses critic of the Anthropocentric (human centred) perspective to highlight or point out things not explicitly mentioned by the zoo of Slottsskogen's educational work. Using the theory of social representations and immanent critique, this study seeks to investigate how animals is being represented in the educational activities conducted by the zoo. The study examines the values and goals in educational activities of the zoo and how zoo staff and the zoo's statement policy text represent and describe animals for educational purposes. The study positions itself critically against previous research that advocates using live animals in zoos as something beneficial for educational purposes and examines whether live animals in the zoo's educational context can be considered sustainable. The term "educational activities" used in this study refers to anything that has the purpose of enlightening, informing, or making something comprehensible to visitors that can lead to new knowledge. This can involve activities where people, e.g., get to be among animals, hear information from animal caretakers, read signs or other texts, look at pictures, etc. The study was conducted as a case study at the zoo of Slottsskogen located in the city of Gothenburg, which is owned and managed by the municipality of Gothenburg and financed by the city's taxpayers.

1.1. Background

People have kept animals close to them for several thousands of years for various purposes, but keeping animals in what we today call zoos for public viewing is only a few hundred years old phenomenon. Before the creation of zoos, there is evidence that many civilisations kept animals in captivity as a symbol of status or for religious reasons (Mullan & Marvin, 1999, p. 90; Rothfels, 2012, p. 13). This type of husbandry was called menageries, where already in, for example, the Babylonian or Roman empires, the rulers gathered different kinds of animals with the purpose of just owning a lot of animals, and through the animals the owner's power and status were reflected (Mullan & Marvin, 1999, p. 91; Rothfels, 2012, p. 13). Menageries were common up until the 20th century and sometimes functioned as traveling exhibitions where animals were displayed in small cages without regard to their natural needs (Rothfels, 2012, pp. 14–15). During the 19th century, interest in zoological gardens began to take shape in various European countries, and municipal zoos began to take shape with the purpose of viewing the animals to the people (Mullan & Marvin, 1999, p. 110). The difference between menageries and zoological gardens was that the zoological garden claimed their utility in education and research (Rothfels, 2012, p. 38).

The zoo of Slottsskogen is integrated into the park of Slottsskogen where people engage in different activities such as e.g., spend their free time, walk their dogs, commuting from home to work and vice versa. There is no clear entrance to the zoo of Slottsskogen as it is in the middle of the park, which means that you suddenly can find yourself in front of an enclosure with animals in it. In the middle of

the 17th century, large parts of the area that we today call Slottsskogen were donated by Swedish royalty and it was decided that the ordinary working class citizen was allowed to use the park (Schånberg, 1974, p. 19). In the year of 1868 the whole park of Slottsskogen became the property of Gothenburg city (Schånberg, 1974, p. 19), and by the year of 1874 the zoo of Slottsskogen was opened (Göteborgs stad, 2024b). Among several other species in the zoo, you could already see the first seal in the park in 1902 and in the same year also two bears imported from a Finnish menagerie (Schånberg, 1974, pp. 68–69). In the early 1970s, the zoo of Slottsskogen started a thing called the children's zoo, where visitors could interact with some of the domesticated animals such as rabbits and goats by entering their enclosure and pet them (Schånberg, 1974, p. 70). As early as 1973, the zoo of Slottsskogen had a lot of animal species that they still have today, such as seals, moose, Humboldt penguins and horses (Schånberg, 1974, p. 71).

Today the zoo of Slottsskogen is engaged in education and educational activities, which purpose is to educate visitors in various topics related to animals, nature, and environment. Slottsskogens zoo is one of the oldest zoos in Sweden and has several animals on exhibition, but their focus is mainly on Nordic animals, except for the Humboldt penguin which originates from south America (Göteborgs stad, 2024a). The purpose of the zoo's work is built on to three notions called: Education, Conservation, and Research. These notions are however not unique for the zoo of Slottsskogen, where almost every zoo in the world talks about their work with live animals as contributors of education, conservation, and research, with the goal of contribute with awareness towards animals, nature, biodiversity, sustainable futures and so on (Miranda et al., 2023).

There are various educational activities in the zoo of Slottsskogen, and they differ depending on the type of activity. There is a more formal education that can be booked by primary and secondary school classes where the zoo educate the students in different issues e.g., how food is produced, how agricultures work, the humans effect on the environment, sustainable development, and much more (Göteborgs stad, 2024b). In addition to formal educational activities offered by the zoo there is a lot of informal and spontaneous activities with a purpose to educate the visitors of the zoo. For example, the zoo has something called "the children's zoo" that keeps smaller domesticated animals such as goats, chickens, and rabbits in an enclosure that visitors can enter. The purpose of the "children's zoo" is to let the children meet and touch animals with the aim of educating and giving the children a sense of understanding for animals and nature. Next to the children's zoo there is also an activity called pony riding. There, children can ride a horse led by a zookeeper while the zookeeper talks about the horses. Another activity with educational ambitions is something called "mat och prat" which translated to English means "food and talk". In this activity the visitors can see animals being fed by the animal care takers while getting a short educational lecture about the animal and its traits, but also how endangered the species are and how environmental change sometimes threatens their existence. The zoo also has signs with educational information about the animals and environmental issues set up in different locations. The signs are there to inform but also to educate informally without the help of zoo staff. As pointed out in the text above, Slottsskogens zoo uses a lot of different ways to reach out and educate people about things that the zoo believes are important to know about animals and nature.

The zoo works with different types of conservation work where they keep their own animals that are threatened with extinction but also support other projects by informing people what they can do to get involved in conservation work, for example by donating money (Göteborgs stad, 2024a). The purpose of conservation is to breed endangered species in order to maintain a healthy population and if necessary release them into their natural environment when the animals environmental conditions look better (Göteborgs stad, 2024a).

The zoo conducts various types of research which, according to the zoo, help to better understand the animals and their needs (Göteborgs stad, 2024a). Some research also looks at how certain animal species react when people visit their enclosures or how to construct better tools for humans and the fishing industry so that certain species do not get caught in the net in addition to the fish (Göteborgs stad, 2024a).

2. Literature overview

Literature searches were done primarily in two databases named Education research complete and ERIC to find research that was related to education. To find research with a connection between education, zoos, and animals, the keywords such as zoo, aquariums, and animals were used together with words such as education. The article "The role of zoos and Aquariums in a Changing World" written by Miranda et al (2023) is a literature review found via the reference list of Packer and Ballantyne (2010) which became the basis for finding several articles dealing with zoos and education. The first part of the literature overview named zoo purpose is based on these searches. Furthermore, tips on literature were shared by supervisor Helena Pedersen which led to more books and texts being found written by others in similar field of human-animal relations.

2.1. Zoo purpose

In the article "Assessing the Role of Zoos in Wildlife Conservation" the authors Tribe and Booth (2003) are investigating the work of conservation in zoos but also wildlife conservation programs with endangered species, meaning, helping animal populations to grow in their natural habitat. The authors claims that zoos can help to spread awareness to humans about animal conservation and endangered species in the wildlife but needs to develop a better strategy to convey the message to society. "The opportunities for zoos lie in transforming themselves from traditional animal displays to interactive, entertaining conservation centres that bridge the gap between their captive collections and free-range wildlife" (Tribe & Booth, 2003, p. 65).

According to Andersen (2003, p. 79) using animals in zoo entertainment is a good tool for educational purposes but makes a distinction with similar organisations such as the circus by saying "...which had no educational value and often showed the animals in a demeaning and anthropomorphic way: such activities do not belong in a modern zoo" Andersen (2003, p. 79). Andersen believe that zoos should not be a place where animals are treated only as entertainment without educational purposes and value. Having said that, one can ask what educational value means. Carr and Cohen (2011) made a study to see how zoos identified themselves through their homepages. They looked at 54 zoos spread over 6 continents and their results showed strong advertisements of entertainment. "The need to advertise zoos as an entertainment attraction can become problematic if the strength of this vision begins to overshadow conservation, research, and education messages" (Carr & Cohen, 2011, p. 186).

Other research claims that zoos are helping humans to act more sustainable in their everyday lives with changed behaviours in environmental issues such as e.g., new attitudes towards recycling and littering (Packer & Ballantyne, 2010, p. 29). According to Miranda et al. (2023) the zoos of today has moved towards more educational values where issues of conservation and biodiversity are expressed more clearly, but also highlights that zoos must be able to entertain visitors in order to be financially sustainable.

According to Miller et al (2013), people visit dolphin shows for a social reason or for a new experience and not primarily to learn something. The same is seen in a study by Ballantyne and Packer (2016) where visitors of zoos and aquariums describes their visits because of the entertainment. So even if education is a primary purpose argued by zoos, entertainment is something expected from the visitors, and it could be that zoos adapt the way they use or display the animals depending on the context. And as said before, researchers argues that entertainment and education can be combined and some even go so far as to say that the two concepts are "synergistic" (Ballantyne & Packer, 2016, p. 205). According

to Packer (2006) visitors of zoos, museums, and other similar contexts are visiting certain places in the hope of an experience that is inevitably, unconsciously and consciously filled with learning outcomes which Packer (2006) calls “learning for fun”. “The term “learning for fun,” however, emphasizes the motivational aspects of the phenomenon—learning with no other purpose than the enjoyment of learning itself.” (Packer, 2006, p. 330). The problem with entertainment and education at zoos seems to be that there is no common understanding of what it means and what it should contain (Miranda et al., 2023), and therein lies questions of how animals are shown and used depending on the context.

2.1.1. Representation and presentation

An animal can be presented or represented in various ways. One example of representation is the anthropomorphic way where animals are given the attributes of a human e.g., talking, singing, walking on two legs, etc (Beardsworth & Bryman, 2001; Spooner et al., 2019). In a study by Spooner et al (2019) a theatre in a zoo in UK were created to educate children and their families about animals and the conservation of animals the zoo was undergoing. In the theatre performance, animals were represented by humans dressed in animal costumes and the characteristics and needs of the specific animals were described by these actors. According to Beardsworth and Bryman (2001), the image of an animal's characteristics can be weakened or distorted when it is presented in the form of something other than itself, also a so-called Disneyfication can occur when animals are represented or presented via entertainment, which means that all potential traits e.g., dangerous sides of the animal could be perceived as non-existent. Others argue that theatre and plays in museums can contribute with a deeper understanding for history and can evoke emotions like e.g., empathy (Jackson & Leahy, 2005, p. 331).

Presentation of animals in zoos takes place via various channels such as brochures, signs or talks by zoo keepers, and according to Packer and Ballantyne (2010) the presentation of animals is crucial to how people will perceive the animals. Packer and Ballantyne (2010) suggest that zoos should be better designed to bring people closer to the animals and that signs should be customized with information to inspire wonder and excitement. There are also those who argues that the presentation of animals through signage information at the zoo can be connected with power where the human decides how the animal should be presented (Fogelberg, 2014). The signage information for the exhibited animals is sometimes outdated, misspelled, or written in a way that is not representative of the animal but it suits the visitors expectations (Fogelberg, 2014). Fogelberg (2014) argues that zoo signs more often objectify than subjectify the animal, “Visitors should leave with a sense of wonder, of awe, of amazement, and a little sadness. If the animal’s true voice was present, I believe this would occur.” (Fogelberg, 2014, p. 797).

The zoos try to present the animals through an environment that resembles the wilderness. To do this, zoos try to mimic the animals' natural habitats and create fake mountains, waterfalls, bird song, and so on (Andersen, 2003; Ballantyne et al., 2007). Some parts of a zoo may be more attractive than others where the view of the animals' enclosure is larger and therefore easier to see more clearly. According to Moss et al. (2008) and their study on how often zoo visitors stopped at specific viewing points at an elephant enclosure, they concluded that visitors tend to spend more time at the points with the widest view of the enclosure where the animals can be seen best. “It is argued that observing this ‘natural’ behaviour has the potential to not only increase visitors’ understanding of the animal but also to foster positive attitudes towards conservation of the species.” (Ballantyne et al., 2007, p. 370).

2.1.2. Conservation

As described before, a recurrent argument of why zoos should keep animals in captivity and view them to millions of visitors all year around is because of their mission to conserve animals and educate people in issues like e.g., biodiversity loss, environmental change, and to change people's behaviour to think more sustainable (Andersen, 2003; Ballantyne et al., 2007; Garrett, 2010; Miranda et al., 2023; Patrick et al., 2007; Tribe & Booth, 2003). When animal conservation is considered successful is when the zoo succeeds in breeding animals at the zoo and then returning the species to the wild for continued growth, this to prevent the extinction of the species (Garrett, 2010, p. 64; Tribe & Booth, 2003, p. 67). An example of this is the "golden lion tamarins" which was a successful project in Brazil in the 1980s where monkeys were reintroduced to nature (Garrett, 2010; Morell, 2008). Even if reintroduction of animals into the wild seems good, it's not always that easy. According to Morell (2008) a lot of the reintroduction projects fails due to various reasons e.g., human settlers in the animals natural habitat, or that the animals do not cope in one way or another depending on the environment or circumstances that cannot be known. Some argue that if people are to understand conservation through education, zoos need to be clearer about what conservation entails and being allowed to see the process, and that zoos should not only talk about conservation education but actually implement it where visitors are included (Patrick et al., 2007). Ballantyne et al. (2007) argues that wildlife tourism could be an alternative way of getting people interested in conservation projects where animals live in the wild. Conservation education seems to be something that zoos claim benefits animals in the wild by educating people in a zoo, but sometimes it seems that it benefits some species more than others. According to Ballantyne et al (2007, p. 374) some animals get more attention from people than others, e.g., people are more positive about monkey conservation than conservation for snakes. This correlates with Sjögren et al. (2015) and their research on how teachers who teach sustainability view animals differently depending on what animal it is and how many they are. They talk about the concept of "sameness" where people tend to emphasize more towards animals that possessing human traits and characteristics (Sjögren et al., 2015, p. 609).

Thus, educational value seems to be education for sustainable issues such as environment, biodiversity, and conservation of animals. It also seems that education and entertainment are interconnected in efforts made to educate, but nevertheless there are no clear definition of what counts as educational entertainment or just entertainment or what separates them. It is also interesting that zoos are different from circuses according to some, (Andersen, 2003, p. 79), and that education would be the very difference that justifies the handling of animals in an entertainment context. The argument that zoos need entertainment to survive financially (Miranda et al., 2023) also raises questions about how sustainable it is for the animals who more or less are forced to participate in those activities.

2.2. Learning from experiences

It is claimed by some that nature experiences as a child lead to an interest in nature as an adult. This type of experience would make the children create an understanding of nature in its natural environment when they meet and play in nature and where they understand its uniqueness (Chawla, 2007, p. 155).

In natural habitats, children discover infinitely new iterations. No two crickets and no two birds sing exactly the same song. No two rotting logs hold exactly the same constellation of insects. No stream pools and floods the same way twice when children dam it, nor does the water flow with the same music and force, or reflect the same gleam of light, on different days in different weathers. (Chawla, 2007, p. 155)

The learning of nature is described above as something alive and unforced, where the child encounters nature in undetermined conditions where anything can happen. The child cannot therefore expect

anything from it, but on the other hand, the encounter with nature is on equal terms, where nature is not forced to deliver or to stand still in an invented spectacle created by man who has an endeavor to portray reality.

Experiences with animals and the meeting with animals are described by some research as something important for children's ability to understand the animal, but also to understand systems of society where humans and animals are a part of. In a literature review by Bone (2013, p. 57) animals and young children are examined in educational relationships and points to animals as a fourth educator after the third which is the environment and the second which is one of two teachers. In the literature review, Bone (2013) goes through literature that talks about how animals are used in various educational contexts. Everything from children's books to teaching at schools, but also how parents talk about animals at home with their children. Bone (2013) points out that animals are often used as teachers to convey a message, but that these messages are often lacking in portraying a nuanced view of reality. Some examples are books that depict certain animals and not others and where the image of the human-animal relationship is rarely questioned. Things that are considered controversial issues that deal with the killing of animals for human food are topics that are often ignored. Bone (2013) also points to literature that demonstrates how children learn to categorize animals and how animals in, for example, zoos can be seen as something that should change human behavior and that the animals in the zoo functions just for that purpose. In the literature review, Bone (2013) describes literature that states that children can learn from animals in the form of love and affection for the animals, but also refers to important arguments that talk about how children also copy and learn from the adult world and how the rest of society treats and talks about the fourth educator which in turn can send mixed messages about how animals should be treated. Mixed messages could be, that you should be kind to the animals but sometimes you should eat them, or the animals should be free but sometimes we lock them up. The summary of Bone's literature review is an observation that animals function as a fourth educator in society and that it requires new ethical commitments when using animals in pedagogy and calls for a continued discussion of what this may entail.

2.3. Anthropocentrism and Human-animal relations

Anthropocentrism can be understood as a human-centered perspective where humans believe or sees themselves as justified in exploiting the earth's resources or using other species in whatever way they see fit for them (Kopnina, 2012; Kopnina & Cherniak, 2015). According to Hayward (1997) Anthropocentrism is understood ontological or ethical, whereas the ontological understanding is seeing humans as the center of the universe and that humans are unable to see their environment or other species as a part of or as rightful to the world as themselves. The ethical understanding of Anthropocentrism is how humans believe that non-human species can be used for the purpose of human flourishing. Anthropocentrism can also be understood as a perspective where other species have value and are allowed to live their lives as long as it benefits human life (Kopnina, 2019, p. 2). The anthropocentric way of understanding and living in the world as a human being is sometimes described in relation to other perspectives and is compared to concepts such as racism in former colonial structures and speciesism that has been practiced both historically but also in contemporary postcolonial structures where animals are forced to do things that humans consider important (Kopnina, 2019).

In the book "Animals in Schools", Pedersen (2010, p. 57) writes about human-animal relationships in various educational contexts. In the book, one can read about the problems behind showing animals in an educational context, as it becomes difficult to escape the fact that the animal becomes an object in the human gaze. In such situations where people observe animals, regardless of whether it is in a laboratory environment or in a zoo, the power relationship becomes clear as the human is the one who decides when, how and where the animal is to be observed. Pedersen also highlights how animal bodies are portrayed through the human relationship with animals where animals often are used as a commodity or other purposes that people deem appropriate. Pedersen argues that animals are seen as the "other" in

relation to humans, where people see differences more than similarities with the animals and that the animal as subject is not seen as an analogy with the human as subject (Pedersen, 2010, p. 59).

In Sjögren et al. (2015) and their study about human-animal relations in sustainability education, animals are described differently by teachers. By doing focus group interviews with teacher instructors in eight different universities in Sweden the authors illuminate how education in sustainability differs depending on what scenario the teachers get to discuss and how the teachers see animals. Sjögren et al. (2015) is concluding that anthropocentrism (human centeredness) seems to be evident when the teachers talk about animals from a sustainable perspective. In the dissertation of Sjögren (2016) she calls for a non-anthropocentric approach in education for sustainability and to move away from the notion of “sameness” where some animals are worth more than others in the eyes of a human. Patricia McCormack questions the prevailing view of the human-animal relationship and believes that anthropocentrism is unavoidable in a sense that humans are incapable of seeing and understanding their reality from another perspective than the human perspective (MacCormack, 2013). She writes about education that should embrace a sort of “gracious pedagogy” where we as humans need to unthink the human way and to leave animals alone. “As Serres says, grace is a stepping aside, and when the human steps aside from discourse, it steps aside from other life to free it.” (MacCormack, 2013, p. 16). Other researchers questions sustainability goals, education for sustainable development (ESD), and environmental education and blames it for being anthropocentric and counterproductive when it comes to acknowledging animal rights (Kopnina & Gjerris, 2015).

2.4. Zoo critic

In the book “An introduction to animals and visual culture”, the author Malamud (2012) highlights the human desire to “frame” non-human animals to fit into human contexts. He argues that humans have used animals throughout history for various purposes but in the last 250 years animals have been used more visually to fit into human-made cultural contexts. With examples where humans have used animals in cultural visual contexts such as paintings, films, exhibitions etc, Malamud (2012) says that animals never had any other options or rights when humans depicted, filmed or displayed them. The question he asks is weather interpretation in visual constellations of animals contributes to a fair understanding of them when we take the animals out of their natural “frame” and use them in a human visual context and framing them in e.g., zoos. The argument that it is educationally useful for people to see, look, and even touch animals in a zoo to understand them and to raise awareness of environmental issues is something Malamud (2012, s. 121) believe is wrong. He argues that the “framing” of the animals is unnatural and therefore the animals cannot be considered as “real” animals, and even if the zoo tries to mimic their natural habitat it can never be considered as the real deal. He also claims that zoos contribute to reinforcing the image that humans are superior to animals which can lead to a more dysfunctional relationship between humans and animals, as well as between humans and environmental issues. Conservation work of different animal species in zoos is something Malamud (2012) conveys is contradictory as it sends signals to the public that environmental destruction in the animal’s natural habitat could be considered as a minor problem because animals can be kept in zoos.

Contemporary zoos often defend their position in keeping animals with a connection to sustainability issues in the current climate crisis and claims that keeping animals promotes work to counter the climate threat and helps the wild population of animals through pedagogy, research, and conservation (Miranda et al., 2023). But both education and research are something that started already in the 1930s before the global climate crisis when the historically animal trader Christoph Schultz captured and exhibited animals on tours and in zoological gardens (Rothfels, 2012, p. 72).

For me, there is no greater pleasure than to observe wildlife in the wilderness, to obtain young animals alive and unhurt, and to take care of them, so that they can be kept as long as possible in the zoological gardens where they will serve the advancements of science and the popular education (Cited in Rothfels, 2012, p. 72).

It becomes clear that the animals that were captured would be used for the purpose of serving Cristoph and his needs and curiosity in knowing more about animals. Education and research are thus something that previously existed in the context of zoos, but the reasons for carrying out the activities have changed although it is still people watching animals and animals being exhibited. To justify educational activities in zoos today, concepts such as sustainability can be linked to educational activities where animals are described as serving a higher purpose and which allow humans to use the animal as a tool to achieve the purpose described (Saari, 2020, p. 133).

2.5. Critical animal pedagogy and interspecies sustainability

Alternative methods for education about human-animal relationships are described by Dinker and Pedersen (2016) as critical animal pedagogy, which consists of moving away from the Anthropocentric pedagogy where the human is at the center with the animal as a tool for what is to be taught. Examples are given by how schools use animals to dissect or more non-formal situations such as education in a zoo with live animals. Instead, they call for a more critical pedagogy that allows and encourages students to question norms where animals are used for human purposes and gives examples of pedagogical exercises that can be included in education, e.g., reflect on how an animal feels when it is being hunted, discuss films that portray animals in different ways, or discuss life and death issues about animals and why some animals are considered more valuable than others. The critical animal pedagogy is based on students understanding that animals, just like humans, are sentient beings with emotional needs (Gunnarsson Dinker & Pedersen, 2016, p. 419). But critical animal pedagogy is also about species inclusivity, which Dinker and Pedersen claim is about a new way of looking at oneself as a human being and refers to MacCormack (2013) gracious pedagogy, which is about leaving the animal alone and seeing humans for what they are and have been in relation to animals. The argument Dinker and Pedersen want to convey is that pedagogy about animals and how humans view animals can change and should do so to become free from the power relations that this implies in many of today's human-animal relations (Gunnarsson Dinker & Pedersen, 2016, p. 421)

Saari (2020) writes about interspecies sustainability in her doctoral thesis where she highlights education and sustainability and questions who sustainability is for. In the thesis, she writes about the contradictions in sustainable learning when anthropocentric approaches continue to prevail. And to fully understand sustainability, humans must understand their relationship with other non-human beings to see new ways of changing attitudes towards them. Interspecies is the expression she uses and highlights the problem that sustainability is difficult to achieve if people do not understand that non-humans are a part of sustainability where excessive violence and power relations imposed by humans on animals must end. The interspecies sustainability could thus be implemented in education where one tries to unlearn anthropocentric patterns and see animals included in the work of sustainability as individuals and not as commodities (Saari, 2020, p. 24).

3. Problem statement

Zoos seem to aim to educate people on sustainability issues such as biodiversity and use that as a basic argument for using live animals in their operations (Carr & Cohen, 2011; Miranda et al., 2023; Packer & Ballantyne, 2010). It also seems important that the focus should not be on entertainment (Andersen, 2003), although this should be included to some extent so that people find it fun to learn (Packer, 2006). The representation of animals seems to be seen by some as problematic as an animal can be represented and presented in many ways, both positive and negative, but also in a way that does not do justice to the animals (Fogelberg, 2014; Saari, 2020). Some believe that the animals are needed to educate people in behavior change but also to conserve the animals so that they do not become extinct and that zoos' conservation programs should be treated for educational purposes for the public so that they are supported by the public (Ballantyne et al., 2007). The fact that people take animals from their natural setting and use them in zoos is seen by many others as problematic because people take the right to rule over the animals and deprive them of their rights (MacCormack, 2013; Sjögren et al., 2015).

It can be problematic if perspectives such as anthropocentrism is something that exists in the context of education with live animals in Slottsskogen zoo. This is because a human-centred perspective could lead to a specific way of representing animals and create a problematic image of human control over animals. It can also thus become problematic or contradictory to educate about the sustainability of animals and nature when humans determine the conditions for what is sustainable for the animals through a human-centred perspective. If the purpose of education at the zoo is to create a sustainable future, then the sustainable future must also include the animals, and how is that done with animals in captivity? According to Chaib and Orfali, (1996, p. 15) the human way of understanding its own reality is formed and constructed by the encounters and shared experiences with other people. When a zoo has control over the narrative of animals, then, what does it mean for the animals when educational information and educational activities is formulated and described for visitors in the zoo? This study tries to investigate this using the research questions presented below.

- What are the educational values and goals at the zoo of Slottsskogen and how is that reflected in their work?
- How are animals socially constructed and represented in educational activities and information provided by the zoo and what does it mean for the animals in terms of sustainability?

3.1. Purpose and point of view

Due to the quest that the zoo has taken upon themselves to educate the public in sustainability issues such as e.g., biodiversity loss and environmental change, it's only fair to scrutinize and ask how that education with live animals is being conducted. If values as biodiversity and environmental sustainability is an important issue that the zoo strive to convey and, in that work, uses animals to implement that knowledge to humans, how do they justify sustainability for their own captive animals, and how are the animals socially constructed by those educational activities? The relevance of the study lays in the tensions of keeping animals in captivity and at the same time utilise them in education to teach about various sustainability issues. This discrepancy in how animals can, should or should not be used in educational activities are interesting counterpoints which makes this study relevant and is what this study is based on. By looking at how animals are represented and constructed in the zoo's educational activities and information, the status quo of the animal representation can be challenged.

Since sustainability issues are discussed every day around the world and how the sustainability goals of Agenda 2030 are constantly referred to in the work of many zoos, this study becomes relevant to the question of how sustainable it is for non-human individuals but also how sustainable it is for the endeavor of quality education.

This study therefore needs to use a critical eye to be able to see through social norms and opinions that are part of everyone's everyday life. Critical theories are grounded in power relations and injustice and have the intention of illuminating and sometimes emancipate individuals which are affected by these structures.

Confronted with a totality rooted in unfreedom, the critical theorist seeks to generate forms of knowledge and practice that are themselves “real” – which is to say, adequate to the task of comprehending, and changing, the totality of existing social fact. The goal of critical praxis, therefore, is to liberate humanity and nature too from the brutalizing logics of power that prevent us from realizing our capacities and essence as free, creative beings. (Sanbonmatsu, 2011, p. 5)

By positioning this study critically against the Anthropocentric perspective and using the theory of social representations and Immanent critique, it becomes possible to see structures in educational activities with live animals that otherwise would not have appeared. The purpose of this study is to add knowledge to an accumulated knowledge bank that is growing among research in critical animal studies and by asking critical questions about the Anthropocentric perspective and applying it where human-animal relationships occur as (in this case a zoo), education with live animals can be seen from a different perspective.

4. Theoretical framework

The theoretical basis for this study is based on a theory called social representations. Social representations is a concept made to explain or describe how reality can be understood and interpreted differently depending on what we know about a certain object or subject being represented in various ways (Chaib & Orfali, 1996, p. 27). Social representations are social because of how we share our experiences with other people, and we are all affected by different representations which flourishes in our everyday lives. Through these representations we form an understanding of the reality which we then accept as true or sometimes rejects depending on how we understand them (Chaib & Orfali, 1996, p. 27). The representations are not something that happens explicit, and often are people unaware of the change that happens in their understanding of something (Chaib & Orfali, 1996, p. 19). The experiences and other representations that we carry from different situations helps us depict how the representation of something is interpreted. The French social psychologist Serge Moscovici spoke about how societies, sometimes were driven by a behaviourist tradition of knowledge that often looked for the answer to people's behaviours (Farr & Moscovici, 1984, p. 15). However, Moscovici argued that the concept of social representations does not seek the answer to human behavioural patterns but rather how humans understand the world around them. "Social representations are systems of knowledge, or forms of common sense, that human subjects draw upon in order to make sense of the world around them and to act towards it in meaningful ways." (Sammur et al., 2015, p. 8).

The theory of social representations has been used in other studies of human's representations of animals. In one Norwegian study of humans representations of wolfs conducted with interviews of farmers, hunters, ordinary citizens and more, the wolf is described with adjectives such as clever, smart, dangerous, but also beautiful (Figari & Skogen, 2011). The study also illuminates a shared understanding from the respondents describing the wolf in conflict with the human way of living. Other studies have used the theory of social representations to examine human's representations of crocodiles or sharks (Neves et al., 2021, 2022).

The reason why the theory of social representations is used for this study is precisely to know how animals are represented by humans. Since education is a big part of the zoo's work and since this study is about educational activities and information at a zoo that aims to educate and change people's understanding and behaviour towards animals and sustainability, the theory of social representations fits well as a framework.

4.1. Background

The theory of social representations originates from the French sociologist Emile Durkheim but has since been refined and improved by several others (Chaib & Orfali, 1996; Sammur et al., 2015). The theory of representation was divided into two different parts which Durkheim called the individual representation and the collective representation. The individual representations, according to Durkheim, functioned as unstable and changing representations in contrast to the collective representations which functioned as more stable (Chaib & Orfali, 1996, p. 60). In this context, unstable and changeable means that people's worldview can more easily change in the individual representation, but in the collective representation the worldview becomes more stable as it is shared by already stable and established views in society (Chaib & Orfali, 1996, pp. 60–61). After a while Durkheim began to concentrate more on the collective representation and abandoned the individual one to better understand social structures where collective understandings in different contexts were a fact (Chaib & Orfali, 1996, pp. 75–76; Sammur et al., 2015, p. 6). Durkheim believed that collective representations of different aspects in society led

to a shared and collective understanding of e.g., religion that held a society together (Chaib & Orfali, 1996, p. 17). In the year of 1961, Serge Moscovici took the idea of Durkheim's collective representations and turned it into something he called social representations. Moscovici believed that the collective representations would benefit by understanding it in a more dynamic way, and unlike Durkheim's collective representations that functioned more as rigid and fixed structures, Moscovici saw the representations in a contemporary time which things like media and everyday conversations in e.g., politics and science were some of the areas that worked as social representations (Chaib & Orfali, 1996, pp. 17–18).

4.2. The emergence and perpetuation of representations

Social representations are created through two notions called anchoring and objectification. Anchoring means classifying or naming something or someone from one's own social classifications and this is a first step in understanding what kind of e.g., person or object one is facing and whether it is a positive or negative classification (Farr & Moscovici, 1984, p. 30). Without classification our understanding of what we encounter or try to visualise becomes incomprehensible, but as soon as we can classify and put it into words it becomes much easier to understand but also to describe it to others (Farr & Moscovici, 1984, p. 30). When you classify something, you also assign it different attributes that belong to your own ideas about the class you are classifying the object or subject in (Farr & Moscovici, 1984, p. 31). An academic could, for example, be classified as someone who knows a lot and can express themselves well, but it could also be the case that an academic is classified as a know-it-all or a snob in a negative sense. This is something that is useful in this study, because what is interesting is how people describe the animals they have in their educational activities or educational information and how animals are attributed different characteristics or attributes. Classification can also be used to attribute to others certain qualities associated with other "prototypes" or stereotypes, for example by thinking or expressing that a person is as smart as Stephen Hawking or that something is light as a feather (Farr & Moscovici, 1984, p. 32). In this way, the object or subject is represented by representations that are easy to relate to and understand.

Farr and Moscovici (1984, p. 34) argues that naming something or someone is a first step in understanding them and a necessity to be able to attribute traits to them. Naming is also necessary to distinguish them from other subjects or objects and for other people to be able to understand what one describes or experiences. When naming something or someone, they become comprehensible and thus identified but also forced into a type of understanding by existing social representations. "...those who speak and those who are spoken of are forced into an identity matrix they have not chosen and over which they have no control" (Farr & Moscovici, 1984, p. 35). Since this study is about animals in a zoo without the right to get out or the right to refuse to participate in different activities or descriptions of them, the concept of naming becomes very interesting as it can be used to describe something or someone who is forced into an identity. In summary classification and naming are the two basic strategies of the concept of anchoring and work not only to understand things but also to create opinions about what one sees and imagines, and this is done because new things are based on previous representations, social representations that more or less are modified perceptions of reality (Farr & Moscovici, 1984, p. 37)

Objectification is the transformation when something abstract becomes figurative and when thinking about something is done in the form of images (Chaib & Orfali, 1996, p. 52; Farr & Moscovici, 1984, p. 38). Objectification creates a kind of naturalisation of an idea or concept which allows people or societies to adopt those representations more easily as the images created contain values that reflect qualities linked to the concept of the images (Chaib & Orfali, 1996, p. 52; Farr & Moscovici, 1984, p. 38). The concept of objectification is useful in this study to depict how people describe animals in situations that cannot be explained without creating an image of how the animal looks or behaves in certain situations and thus providing an understandable image to the recipient of the information. Objectification just like the theory of social representations as a whole makes the unfamiliar more

familiar (Farr & Moscovici, 1984, p. 24), where the concept or idea of something cannot at first be perceived in accordance with reality but is naturalized and given a value or approval as an object and becomes an image that can then be seen as real or understandable (Farr & Moscovici, 1984, p. 38). Moscovici explains part of objectification as how one connect words and give meaning to the sentence by understanding them from a figurative perspective; “There is no smoke without a fire” (Farr & Moscovici, 1984, p. 38). The sentence gives a clear image of what it represents.

All information humans receive when interacting with other people, groups or objects will become information that one tries to give meaning to (Farr & Moscovici, 1984, p. 12). Moscovici emphasizes the importance of communication in the creation of representations and therein lies the social aspect of representations (Chaib & Orfali, 1996, p. 42). The communication contributes with a shared understanding of different things and a shared development of new representations but also the maintenance of old representations (Chaib & Orfali, 1996, pp. 42–43; Farr & Moscovici, 1984, p. 13). Representations live their own lives with the help of a constant flow of communication, but old representations also disappear and sometimes remains forgotten. Some representations live longer than others and some never seem to stop existing, which Moscovici describes as “fossilised” representations (Farr & Moscovici, 1984, p. 13). The more a representation is communicated by the large mass of people the more established and concretized it becomes in, among other things, tradition as an example, and the more time passes, the more difficult it is to remember the origin of the representation, making it almost immortal and thus fossilized (Farr & Moscovici, 1984, p. 13).

4.3. Shared representations

Social representations cannot be shared without a context or a kind of belonging and are sometimes compared to the concept of belief or faith (Chaib & Orfali, 1996, p. 45). The shared representation is very much based on communicated processes where e.g., expert knowledge in an area sometimes becomes common sense to the public understanding (Bauer & Gaskell, 1999, p. 165), but linguistic difference can also become an obstacle in understanding all the knowledge being conveyed (Chaib & Orfali, 1996, pp. 45–46). People’s way of thinking is influenced by the thinking of others, whether they are listening to experts or groups to which they belong and interact, this does not necessarily mean that the representations are reproduced in the direction of the expert, because people also carry their own representations and beliefs that influence their view of reality. Having said that, it is not excluded that fixed representations are directly adopted by people as it may correspond to their own already determined representations of something they already have an understanding of (Chaib & Orfali, 1996, p. 46). Although communication is an important element in the emergence and creation of social representations, participation in different groups is also a factor in shaping patterns of thought and understanding (Chaib & Orfali, 1996, pp. 46–47). In these groups, which can be of different types, individuals are more likely to join the groups that have similar patterns of thought, contributing to a sense of solidarity where members of the group feel a strong sense of belonging and forms an identity in the context of the group’s shared representations (Chaib & Orfali, 1996, p. 47). The word “group” can be smaller ones or big as a whole society where general values of representations prevail e.g., the idea of how a democracy should work or how to celebrate Christmas (Chaib & Orfali, 1996, p. 84).

4.4. Systems of communication

Bauer and Gaskell (1999, pp. 170-171) have designed a model that illustrates the process of meaning making of representations. Social representations are created and received through different communications and social environments embodied in different types of modes, which according to Bauer and Gaskell (1999) are: Habitual behaviour, individual cognition, informal and formal communication. Representations are created from at least two subjects that share their understanding of an object which creates meaning or common sense of it. The figure is referred to as the S-O-S = Subject 1, Subject 2, and the Object.

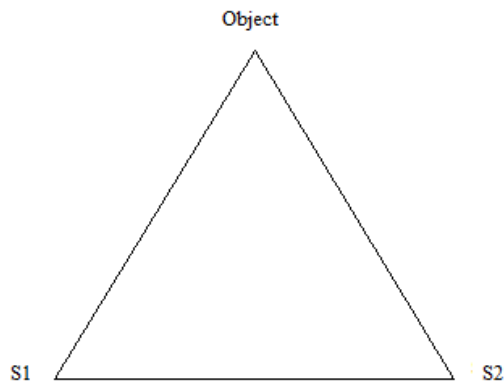


Figure 1. The Representational Triad (By Bauer and Gaskell, 1999).

The figures in this section may seem redundant in describing the theory of social representations but have been included to help the reader understand analytical arguments later described in the analysis and to get a picture of how social representations can create meaning through shared perceptions.

A further development of the model illustrates how representations of the past have an impact on the present and how representations of the present continue in a future direction (Bauer & Gaskell, 1999, p. 171). Meaning is based on past social experience and cannot exist alone in a vacuum, but together with the experience and contemporary social communication a representation of the object is formed (Bauer & Gaskell, 1999, p. 170). The model also shows how common sense is formed for a kind of collaborative project for future representations. But even if the model describes the creation of meaning and common sense for the representation of the object, it is also stated by Bauer and Gaskell (1999) that groups function differently with different social patterns and changes in size which leads to a variety of views of meaning and common sense which means that there is no static idea of a group's common sense, thus it is always changing. Different groups form their own triangles which are linked over time by a large social system where the groups coexist even if conflict, cooperation or disagreement exists between them from time to time (Bauer & Gaskell, 1999, p. 172; Sammut et al., 2015, p. 8). The meaning making is however partly responsible for the changing of the object though it can be affected by the representations but also from its own natural self (Bauer & Gaskell, 1999, p. 171).

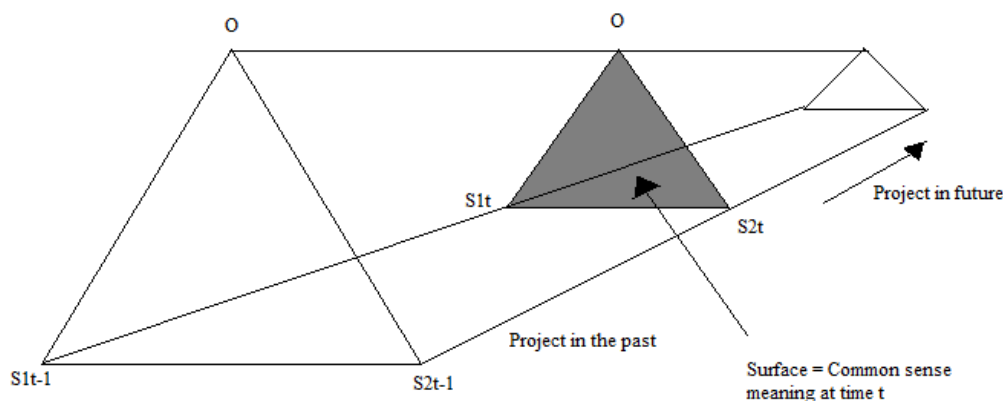


Figure 2. The 'Toblerone' Model of common sense (By Bauer and Gaskell, 1999)

4.5. Immanent critique

A complementary tool for the analysis in this study is the use of Immanent critique and is not connected to or developed from social representations, it is merely used as a second tool for the analysis. Immanent critique is a critical theory or a method of analysis which is used to highlight contradictory statements, “Concisely formulated, to criticize immanently is to criticize an object ‘on its own terms’” (Finlayson, 2014, p. 1143). Immanent critique is a concept that originates from Hegel but was developed by Marx and later refined by the German philosopher Theodor Adorno (Finlayson, 2014, p. 1142). Marx used the concept of immanent critique to point out what he understood as the contradictory logic of capitalism that people are free to do what they want but at the same time imprisoned in an economic system from which they cannot profit (Antonio, 1981, p. 333). Marx believed that people should own their own labor and thus be emancipated from the contradictions of capitalism. This is just one example of how immanent critique has been used to challenge existing structures or systems. Immanent critique can be used to question normative understandings in society's everyday patterns that people live in and are exposed to without much resistance, even though the contradictions in certain situations or events are repeated time and time again (cf. Diehl, 2022, p. 677). Immanent critique is thus used in this study to highlight contradictory claims.

5. Methodological framework

This chapter will describe the methodology used for data collection and the involvement of the participants in the study. The chapter also addresses ethical aspects in connection with research and the handling of participants' personal data, as well as a section on sustainability aspects of this study.

5.1. Research design

The study is designed and performed as a case study. Case studies are often used in research contexts where quantitative studies such as experiments or surveys are not optimal for the inquiry being made (Atkins & Wallace, 2012; Bloor & Wood, 2006). A case study is also a particularly good method when the researcher wants to investigate “real world” events in a specific context where other methods lack this capacity (Atkins & Wallace, 2012). When collecting data in a case study, multiple ways are used to do that e.g., interviews, field notes, documents, photos. By using multiple methods of collecting data it becomes easier to validate the data and compare the outcome with each other, this is also called triangulation (Atkins & Wallace, 2012; Bloor & Wood, 2006). One of the criticism of conducting case studies is the lack of generalization on a bigger scale (Atkins & Wallace, 2012). This is however also questioned by others who claims that big discoveries were made through the work of a case study e.g., when Galileo disproved Aristotle's theory of motion (Flyvbjerg, 2006). The results of a case study can also contribute with accumulating knowledge and a greater understanding of a certain problem, which leads to a level of generalization although not the formal way of generalization (Flyvbjerg, 2006). The sampling method is a typical non-probability method using convenience sampling. Convenience sampling means that anyone in the field to be researched can become a participant, and by making the study public for potential participants, they can choose whether they want to participate or not (Stratton, 2021). The actual case being studied is, as previously mentioned, a Swedish zoo called Slotsskogens zoo and the reason why the study was chosen to be carried out as a case study is because of how zoos often claim to devote their work with educational activities to enlighten or raise awareness about animals and various sustainability issues. The reason to study the zoo of Slotsskogen was mainly for its location being in the same city as the University of Gothenburg, but also because of it being open all year around and since the course of this master thesis started in Januari 2024 there were not that many other zoos open at the time. The zoo of Slotsskogen is also a specific case in that it is not privately funded, and educational activities differ from zoo to zoo.

5.2. Participants

In the quest of finding participants for the study a simple e-mail was sent to the urban environment administration in the municipality of Gothenburg (stadsmiljöförvaltningen), with a request to get in touch with someone in charge at the zoo. The e-mail helped to maintain and establish a contact with a person working with the zoo's educational development. The design and purpose of this study was presented to this person in the hope of gaining access to people to interview. The contact agreed to be interviewed, who also asked two colleagues who agree to participate in the study. The participants of the interviews were three persons who worked with various jobs within the zoo such as education, animal care and more administrative tasks such as the development of educational activities. The participants participated in various ways through the study, where all three were interviewed, and two of them was also observed when performing an educational activity. The animals living at the zoo were also participants in the study in a sense that they were described and observed through informational and educational activities carried out by the zoo. The participants took part in a letter of consent which they approved by signing with their names and signatures (see Appendix 2). The letter of consent clearly

stated what kind of information was collected from them and that they agreed to be recorded in the interview and observed during educational activities in the zoo. They also got information about how their personal information will be stored and what rights they have according to the Swedish law of GDPR (see appendix 3). Two of the participants signed the letter of consent on the interview day, and one participant was e-mailed the consent papers who then printed them out, signed them, scanned them, and e-mailed them back three days before the interview since the interview was going to be digital over Teams.

A conversation was also overheard and observed from two anonymous visitors at the zoo after an educational activity by the seals enclosure, where the context of their conversation was noted and used to emphasize a point in the analysis chapter. The two persons are unknown in a sense where no personal information was gathered, and no information such as names, gender, age was collected.

5.3. Data collection

The data was received by three primary sources. One was interviews with three of the zoo's staff, another was notetaking from observing educational activities and environment, and the third one was collecting documents and text through policy documents, signs available in the zoo, and on the zoo's website. The interview guide and the interviews were conducted in Swedish and likewise all text material collected for the study was written in Swedish.

5.3.1. Interviews

The interview guide (see Appendix 1) was constructed as a semi-structured interview containing 28 questions. The interviews varied in length and were between 45 and 80 minutes long. The guide was constructed over two weeks and the interviews were carried out relatively early in February as adjustments and considerations for the participants' work schedules had to be made. The analysis time would have suffered if the interviews had taken place at later times that suited the zoo employees. Semi structured interviews are a good way of letting the interviewer ask follow up questions and explore more from the participant, it also becomes easier for the participant to talk further in conversations that touch the topic in a natural way (Brinkmann, 2018, p. 1002). The semi-structured interview method is also well suited to be analyzed with the theory of social representations (Chaib & Orfali, 1996, p. 99). Two of the participants were interviewed on site, in the facilities owned by the zoo where the staff had their offices and lunch breaks. One participant was interviewed digital over the internet through the software called Microsoft Teams. The participants were very pleasant and accommodating and the interviews flowed without interruption from outside sources or the participants needing to pause.

All three interviews were recorded with a device called Zoom and saved on a SD-card with only audio being recorded. The data received from the interviews were then transcribed. The recordings from the interviews were imported to Microsoft Words own transcribing AI module which then transcribed the audio recording into text and into a Word document. The text was then read while the audio was being listened to, to correct and check for misspellings and incorrect sentence structures. According to Bloor and Wood (2006, p. 167) transcription done by researchers themselves is more beneficial, because a deeper understanding of the material can emerge and it becomes easier for the researcher when the analysis of the data begins. Although a pre-transcription was done by an AI in Microsoft Words, extensive work was still needed to get an understandable text and to give a fair picture of the participants answers, but the work was facilitated in terms of time with help from the AI.

The participants wanted the interview questions sent to them in advance in order to be able to prepare for the interviews, which can be interpreted as a kind of gatekeeping where people with information want to be able to control what will be said (cf. Hammersley & Atkinson, 2010, p. 51). This was not something that was done before the interviews were conducted, but a dialogue with the participants took place to explain the importance of not being able to see the questions in advance. The explanation was

that it was an interview study where the interesting thing is how the participants experience or represent different activities and animals in the zoo and that it should not be influenced by getting the questions in advance and perhaps colored by the workplace or their employer's opinions. An effort to reassure the participants, eight different themes created from the questions were sent instead. The themes were sent on a Monday and the first interview was conducted on Wednesday of the same week followed by the second interview on Thursday and the third on Friday the same week. The eight different themes contained the following headings: Introduction, Introductory questions, Ethics, Meaning and construction, Sustainability, Sign information, Conservation project, and Conclusion. Each heading also had a small explanation such as, for example, that the ethics part concerns questions that deal with ethical aspects in educational activities and how society at large perceives it (See Appendix 4).

The interview questions are neutral in the sense that they try to open an understanding of how the work in the zoo is carried out and how the educational activities are designed and what their purpose is. The questions are in that sense not explicitly critical. The answers from the respondents are thus intended to be spontaneous to get a fair picture of the daily work in the zoo. The point of this is to be able to challenge beliefs that may be seen as true according to a certain type of representation. A type of perception or representation is thus not above being scientifically criticized where previous research or in this case other perspectives such as post-anthropocentrism are used to contrast that picture. That said, it does not mean that a new "truth" is created, nor does it mean that the respondents' representations are inaccurate in contrast to other representations, but another point of view is presented as an alternative. The neutral questions can thus help to show a fair picture of representations and thus also be fairly criticized.

The respondents are described in the transcribed material used in the analysis as respondent A, B, or C due to keeping their personal information confidential. The interview responses have to some extent been converted from spoken to written language as there are sometimes a lot of words without meaning such as *öh*, *ahh*, which according to Trost (2010) can be unnecessary for the context or degrading to the respondent's answers. However, this has only been done in case the context could have been misunderstood in the translation from Swedish to English.

5.3.2. Observations

An initial visit to the zoo was made before the collection of the data could begin. This was done to scan the terrain and to see what educational activities were open to the public and how they were performed by the employees of the zoo. This visit was done before contacting the zoo or collecting other data through interviews. After the contact was established with the zoo and after the data from the interviews were collected, two occasions of observation were conducted at one of the zoo's educational activities called "mat och prat" (food and talk) involving the zoo's seals and penguins. During the "food and talk" activity with the seals and the penguins, the zookeeper wore a headset with a microphone talking about the animals while feeding them, which was then broadcast on speakers around the enclosure for the visitors to hear. The food and talk activity by the seals started 14:00 every day and the same activity by the penguins started 14:30. Both activities lasted about ten minutes each time.

The observations were made with a non-participatory approach, meaning that the observations did not consist of any communication with the staff carrying out the educational activity, nor with other visitors. Participatory or non-participatory observation are useful in different situations. According to Fangen (2005, p. 146) participatory observation can be better when you want to get closer to a participant for deeper understanding and get the participant to relax, e.g., to tell you more about themselves or express opinions they have that are more difficult to elicit in a formal interview. Non-participatory role on the other hand, can be useful in situations that are more straightforward, where the observer can blend into the environments as, for example, a regular visitor to a zoo interested in seeing and hearing about the animals presented in an activity, and quietly record interesting events in the form of notes (Fangen, 2005, p. 147).

The access to the policy documents were already established when the observations started which described some of the activities in the zoo, thus could observational themes be expected from the observations. According to Hammersley and Atkinson (2010, p. 122), documents can be helpful to understand the case that being studied but also to understand the activities being observed. A simple observational protocol was established containing themes connected to the study research questions. These themes were just 1. How the animals were talked about and what kind of information was given about them and 2. How sustainability issues were raised. According to Creswell and Poth (2018, pp. 168–170) an observational protocol is a good thing to have as it is quite impossible to write down everything that happens at the moment, and the protocol should have a connection to the research questions. The observations were documented by taking notes using a mobile phone.

5.3.3. Documents and other texts

The easiest way of collecting information and to build an understanding of Slottsskogens zoo was to visit their website (Göteborgs stad, 2024a), where they listed all their animals and presented their work with education and pedagogically activities. Other documents collected and analysed were signs with pictures and texts created by Slottsskogens zoo which was available to see at various locations at the zoo. The established contact at the zoo provided policy documents via e-mail correspondence. The documents received and analysed through this study is listed below.

1. The zoo's mission statement
2. Strategy for education and nature guidance
3. The zoo's strategy for animal welfare
4. Strategy for research and information sharing

The person did also send pictures of a couple of new signs that will in time be replacing the old signs in the zoo with new information about the animals. A decision was made to not analyse the new signs since they were not set up in the zoo yet and were not available to visitors.

5.4. Data analysis

All the data sorted out from the material was chosen with a critical perspective and analysed the same way. Why a critical perspective was chosen is based on the literature overview which contains various statements about the educational work of zoos that sometimes indicate problematic approaches with live animals in educational activities.

The transcripts from the interviews and the texts from the policy documents were imported to the software NVivo in effort of doing a content-analysis of the material. The observation material was kept by its original form in the mobile phone and read for analysis.

Content analysis is a method used to structure and code the data that's been collected and to find thematic patterns (Vaismoradi et al., 2013). In order to structure the material and carry out an analysis in a careful and structured way, five steps were followed in line with Creswell and Poth, (2018, s. 186) explanation of how the process of an analysis can be carried out. The five steps are:

1. Manage an organizing data.
2. Reading and take notes on ideas.
3. Classify codes into themes.
4. Develop interpretations.
5. Representing the data.

In step one, all the different materials such as the transcripts, policy documents, and pictures of signs were sorted and imported into the analysis software except for the observation notes, which were

organized in their own form. The interview material and policy documents were also uploaded to the Microsoft cloud student account to be safely stored and easily accessible in the work process. In step two, all the materials were read and reflected upon by annotating and coding different segments of the texts. The notes were made to find analytical meaning and substance in the material and to separate the wheat from the chaff, so to speak. In step three more detailed coding took place and was reworked into themes with a thematic meaning and relevance to the study's research questions. Codes were created that could easily be related to different parts of the zoo and different activities such as "The children's zoo", "Food and talk activity", "Signs", "Pony riding". And after that, themes like "Educational endeavors", and "Representations" were created to gather material from the different codes that addressed similar things. The theory called "social representations" was chosen early on as it felt like a good tool for analyzing the material and answering the research questions, hence theoretical concepts in the coding as "representations". In step four of the analysis, the theory of social representations and its concepts were used to analyze the different patterns of the material and draw conclusions that were in line with the theory. In the fifth and final step, the literature on the subject and previous research were used to draw conclusions and interpret the data together with the analysis made with the theory.

All text from signs and documents are translated using a translation AI called "DeepL Translate" which is a free translation tool (*DeepL Translate*, 2024). The translation program has only been used as an aid and the result of the translation has been double-checked before use. Sometimes the signs have contained text in both Swedish and English with the same information and then translation has not been necessary, examples of this can be found in the study's appendices no. 7 and 11. All the interview material has also been translated with the help of DeepL Translate.

5.5. Statements of ethics

The ethical considerations of conducting this study without endorsing or contributing to the maintenance of using live animals in zoo activities were constantly present. Since Slottsskogen's zoo is free to visit, these ethical dilemmas were a little easier to decide on since the financial aspect to contribute was not there. However, being a visitor to the educational activities where animals are used is another way of contributing to the zoo where the number of visitors could be perceived as something positive for the zoo's work. And since Slottsskogen's zoo is part of Gothenburg's tax money, it can also be argued that everyone in Gothenburg contributes to the zoo's financial existence.

Ethical considerations are always present when conducting research. Depending on the study, ethics can be emphasized and considered to different participants or parts of the study. In this study both humans and non-human animals are participating, and even if the animals did not participate or studied physically, they are verbally described how they are being used for educational purposes in the zoo. In the report from the Swedish Research Council (2017) they state eight general rules they believe is good to follow. The rules are mostly everyday values for a researcher i.e., involving, telling the truth in research, be open with the research for others to scrutinize, be fair to other people's research, and so on, but maybe the most important one, "You shall strive to conduct your research without doing harm to people, animals or the environment" (Swedish Research Council, 2017, p. 10). Unfortunately, there is not much that deals explicitly with animal ethics in the report that moves outside the realm of experimental research, and sometimes harming the animal is described as something worth doing for the greater good in e.g., medical science (Swedish Research Council, 2017, p. 35).

Van Patter and Blattner (2020) claims that there is a gap in most ethical guidelines addressed to researchers. They argue that a more explicit guideline is needed on how to handle ethics with animals as participants in research. Van Patter and Blattner (2020) have created three principles of ethics that considers animals. 1. non-maleficence: To make no harm to the animal in any sense, not only physically. Harm could be how you encounter the animal without knowing its own history with humans, harm could also mean how one is handling confidentiality about the animal so that the research doesn't attract unnecessary human activity where the animal is located. 2. Beneficence: How animals can benefit from the research. Beneficial to the animals could be how they get represented to society e.g., provide research

that could change hegemonical structures that view animals in a particular way. 3. Voluntary consent: Accept the animal's way of participation, meaning, never to force an animal to participate. Here Van Patter and Blattner (2020) talks about "mediated informed consent" and makes comparisons with people who cannot give their own consent and have to rely on a representative or a guardian. The argument to get animals consent is that the researcher should rely on the guardian or an expert of animals e.g., veterinarian, biologists, or other professionals working with animals. This could be questioned though the researcher would rely on the experts to know what the animal wants. As mentioned before in this paper, one could argue that humans are incapable of knowing what animals truly wants (MacCormack, 2013).

When it comes to interaction and interviews with human participants, similar ethics needs to be taken under consideration. The participants must not have to suffer any kind of physical or psychological harm. It could be the place and time the participant is in during the study that could expose the participant to physical harm, or that you expose the participant to psychological stress that causes the participant to be harmed (Denscombe, 2010). It's also important to ensure the participants of confidentiality so that the participants feel sure that no personal information about them will be shared with unauthorized persons. The consequences of leaked personal information could lead to devastating outcomes for the participants e.g., losing their job or retrieving threats (Denscombe, 2010). Voluntary participation is always a matter of course in research and the participation of this study started with a letter of consent, informing the participant about the study and gives the researcher a written confirmation that the participant knows what the study is about and are willing to participate (Denscombe, 2010). The participant has the right to cancel their participation at any time, but the letter of consent gives both the researcher and the participant mutual understanding and agreement, which makes it easier for both parties in case of possible misunderstandings (Denscombe, 2010).

In the role of researcher, the concept of power is something that must be considered. When the researcher interprets the responses of participants in a study, there is always a risk in how the researcher understands the statements from the participants (Midgley et al., 2013, p. 89). The balance of power between the researcher and the representation of the animals depicted in the study is justified by the idea that the animals will hopefully benefit from how the status quo representations of the animals are highlighted and therefore hopefully change over time. This goes in line with the following statement: "Researchers must guard against interacting with and representing animals in ways that perpetuate relations of domination and marginalization." (Van Patter & Blattner, 2020, p. 174).

The methodological choice in this study of seeking participants' genuine responses by asking neutral uncritical questions has been made to get a fair picture of responses that portray representations from a zoo perspective. In this way, the representations are fairly treated and fairly criticised for what they actually are. As stated earlier in the text, all participants are treated with confidentiality and respect for their personal integrity. Of interest in this study are the representations conveyed by the zoo as a whole and not to judge individual people's thoughts and reflections.

5.6. Sustainability statements

The world we live in is constantly changing and global warming and environmental disasters are daily topics on radio, tv, and social media. The United Nations have specified 17 Sustainable Development Goals (SDG) that covers different issues in societies around the world (United Nations, 2023). These goals contain inquiries of change to reach a more sustainable future. An example of some of these goals are quality education, economic growth, clean water, responsibility to life on land and below water, reduced inequalities and much more. Organisations and corporations around the world often try to incorporate these goals in their own enterprises. Zoos are no exception, and often refer their work to the sustainability goals, but emphasises on the SDG: s, life on land, life below water, and climate action. One of the arguments of keeping wild animals in enclosures are for educational purposes and that the zoos educational activities can lead to awareness and understanding among humans in sustainability, biodiversity, and environmental issues. The UN: s sustainability goals are as described above, often

integrated in the zoos educational framework which makes sustainable education with animals more interesting since there is no explicit SDG for animals. Slottsskogen Zoo is no exception, using and referring to the SDGs as part of their work and focusing a lot on the SDGs that includes biodiversity for animals which are number 14: Life below water, and number 15: Life on land. Since Slottsskogen Zoo refers to sustainability goals in connection with their educational work and emphasises the importance of educating people about sustainability issues such as biodiversity, it becomes interesting how sustainability is used in educational activities and what importance biodiversity has and how it is reflected in their work.

Sustainability goal number 4 is a goal with the title “quality education”. The goal of quality education is precisely about the quality of education around the world and that it should be equal for all children but also for adults as lifelong learning is advocated (United Nations, 2024). Why this sustainability goal is interesting specifically for this study can be discussed as the study is about how animals are described and perceived through human representations and at first thought you might think that sustainability goal number 4 does not fit into this at all. Since zoos are the only places that work with live animals and see themselves as important in the educational work about animals and nature, sustainability goal number 4 also becomes relevant to look at as education according to SDG 4 must be equal education but also qualitative with the aspiration for a sustainable future. The question is whether the education is of such a high quality that it can be classified as the best education where people can learn about animals and the human relationship with animals without contributing to a reproductive view of animals that is not sustainable?

5.7. Limitations

During the time of the year some of the zoo’s educational activities were not open and limited the scope of the study. Activities such as the children’s zoo, pony riding, and educational lectures booked by school classes were not available for observation. Some of the interview materials contained questions and answers of these activities but an observation of the activities may have reinforced or disproved some of the statements from the interviews.

The interview guide had to be constructed relatively quickly due to time and adaption to the participants’ ability to participate. According to Dalen (2008, p. 36) you should always do a test interview in order to be able to change the interview guide if certain questions do not feel right, but also to practice being the interviewer. A test interview was conducted with a person who had nothing to do with zoos and therefore could not answer the questions in detail. However, the test interview did help to hear if the questions seemed relevant to the research questions, but a test interview with a person familiar with the area might have made the interview guide more refined.

When it came to choosing participants to interview, this was all done through the zoo contact established via email correspondence. The contact became a gatekeeper to certain information and selected participants by asking employees at the zoo if they would like to participate in the study’s interviews. The zoo’s policy documents were also chosen from the zoo contact and there might have been more documents to look at. However, more documents were not asked for because it seemed like a considerable amount of paper to analyse. According to Hammersley and Atkinson (2010, p. 51), gatekeepers are able to select and control what information it wants the researcher to study and can also withhold information that it believes could damage the image of what is to be studied through the research. This does not mean that this study suffered from this but contact with more people in the zoo could have led to other types of answers, and more or other participants to interview.

The three participants in the study consented to be observed during educational activities at the zoo. However, these participants were not present every day and thus observation could not take place as other animal caretakers who did not give their consent to participate was working on the educational activity that day. Therefore, participants were only observed once each. More observations with more people could have led to similar or different types of data.

Although the interview method was well suited for the analysis work with social representations, there is a risk that misinterpretations of statements may occur (Chaib & Orfali, 1996, p. 99). The interview must therefore be supplemented with other methods that can deepen or confirm certain statements (Chaib & Orfali, 1996, p. 99), which was also done with the help of the zoo's policy documents and observation during educational activities. According to Chaib and Orfali (1996, p. 104), there are several different data collection methods that suit the analysis work using social representations, including one called "free associative method". First step of the method consists of asking respondents to describe their associations with objects or statements presented to them. The second step in the method the respondents select words that they have chosen to associate with an object in a hierarchical order (Chaib & Orfali, 1996, p. 110). In this way, the researcher can find out how the respondent ranks their words for the representation of objects and can compare with, for example, the interview material and see how they match. In this way, the interpretation of the material becomes more precise. This method was not used as it was discovered too late and there was no time to design it or to book new appointments with the zoo staff. Had this study been repeated, the free associative method would have been used as a complementary tool for data collection. However, as other sources of data have been used to support the interview material, the validity of this type of case study holds.

It should be emphasized that this study is not generalizable to how animals are being represented in other zoos, although similar patterns can be seen from research in similar areas.

6. Results and analysis

The purpose of this chapter is to present and analyse the study material using the theoretical framework.

6.1. Meaning making through education at the zoo

Slotsskogens zoo clearly expresses what their role as a zoo is and what their work should lead to. In their policy documents it is often mentioned how important it is to inform and educate people in issues related to the animals. Biodiversity is a recurring term that the zoo emphasizes, and the term appears in the zoo's statement, in their education and nature guidance strategy, and in their animal welfare strategy.

Biodiversity is a crucial basis for life on Earth as we know it today. The more variation there is between and within species, and the more habitats there are, the more stable is nature and the Earth's ecosystem (Stadsmiljöförvaltningen, Slotsskogen, 2023d, p. 3).

Slotsskogens zoo's overall purpose is to promote biodiversity, and this is done through several activities and working methods; Education and nature guidance to increase knowledge and awareness of importance of biodiversity, and to initiate environmentally conscious choices among individuals. Practical conservation work, such as breeding of endangered species/breeds and habitat conservation. Research and information sharing that provides the knowledge necessary to promote biodiversity (Stadsmiljöförvaltningen, Slotsskogen, 2023a, p. 2).

A crucial piece of the puzzle for halting biodiversity loss is that people are aware of the value of biodiversity and what changes are needed - and above all that they are prepared to act and make environmentally conscious choices themselves (Stadsmiljöförvaltningen, Slotsskogen, 2023c, p. 3).

The global goal No 15 is referred to as "Ecosystems and biodiversity" and states that by 2030, the loss of biodiversity and natural habitats will be reduced and species extinction will be prevented (Stadsmiljöförvaltningen, Slotsskogen, 2023d, p. 4).

The policy documents describe a picture of biodiversity as a must for a sustainable future, which can be seen as a plausible conclusion since ecosystems are interdependent of both animals and plants as they play a major role in environmental sustainability. However, what is interesting is how the zoo present their work as important by attributing meaning or common sense (Sammot et al., 2015, p. 8) to the work they do. This common sense of what sustainability should involve is well known in the contemporary discourse of sustainable development where clear goals are set in the UN: s 2030 Agenda (United Nations, 2024), which the zoo also refers to. This comprehension of how sustainability should be applied and what is required to achieve it seems to be an understanding that is interpreted by the zoo and what tools they should use to implement it.

In one of the observations when the activity of food and talk was going on by the penguin enclosure, the animal caretaker described how the zoo's conservation work for maintaining biodiversity functioned. The caretaker explained that Humboldt penguins are an endangered species and that zoos around the world try to maintain a healthy population by trading their penguins with each other for breeding and if the species started to disappear completely in the wild, there would be penguins left in the zoos to return to the old habitats in their natural environment (Fieldnote 26 February 2024).

It becomes evident that the concept of biodiversity and how the zoo present it is conveyed similarly at the observation of the educational activity but also with one of the interviewees. It is clear in this following answer from the participant that education is something that the zoo advocates to spread the message of sustainability, but also why zoos are well suited for this job.

Patrick:

Why is education part of the zoo's work?

Respondent C:

It is about the fact that we humans are all individuals but together it is what will determine what biodiversity looks like in the future, whether it increases or decreases and without biodiversity, we have no future, to put it bluntly, it is the biggest threat to a sustainable future and increased education provides increased knowledge. But I would also say from my own experience that knowledge is not enough, so that's the answer to why zoos should do it. (Excerpt from interview, 16 February 2024)

The respondent has a similar view on the importance of knowledge about biodiversity as the policy documents but also adds that knowledge is not enough. This is something that can be found in the zoo's documents where they describe why they are particularly suited to educating the public.

...research shows that knowledge alone can rarely guide a person's choices and actions. Instead, it is the person's own experience and values that mostly control and initiate the propensity to act. Increasing people's sense of and affinity with nature will therefore be the most important tool for inducing the necessary capacity for action (Stadsmiljöförvaltningen, Slottsskogen, 2023c, p. 6).

Many of the efforts made in zoos and in Slottsskogen Zoo are not replaceable by the work of other actors... Since the personal experience of animals and nature is the most important factor in inducing environmentally friendly behaviour the personal experience of the living animals is also not replaceable with digital experiences or similar solutions that other actors can provide (Stadsmiljöförvaltningen, Slottsskogen, 2023c, p. 5).

The zoo clearly expresses that knowledge through education is not enough to change people's behaviours toward sustainability issues but that the key to really understand and become educated is with the experience of live animals. When asking what the purpose of live animals are in the zoo's educational activities two of the respondents believe that it has another value than just showing pictures of animals.

Respondent A:

... this is how you hold it; this is what it likes, this is what it does, this is what it looks like when it's sick. There will be quite a lot more you can do; it will become a personality. People can get to know this bird. Some students I have, if you give them each a hen, suddenly, they have given all their hens a name and there is a little charm in the whole thing that is a little difficult to get if you had a PowerPoint picture or a video. (Excerpt from interview, 14 February 2024)

Respondent B:

...live animals evoke empathy. The meeting changes so many children, I have to say, I have really seen that... Many children are afraid of animals today, I have noticed, but I have also seen the joy once they have met the animals, that they really take in that, this is something wonderful, this is something you want to continue to meet... (Excerpt from interview, 15 February 2024)

The material presented shows how the zoo represents the animals as means to an end or tools to achieve biodiversity goals and by using the concept of objectification in the theory of social representations one can understand the logic behind this reasoning. The statement of making sense of something "There is no smoke without a fire" as Farr and Moscovici (1984, p. 38) describes the concept of objectification,

could be understood from the zoo's logic as "No live animals in educational activities, no sustainable future". Since knowledge alone is not enough according to the zoo, the live animals become a representation of something deeper that should change human behaviour and in the long run also improve the environment for the animals in the wild. Since the representation of the animals is told by an institution that is often considered by society as an expert in the field, the fact of using live animals in the zoo's educational context could be considered common sense knowledge that, could be difficult for others to oppose because the social representation of live animals in zoos is already so rooted in the general common sense (cf. Bauer & Gaskell, 1999, p. 165).

Precisely like the model of Bauer and Gaskell (1999) presented in the theoretical framework in figure 2, the Toblerone triangles in this case could be seen as two separate models which appear integrative at the same time next to each other as two separate representations of two different objects. The inhibiting of biodiversity-loss is the object in the first triangle, and the second would be the value of live animals in their educational activities. The subjects in these triangles would be the people working in and with the zoo which together creates this common-sense knowledge through their representations of goals and educational value that becomes a trajectory into the future project of solving sustainability issues with the help of educating people with live animals. Thus, representations that justifies living animals for educational purposes can live on if they are anchored with a clear meaning and purpose and hence become a fossilized representation that can be more or less reproduced or understood as common sense by the visitors (cf. Farr & Moscovici, 1984, p. 13). One could say that the zoo explicitly conveys a message that their educational activities with live animals has great value and that live animals are necessary to keep for the experience of visitors and the goal to shape environmental friendly behaviour and to stop biodiversity loss. Their educational activities such as food and talk by the penguins also make it even clearer how the representation of their conservation work is meant to lead to a kind of meaning making for biodiversity. One could argue that the representation of the penguins as a conservational work is classified as something positive and the zoo is attributed properties beneficial for the animals being conserved (cf. Farr & Moscovici, 1984, p. 30).

6.2. Human recreation and animal welfare

Values as sustainability in biodiversity and to change people's environmental behaviours seems to be the arguments for using live animals in their educational activities. But on the other hand, the respondents also state that close encounters with live animals contribute with other things. In examples described in quotes below, the meaning of visiting Slotsskogens zoo is not always purely educational but also a fun thing to do.

Patrick:

On the website of Slotsskogen Zoo, you can read that the park wants to combine benefit with pleasure. What do you think this means in the context of an educational activity?

Respondent C:

Sometimes when you see discussions and debates from those who think that zoos are not good and that the animals are hurt and that it is terrible that the animals are inside these enclosures, they often bring up in that context that "and there people come and look at these animals", and it is clear that then you certainly see it from a perspective that you yourself as a human being might not always find it so fun to be looked at or like that. But for us it's quite the opposite, we think that people enjoy looking at animals and it's often something very pleasurable to look at animals or to learn about animals or to feel an animal and that's where, that's what's so important when you're learning something. (Excerpt from interview, 16 February 2024)

On the website of Slotsskogen Zoo one can read about the combination of pleasure and benefit.

Even if zoos today are not run as pure recreation, the idea is of course that you who visit a zoo should have a pleasant and fun day. In Slotsskogen's zoo, we try to combine learning and fun, so

that you who visit us will have a pleasant, educational and inspiring day while you take part in the animals' fascinating lives - from a distance or in close contact. (Göteborgs stad, 2024a)

In one of the interviews the conversation changed direction from talking about the importance with close encounters with animals, and led to questions about why seals were so important to keep for educational purposes in the zoo where visitors can only look at the seals from a distance.

Patrick:

Why is it so important to keep seals in the zoo? Why is it so important pedagogically?

Respondent C:

It's when you actually get to see the animal for yourself, that on the one hand you can say that people can be positive or negative about keeping seals or other animals in zoos. But when it comes down to it, I would say from my experience people think it's fun. It's fun to see animals and there's really nothing ugly about it, it's actually something very nice that people think it's interesting to see animals, how do they do, how do they look, how do they sound, how do they smell and so on and so forth and when you have the animals, you also get a contact surface to all the people that we want to increase the knowledge of as well. (Excerpt from interview, 16 February 2024)

An interesting thing to point out is how the zoo present itself as fun but at the same time saying it's not for recreation. Just like the theory of social representations describes classification (Farr & Moscovici, 1984, p. 30), the classification of animals as fun to look at is a representation that the zoo is creating and thus maintained as something positive. By classifying the animals with the attributes of fun the representation of the zoo's values could lead to opinions reproduced (cf. Farr & Moscovici, 1984, p. 37). Since the zoo works as an instance of expertise when it comes to animals, the zoo's representation of animals as fun in a sense where it is perfectly natural and ok to look at them in enclosures could easily be inherited by the public. There is a sort of ambiguity in the zoo's statement that recreation lives in the past but at the same time needs the people to see the fun in watching animals to attract and claim that they are educating the public.

It's also interesting how respondent C talked about a perspective of how people probably wouldn't like to be exhibited and looked at like the animals are, but that the zoo doesn't choose to see it like that. Here it becomes evident that two representations of using live animals for educational purposes exists and hereby clashes, where one group according to respondent C believes it to be educational and fun, and another group who believes it to be sort of unethical to look at animals. This is an example of how some people's representations doesn't match with the representation of an expert opinion (Bauer & Gaskell, 1999, p. 165). There is also evident that respondent C:s representation of animals is different to their representation of humans. Respondent C is classifying animals as someone who doesn't seem to care about being exhibited, but that humans would probably not enjoy being exhibited. This also aligns with a response from Respondent A who claims that some of the animals at the zoo find it fun and don't mind being put on display.

Patrick:

How do you think the animals are affected by being part of these educational activities where they are shown in their enclosure or are included in the interaction with people?

Respondent A:

...the penguins react positively to visitors coming and looking at them because they are curious... So I feel for myself that they absolutely don't think it's a problem and the seals they just love to do, they're like a very active dog that just does almost anything and hisses and splashes so they can get their herring. And the animals are used to a stream of people, so I don't feel that there are any concerns or I haven't noticed any differences in their behavior when you have a food and talk. (Excerpt from interview, 14 February 2024)

6.3. Identities and conflicts

One enclosure that stood out from others in the zoo was the one containing the seals. By the enclosure there were five photographs with faces of five different seals and names of each seal posted (see Appendix 5). The pictures of the seals were the same as the one living in the enclosure. This could be related to social representations and the concept of anchoring where naming is a way of making something more understandable (Farr & Moscovici, 1984, p. 35). By naming the seals, one is making an identity for them, comprehensible and relatable to the visitors, but also forcing an identity on to the animals. According to the theory of social representations all humans carry their own representations with them and forms an understanding to something with the help of their own and in interaction with other social representations (Chaib & Orfali, 1996). One could argue that the representations described of the seals could lead to an animal identity or personality that people interpret through their own representations of the names that the seals have been given. In one of the interviews a respondent talks about how they sometimes describe the personality of the seals to the visitors in the activity “food and talk”. The respondent says that there is a script they’ve been given from the zoo that they follow when doing the “food and talk” activities but that they sometimes go of script.

Patrick:

How does a food and talk work? Can you tell a bit about your experience with food and talk?

Respondent B:

...we have a script we've been given from our (Anonymous)...and then we get to add to it what we personally, for example, can describe the seals in a different way that maybe (Anonymous) can't do, as personalities. (Excerpt from interview, 15 February 2024)

Another respondent in another interview talks about the importance to not humanize animals in a way that could be misleading for the visitors.

Patrick:

Do you think that the human understanding of animals can be affected when an animal is in an enclosure and not in its natural environment? Is there any difference in how one look at the animal?

Respondent C:

Yes, I think there is such an aspect, which is why it's important that we don't humanize the animal in a way that risks giving people an incorrect view of what their needs really are, and so on. (Excerpt from interview, 16 February 2024)

An example of giving animals traits were at an observation at the food and talk activity by the penguins enclosure. The animal caretaker was feeding the penguins one by one with small fish from a bucket while the penguins flocked around the caretaker. At three occasions the caretaker talked about the penguins as social beings because of how the penguins flocked around the caretaker and how they wanted to socialize (Fieldnote 26 February 2024).

One could say that in the eyes of social representation theory, the trait or personality given to the penguins as wanting to be social is a classification of attributes (Farr & Moscovici, 1984, p. 34) and thus easier for humans to relate to. One could say as earlier described with the seals that the penguins are more or less forced into an identity with certain traits comprehensible for humans to understand. One could also understand the whole situation governed through a relation of power where the animal caretaker is the only one that the animals can trust to be fed and therefore are flocking around the caretaker but are hence described as wanting to be social.

Another interesting observation at the seal enclosure was a sign describing seals as potential competitors to humans when it comes to catching fish in the oceans (see Appendix 4). This was also found in the document Strategy for research and information sharing.

Seals and other marine mammals, such as the critically endangered Baltic porpoise, are attracted to fish found in human fishing gear. Unfortunately, this leads to many animals getting caught in the nets and drowning. It also creates conflict with fishing as the marine mammals destroy fishing gear and compete for the catch. Research is being conducted to find durable and resilient gear that does not harm the marine mammals. The seals of Slottsskogen Zoo have been involved in producing such tools. (see Appendix 4)

Furthermore, the seals have previously also contributed to the design of methods that can be used to prevent and prevent wild seals from interacting with fishing gear. This partly reduces the risk of seals getting caught in fishing gear and dying, and partly reduces the conflict between marine mammals and the fishing industry as fewer fishing nets are destroyed. Reducing such conflicts is an important measure to be able to coexist with the species in the long term. (Stadsmiljöförvaltningen, Slottsskogen, 2023b, p. 4)

By reading these texts, one can stay with the word conflict and try to understand the representation being constructed of the seals. If one was to understand this representation from the theory of social representations which describes the concept of objectification (Chaib & Orfali, 1996, p. 52; Farr & Moscovici, 1984, p. 38), (also containing anchoring) it's easy to see how the seals are forced into a type of common-sense representation of how they should live side by side with humans. To be more precise with the meaning of this observation, the concept of objectification must be applied. The statement of seals conflicting with humans depicts an image of how seals and humans disagree on who the fish in the water belongs to. However, the seals are not aware of any conflict or that coexistence is not possible unless something changes. This is merely a human representation of the seals objectified from an abstract thought into a figurative understanding of how the seals compete for fish with humans. In fact, there is no existing conflict but only a representation of an animal in conflict with humans. It's like the "conflict" as a notion illuminates a representation of the seals identity created by humans with human characteristics.

6.4. Reproduction of prototypes

In the zoo's strategy of animal welfare one can read about the animals in the children's zoo and how people can interact with certain animals such as goats and sheep.

Some animal species at the Children's Zoo, such as rabbits and chickens, are not possible to interact with, while goats and sheep are. For goats and sheep there are two areas, one where visitors are not allowed (back enclosure) and one where visitors have access (contact enclosure). The animals themselves choose if and when they want to be in the area with visitors and whether or not they want to interact with visitors. (Stadsmiljöförvaltningen, Slottsskogen, 2023a, p. 9)

Some answers from the participants also confirms how the children's zoo works and how important it is for the animals to choose if they want to interact with people or withdraw to the back enclosure.

Patrick:

You also have something called the children's zoo where children, but also adults, can meet and interact with different types of animals. Can you tell me more about the children's zoo?

Respondent B:

Yes, the children's zoo, it's actually something we're proud of because it was one of the first children's zoos to open in Sweden and it was precisely so that city children would have the opportunity to meet animals both sort of close up and also sort of learn about animals... And yes,

they go in there, so the animals run loose on the grounds and then we have individuals that we know also work well with children. Then, according to the rules, we always have a back enclosure so animals can always retreat. If they don't want to socialize, they shouldn't be forced to do so.

Patrick:

But you get to pat and touch and so on?

Respondent B:

Yes, you can pet sheep and goats and we bring out rabbits and show them.... I know that the staff sometimes bring out a chicken, because these are also the kinds of things that can be linked to both food and other things. What do we get from the animals in return? We get eggs and why do the feathers look the way they do? And yes, there is a lot you can talk about there. (Excerpt from interview, 15 February 2024)

Respondent A answered similarly as Respondent B but to a follow up question about encountering animals in the enclosures.

Patrick:

Right, is it the case that the animals walk around, and you can kind of hang out with them?

Respondent A:

...The goats and sheep go as they please on the field, they have a back enclosure where they can hide if they think it's too much, but the rabbits and chickens and so on have a small enclosure where you can hang over and watch, and every now and then an animal caretaker comes and lifts up an animal that wants to, and they can come and pet it. But usually when it's quiet you do that, otherwise they are showered with love. (Excerpt from interview, 14 February 2024)

The zoo document and the respondents describe how important they believe it is for the animals in the children's zoo to be able to withdraw if they do not want to interact with humans. However, there seems to be some difference between the animals as the goats and sheep are described as able to walk away when they feel like it, but e.g., a chicken or rabbit can be picked up by a caretaker to be shown to visitors at the enclosure.

A sign just outside the children's zoo explains the rules that visitors must follow when they are in the contact enclosure with the animals. The last paragraph of the sign also refers to another activity next to the children's zoo where children can ride horses (See Appendix 6).

- ...The animals choose when they want to be outside in the open enclosure. They have their own enclosure where they can go when they want to be alone. Please respect this.
- Pony ride tickets can be bought at the vending machine beside the pony riding area.

Thank you for showing the animals respect and understanding!
(See appendix 6)

The last two paragraphs of the sign become almost ironic when read one after the other. First, the zoo describes the animals as individuals in the children's zoo with the right to move away whenever they want, and directly after they refer to a vending machine where you can buy a ticket where the very purpose of the activity involves a human being on the back of a horse. There is a kind of contradiction between the two statements where the animals are represented in different ways. This also becomes clearer when the respondents explain how the activity of pony riding works and what the purpose is.

Patrick:

Next to the children's zoo, you have something called a pony ride, or not far from there anyway, can you talk about how it works?

Respondent A:

... animal caretakers who walk around with the horses for a few laps, you swish 20 kronor and the kid gets to ride a lap, you have a big and a small lap, they usually get to choose whether they are very scared or not. And then you lead the horse around and they can jump off. Not much more than that really.

Patrick:

Do you have any thoughts on how the educational activity is anchored in it? If you understand what I mean, can you see anything educational about this?

Respondent A:

... I would personally say that it is a bit difficult. Most of the time it is a parent who puts the child there and then the child gets to ride around the lap and 90% of the time it is a very shy child or small child not so comfortable to talk in any case with a stranger holding a horse. It is usually a little difficult moment to get commitment...

Patrick:

Right, do you think these families who come to the pony ride are there to ride a horse or to learn about the horse?

Respondent A:

Definitely to ride.

(Excerpt from interview, 14 February 2024)

Another respondent also describes the pony ride activity and explains why the horses can be used to ride on, and that the purpose of the activity contributes to close contact with the animals as discussed earlier in the first section of this study's analysis.

Patrick:

You mentioned the children's zoo where you have something next to it called pony rides, can you talk a bit more about that?

Respondent C:

...pony riding is actually like a part of the children's zoo, so the concept is the same and the approach is the same. It's very much about getting the opportunity for close contact with these domesticated animals, because we don't offer that kind of close contact with wild animals, but only the domesticated animals and not all domesticated animals either, but those that we know can also get something out of it and they can appreciate it, and it's often goats and sheep, to some extent rabbits and chickens, and then there are the horses and they are so appreciative because they are so accessible to so many people because the horses are trained. You can ride them, the horses are not harmed by someone riding them in the kind of way we conduct this pony ride, so the purpose is really to give children who don't have the opportunity in their everyday life to be able to experience it, or maybe you don't ride, maybe you just pat the horse as you stand there waiting or something like that... (Excerpt from interview, 16 February 2024)

The interesting thing about the animals at the children's zoo and the horses at the pony ride is that the zoo conveys a representation of the animals in different ways. Some of the animals at the children's zoo have the advantage of being able to walk away if they don't want to be around people, but the pony

riding horses have no choice but to carry children on their backs. Some animals such as rabbits or chickens also have no choice if the caretaker decides to pick them up and show them to visitors. When it comes to the theory of social representations, it can be argued that the animals in these activities are classified in different ways where especially the horses are prototyped (Farr & Moscovici, 1984, p. 32) as an animal whose purpose is to carry a human on its back without the possibility to walk away if it wants to. The meaning of the pony riding activity is for children to be able to ride the horse and, according to the zoo's logic, the children should experience and learn something in that encounter. This analysis does not question that an experience of the encounter with the horse exists or not, but the analysis highlights precisely how that experience and the alleged educational value look different depending on the animal represented. Horses are clearly classified and represented as an animal that is not harmed by having humans on its back and a part of being a horse is to accept being ridden by humans. The same goes for e.g., the chickens in the children's zoo as they are classified and represented as an animal well suited to produce food for humans. These prototypes or stereotypes of animals could become a common-sense knowledge reproduced by the zoo to the visitors (cf. Bauer & Gaskell, 1999 p. 165). The representations could also be questioned from a sustainability perspective from the animal's point of view, such as what is in it for them? It also becomes clear how the stereotype of the animals reflects how the human sees the animal, as well as what the human thinks the animal should be for humans and not so much about the animal itself and what it would have chosen to do without the human's invention of activities. The animals are also represented as someone with freedom. The freedom to do as they want but to a certain limit depending on which educational activity the animal is used for. It is also interesting how free a domesticated animal can be when it is dependent on humans and therefore must participate in the arrangement that humans have invented for the animals. So, by saying that the animals can choose to participate, the zoo is classifying them as free and that justifies their educational activities to the visitors (cf. Farr & Moscovici, 1984, p. 31).

6.5. Same animal different representations

At the enclosures of many animals in the zoo there are signs describing the animals' natural behavior in the wild. Next to the seals and penguins' enclosures, information signs describe their hunting behaviors, as well as how fast they can swim and how deep they can dive.

Seals are skilled and agile swimmers...The normal swimming speed of the harbor seal is 5-8 km/hour but when they are in a hurry they can swim up to 40 km/hour. (See Appendix 7)

Seals are predators and feed mainly on fish...Seals see well under water and use their sight to hunt, among other things...When hunting in dark waters, seals can rely on the sensitive whiskers around their mouths and the bristles around their eyes. These help the seal to sense the movements of its prey. (See Appendix 8)

A harbor seal can dive to a depth of more than 100 m and stay underwater for at least 20 minutes... (See Appendix 9)

In the wild, Humboldt penguins spend the majority of the year out at sea...When foraging, they can reach a speed of 12 km per hour and dive to a depth of 150 metres. (See appendix 10)

This type of information was also conveyed by the animal caretakers when observing the activity food and talk with the seals and penguins.

The activity of food and talk by the seals, the animal caretaker talks through a microphone while feeding the seals and describes them as good hunters out at sea and emphasizes that they are predators. The animal caretaker also talks about the seal's ability to detect fish with the help of its whiskers when it hunts, and that they can swim very fast and dive very far down. (Fieldnotes 26 February 2024)

In the food and talk activity at the penguins, the animal caretaker explains that the penguins in the enclosure still have their natural hunting instincts, but that they get the most outlet for it when the large part of the pond in the penguin's enclosure is open towards spring/summer. The animal caretaker says that the penguins hunt different kinds of fish in the wild, but that they get herring all year round at the zoo. The caretaker hand feeds all the penguins until the bucket of herring is gone. (Fieldnote 26 February 2024)

Both the signs and the food and talk activities describe the animals' natural behaviors and the interviews presented below with answers from respondent A and B also confirms the type of information conveyed to visitors through the activity "food and talk".

Patrick:

Can you tell us a little about which activities aim to educate or educationally inform visitors of the park?

Respondent B:

It is mainly the food and talk where we give information about the different types of animals we have...And then we inform them about how the animals live both here and in the wild and also inform them about the status out in the wild. (Excerpt from interview, 15 February 2024)

Patrick:

There is this activity that we talked about "food and talk" where you educate the public while feeding them, can you tell us a bit more about that?

Respondent A:

It depends a bit on which animal you're feeding... For example, every day there are penguins and seals and it's generally similar, you bring your bucket of herring, you feed the animals, you have to count how much each animal eats and you have a, well, almost like a little educational display. (Excerpt from interview, 14 February 2024)

In the descriptions of both the seals and the penguins, you can both read on the signs or hear during the educational activities food and talk about the animals behavior, and most often the animals are described how they act in the wild and the information is also perceived as self-evident information that is easy to understand and absorb, e.g., the animals dive so and so many meters, or can swim so and so fast and so on. What is contradictory in the information given is the gap in what is said and what's possible for the animals to do in their enclosure. Neither the seals nor the penguins can dive or swim at full capacity as the information on how the animals do in the wild is provided by the zoo's various educational channels. The pools are neither deep nor wide enough for this to work for the animals, which anyone could see with the naked eye. This is something that the zoo does not see as something problematic and is also transparent about the fact that the circumstances of the animals in the zoo are different from those in the wild, see below.

For practical reasons, animals living in enclosures do not have exactly the same conditions as animals in the wild. For example, compared to their wild counterparts, they usually have less space to move around. The fact that conditions are not the same as in the wild does not mean that the welfare of a captive animal cannot be good. (Stadsmiljöförvaltningen, Slottsskogen, 2023a, p. 3)

Although the zoo explains that the animals do not have the same conditions as in the wild, they nevertheless write that the animals have large enclosures that provide the animals with good conditions for natural behavior.

Facility design is important for animal welfare and facilities should therefore be designed to be safe for the animals and provide a permanent enriching environment that is adapted and appropriate for the species/breed concerned...The enclosures at Slottsskogen's zoo are large and varied with natural land, which gives the animals good basic conditions to express their species/breed-specific behaviours - for example, moving freely, running, pecking, grazing, burrowing and climbing. (Stadsmiljöförvaltningen, Slottsskogen, 2023a, p. 10)

In one of the interviews, the zoo's regulations are reflected in the respondent's answers, but also show that there may be enclosures that should be improved. When the respondent talked about the seals in the park, their enclosures were described as old and in need of rebuilding, which led to the following question and answer.

Patrick:

Do you have any opinion of your own, since you mentioned that you might rebuild in the future. Do you have any opinion on what should be rebuilt in the seal enclosure?

Respondent C:

It's difficult to say like that sometimes you might want to do this simple analysis and think that yes, we should make it bigger, because many people often get stuck on the idea that surface area is a limiting factor in whether an animal can thrive or not, and to some extent it's true that the larger the surface area, the more choices the animal probably has, but that doesn't necessarily mean that, but if you were to draw an extreme, if you were to make a huge seal pond but it's too shallow, the seals don't thrive, and so on....when you look at enclosures and how the animals are doing, you have to look at what their needs are based on their natural behaviors, that they should be able to swim, they should be able to eat of course... They need to be able to lie on the land in a good way, so this is really planned in detail, so the answer is like this, yes, for example, I would like to make a larger pond, but it's not about making a giant, giant pond, but it's about making a varied pond with good land surfaces. (Excerpt from interview, 16 February 2024)

The answer from the respondent clearly shows that there are factors in the current construction of seal enclosures that should be rebuilt.

What is interesting and part of the point of this analysis is that the zoo objectifies the animals with natural behaviors but at the same time deprives them of their possibilities to express them fully and still says that the animals in the zoo and the animals in the wild are the same type of animal with the same conditions. This way of making sense of something is completely in line with Moscovici's notion of objectification where the unfamiliar becomes more familiar (Farr & Moscovici, 1984, p. 24). This objectification of seals and penguins in the wild with natural behaviors contra the objectification of seals and penguins in captivity with lesser needs of their natural behaviors creates different representations of the same animals. The animal outside the zoo can dive, swim, and hunt as fast and as long as they want, and the captive animal cannot, but is still described as equals. This representation could be adopted by the visitors in how zoo animals and animals out in the wild differs and how they are treated differently, but sometimes it can also clash with people's own representations of reality. This was experienced after an observation where two visitors to the food and talk activity at the seals were overheard talking to each other about the feeding of the seals.

The two visitors were standing by the fence next to the seals enclosure and discussed with each other why the animal care takers used dead fish to feed the seals. (Fieldnote 26 February 2024)

Here it becomes clear that the representations that the two visitors had about the seals clashed with the representation given of the zoo. And their question is completely understandable since they just got the information about the seals natural hunting behavior. This is in line with how the theory of social representations describe how different groups can coexist in the same common-sense logic, even if

conflict arises from time to time from their different representations (Bauer & Gaskell, 1999, p. 172; Sammut et al., 2015, p. 8). The second point of this analysis is thus that if meaning making that was described in the first section of the analysis chapter, where knowledge was described as not enough to learn about animals but also needs the visitors to encounter animals by seeing them live, how does that argument fit with how the animals are experienced in the zoo without their full natural behaviors? If the intention is to learn by seeing or meeting a live animal at the zoo but what you see is an animal deprived from its naturally potentials in the wild where they can swim fast, dive deep, or hunt live food, how will you learn about the animal? If one needs to imagine how the captive animals is supposed to behave in the wild, then other educational tools like pictures, videos, textbooks would probably be as effective as live encounters. By understanding this through social representations theory one could say that the zoo uses education as a notion to assign meaning to their activities and create a common-sense knowledge shared with their visitors (Chaib & Orfali, 1996, p. 46). This common-sense knowledge relates to the first analysis in this chapter where biodiversity is explained by the zoo as something important for humans to fix, and to do that, they need people to encounter live animals which shuts out other actors who don't have real animals, and everything is done through the notion of education. The meaning making becomes Education for Biodiversity with the Encountering of live animals and the clash with different representations described before is not always big enough to break the common-sense knowledge of the zoo as a good actor amongst other zoos to carry out the best education which concern animals and sustainability issues, and it hooks into the future from the present just like the model of Bauer and Gaskell (1999). The statements from the zoo and its staff also confirms a contradiction in describing animals with their natural behaviors but at the same time argue that it's not necessary for the animals in captivity which immanent critique can illuminate by seeing the inherent flaw in the argument (cf. Finlayson, 2014, p. 1143). The contradiction lies precisely in how they represent the animals in different ways, which undermines the whole claim that animals in captivity do not fully need their natural environment.

6.6. Representations of species or individuals and different meanings

Through the material presented in the above analyses, it can be seen how the way of talking about animals and describing them differs depending on whether they are talking about the whole species or an individual. When conservation work for biodiversity is mentioned, the zoo and the respondents talk about the existence and living conditions of the species, and when the encounter between visitors and animals is described, the animal is described as an individual that awakens something in people. The discrepancy between these two representations is also shown below.

...As animal husbandry in zoos does not aim to preserve each specific individual but aims to promote biodiversity by preserving and keeping whole species/breeds and their genetic variation in the long term, sometimes - due to practical conditions - situations may also arise where even the killing of healthy and young animals is sometimes relevant... (Stadsmiljöförvaltningen, Slotsskogen, 2023a, p. 8)

The excerpt from the document is describing the animals as needs for biodiversity and the individual animal is not a priority. However, in the interview below the meeting with the animal is described as important to evoke something in people.

Patrick:

What do you think is important to convey about the animals in the educational activities at the zoo?

Respondent B:

I think it's important to give visitors the opportunity to experience it, yes, respect for nature, I think, that you cherish it, that it's not just a throwaway commodity. I think it's important to convey

that and that that's not how we keep animals either, but, yes, it's important to, yes, convey, yes, respect for animals and nature and the context as well. I don't know what to answer really so.

Patrick:

No, no, but it's good, but when you say respect for animals. How do you convey that in the activities?

Respondent B:

I think, as I said earlier, you do that through the meeting. Because I know, I talk a lot with our (Anonymous) about how important it is to keep this meeting with the animals...but it's just this feeling of having the meeting. To sort of become a little, this sounds silly perhaps, to become a little reverent about what this is all about. So that yes. I don't know if I'm expressing myself vaguely but, yes, yes.

Below is another example of how the encounter of an animal is described.

Patrick:

We keep coming back to this issue of close contact in the activities, why do you think close contact is so important in these activities?

Respondent C:

That is when the animal becomes alive, it is about how to stimulate several senses in this person as well and it is then the animal perhaps becomes an individual too, I think for that person... Baby animals evoke a lot of emotion even from a distance, even if you don't touch them, and there are certainly natural reasons for this.

Representation and meaning making with specific species and individual animals differ as one can see that they are classified differently (cf. Farr & Moscovici, 1984, p. 30). The Individual animal is classified almost as something divine which purpose is to change something inside humans, but at the same time not as important as a whole species. When describing animals as a species the notion of divine is gone and the species is described or represented as something practical to achieve something with. The two representations of the animals create two different meanings where the meeting with the individual animal is supposed to teach humans something about the world, animals, themselves, evoke emotions etc., whereas the species representation creates a meaning of common-sense (cf. Bauer & Gaskell, 1999) in treating animals as commodities.

6.7. Summary of analysis

The analysis has attempted to answer the research questions presented at the beginning of this thesis and by summarizing the analysis in this section it is hoped that this will be made even more clear to the reader.

- What are the educational values and goals at the zoo of Slottsskogen and how is that reflected in their work?
- How are animals socially constructed and represented in educational activities and information provided by the zoo and what does it mean for the animals in terms of sustainability?

The analysis shows how the zoo had a consistent argument that humans should learn more about animals to understand them and that this would change human behaviour and contribute to a more sustainable world. This could be found in both observations of activities and in interviews, but also in the zoo's policy documents. Clear goals in their educational and conservational work were to educate people to understand biodiversity which in the long run should lead to environmental sustainability for both animals and humans. This was promoted and described as something people could only learn from by experience live animals. Knowledge from just hearing, reading, or seeing animals in pictures and movies did not seem to be good enough for learning. In their quest to educate people, their great expressed value is the use of live animals in combination with educational activities, signs, and other information, and according to the zoo, it is the value of having live animals in their education that sets them apart from other actors. However, even though their own expressed unique value for education is constantly used in the context of the continual use of live animals in activities, it seems that their goals for the activities change depending on the situation. Sometimes it's about biodiversity but sometimes it's about the pure pleasure of watching animals. You could say that the educational values and goals that the zoo has and how it is reflected in their work is largely about the value of using live animals in the quest to educate people on issues of biodiversity and sustainability issues, but also just to look at animals for pleasure from time to time.

The analysis illuminates the using of live animals as a value in education and, through the theory of social representations, highlights the problem that animals become a tool for humans to realize a goal that is described by the zoo as impossible to achieve without live animals used in education. The analysis also shows how the creation of meaning-making in the context of talking about biodiversity as an important goal and the value of live animals in education becomes a kind of common-sense knowledge and the right thing to do, but also the only way to educate properly to hinder biodiversity-loss and create a sustainable future. Doing this also justifies the work of continuing to use live animals in education and the representation of the animals as means to an end could become cemented and reproduced. The theory of social representations illuminates how the zoo uses the notion of education to perpetuate the right to use live animals in their activities.

The way the zoo constructs and represents its animals differs depending on which animal it is and the type of activity going on or educational information that presents the animal. The analysis shows how the zoo, and the respondents present a representation of the animals as largely unaffected by being in enclosures or participating in activities. This is even more evident when one of the respondents makes a distinction between how humans would experience being exhibited compared to how animals experience it, and where the assumption is made that humans might not have appreciated it as much. The difference between human and animal representations is not the only finding in how representations can differ. One can clearly see different representations between species in the zoo and how the zoo classifies animals with different characteristics or attributes that can become or already is common-sense knowledge. One example of this is the horses which is represented as a species that humans can ride on and that it is perfectly natural to do it. Somehow, goats and sheep are represented as animals in need of privacy where they can walk away when they feel like it and where there are clear rules on how humans should treat them, unlike the horses who have no option as they more or less are forced to be

ridden. It also becomes clear how groups of animals in the form of a species are represented as more important than individual animals even though individuals are used to arouse emotions in people.

The seals are described by one respondent as creative dogs and the analysis also highlights how naming the seals with depicted photographs on the walls of the enclosure could contribute to a kind of identity forced on the seals. Seals are also described on a sign and in a document as in conflict with humans, where the analysis shows that the representation of seals in the wild can be interpreted as negative, even though the seals have no idea that they are in conflict with humans. At an activity observation the penguins were classified as beings wanting to be social and curious with humans was mentioned in an interview. This type of classification is also a representation of the animal that allows visitors to understand the animal's behavior in a way that the caretaker describes, but the reason why the penguin is social could be due to reasons other than curiosity which is a human representation.

The analysis thus shows that animals are represented in different ways and that the zoo, and its staff can represent animals in a positive or negative sense. Identities can be imposed on the animals and the representations where different characteristics or needs are described as typical of the animals can be considered as a common-sense understanding that is reproduced. Although the purpose of using live animals in educational activities and educational information in the hope of changing people's behaviors and reducing biodiversity loss, concepts as sustainability for the animals in the zoo can be questioned. This is something that can be seen from different perspectives, but since this study has chosen to use a critical post-anthropocentric view, it becomes clear that the animals are used for human purposes where the animals have no choice when it comes to participate in the zoo's work. That the animals are represented differently depending on whether they are a single individual or a whole species and when it comes to the individual level it can be difficult to see the sustainability of the animal's future in captivity. The sustainability of the individual animal also becomes contradictory when the analysis shows tendencies that animals cannot exercise their full natural capacity.

7. Discussion

The pervasive similarity with previous research is clear in this study, where the stated purpose and goals of the zoo's educational part is primarily to educate people in sustainability issues that include other animal species such as e.g., biodiversity, but also the changing of human behavior into a more sustainable one (Garrett, 2010; Miranda et al., 2023). But even if education is described as something the zoo is driven by, it seems to be difficult to carry out education without attracting visitors with some kind of activity or a pleasant experience of fun. Without the activities in the zoo such as food and talk, pony riding, or the children's zoo where you can pet the animals, it could be difficult to attract visitors. But the line between education and entertainment in these activities is something that can easily be blurred and even if Slotsskogen's zoo does not advocate pure recreation for visitors, it contains live animals that, according to the respondents in the study, people find fun to look at. Just like Andersen (2003) who claims that entertainment can be used as long as education is carried out, one can get the impression that the entertainment or the fun in Slotsskogen's zoo is described as non-shameful because education is built into it. It all becomes contradictory because the line between education and entertainment is hard to draw and, in the end, it doesn't seem to matter for the Zoo of Slotsskogen as they state that people must be allowed to enjoy looking at animals. This is in line with Carr and Cohen (2011) who argue that the way zoos market themselves can overshadow other important messages. That people would go to zoos because they think it's fun to look at animals and not primarily to learn is also consistent with other previous research described in the literature overview who talks about the social aspect of a zoo visit (Ballantyne & Packer, 2016; Miller et al., 2013). It is also clear that the zoo needs people who enjoy looking at the animals in order to also argue that the zoo educates them which goes along with the logic of earlier arguments that zoos need to represent themselves as a place of fun in order to survive (Miranda et al., 2023; Tribe & Booth, 2003, p. 65). You could also see the zoo's argument about having fun at the zoo as others link the concept to learning, where learning should be fun and to enjoy the learning itself (Packer, 2006, p. 330). But as stated before, it can become difficult to draw the line between what is education and what is entertainment.

This study entails findings that previous research talks about, such as the representation of animals in different ways. For example, the sign and the policy document describing the seals as a part of a conflict with humans is in line with the argument of Fogelberg (2014) that animals can be misrepresented with information created by humans. The same goes with how the seals got identities created and the penguins classified with the traits of wanting to be social and curious with humans which Beadsworth and Bryman (2001) is describing as creating an image of the animal that not necessarily match with their natural behaviors. The importance of conservation work is also a recurring argument in Slotsskogens zoo's educational activities where biodiversity is the connection to it. And just as previous research points to how successful projects of reintroducing animals from zoos have been (Garrett, 2010; Morell, 2008), Slotsskogens zoo uses similar arguments to push its work forward in using live animals in their activities to create meaning for their visitors even though they never reintroduce their own animals which can be seen as quite contradictory.

Previous research on Anthropocentrism (Kopnina, 2019; Kopnina & Gjerris, 2015; Sjögren et al., 2015) that illuminates the human centeredness in human-animal relations or other species were also found in the study of Slotsskogens zoo. In almost all the results presented in the study, the educational work of the zoo with live animals can be linked to anthropocentric tendencies. Live animals are used for the purpose of teaching humans about the world or to understand more about animals. The argument the zoo uses to justify its work with the animals is that humans will change their behaviour and in the long run it will help the animals in the wild. The logic is very human-centred, and the zoo does not question

its work on whether animals should be part of education or not but takes it for granted. They also do not question the Interspecies sustainability (Saari, 2020) of the animals they use in their activities and instead uses concepts such as animal welfare when talking about the well-being of animals in the zoo. According to this logic, the concept of sustainability is more about saying that the animal in the zoo is healthy and not described as individuals with rights of being part of sustainability issues but rather a mean to create sustainability for human interests. This is also in line with research that argues that animals in zoos mostly function as a tool for humans to change their behaviour and that this image of animals is rarely criticised (Bone, 2013). In Bone's (2013) literature review, she shows how animals are used as a fourth educator and the educational activities in Slotsskogens zoo shows strong tendencies towards that.

Several of the animals at Slotsskogen Zoo are used continuously for the purpose of educating children and adults, which the zoo itself is clear about. Time and time again and day after day, the animals are involved in various activities that the zoo thinks suit the animals. The pupils are the visitors, and the teachers are the animals without the possibility to choose to be involved or not. It also becomes clear that in activities such as pony rides and at the children's zoo, animals are represented in different ways and also recognised in different ways (cf. Ballantyne et al., 2007, p. 374). It also becomes clear that mixed messages about how animals behave depending on whether they are in the wild or in the zoo are conveyed and, as Bone (2013) points out, children often take after the adult world in how to handle animals, for example how the zoo's perspective on sustainability for animals is not questioned. That animals should have certain meaning in existence created to benefit humans is also an anthropocentric reproduction of the animals where, for example, the horse should be ridden and the eggs should be eaten from the hen, which is implemented in the zoo's teaching. It becomes clear that the animals are described as commodities and the education that the zoo conveys about the animals thus becomes with the concept of the "other" (Pedersen, 2010).

Although the results of the study have Anthropocentric tendencies, it could be seen as impossible for humans to act beyond it just as MacCormack (2013) explains the human-animal relationship. However, this inability to act beyond Anthropocentrism leads to a human-centred perspective of how education with animals should continue to function and the question of how it benefits the animals in a zoo remains. Perhaps, instead of continuing to breed animals in zoos, one could phase out the animals in the wild just like Damian Aspinall does with his animals in his zoos that was mentioned in the introduction (Sveriges Television, 2024), and in this way also represent and reproduce an image that animals belong in the wild. The question is how likely it is, as research shows that it is both costly and difficult to release animals that have lived in captivity into the wild (Morell, 2008). However, it is important to say that there is a difference between domesticated animals and wild animals. Domesticated animals cannot of course be released into the wild, but for that reason they also do not need to be used for educational purposes in a zoo.

Slotsskogen's zoo seems to be trying to shut out other actors or maintain its monopoly among other zoos about being the best to educate about animals and human-animal relations as they use the argument that live animals are the key to do it. But education and research have been used as an argument among zoos for keeping animals in captivity long before biodiversity and environmental sustainability issues were invented (Rothfels, 2012, p. 72). If people have been using animals for education for hundreds of years, how is it that they have not managed to get close to the animals and understand them in the divine way described in some of the data of this study? Perhaps it is time to change direction where education in human-animal relations looks different, and where other actors such as the Swedish school system from elementary to adult education teaches children and adults to critically look at human-animal relations.

By striving towards an education that talks about interspecies sustainability (Saari, 2020) where coexistence with animals outside of an anthropocentric perspective begins to work, sustainability can include all individuals and not just humans. In the analysis, it also becomes clear how the argument with live animals in education becomes contradictory when one can argue that the "natural" animal does not

exist in a zoo, suggesting that other educational actors could have educated people without live animals. This is where critical animal pedagogy (Gunnarsson Dinker & Pedersen, 2016) comes into play and needs to take place to break the status quo or rather the hegemony that zoos have as self-appointed educators of animals and sustainability. Through critical animal pedagogy, people can learn just as much about animals and more without ending up in a power relationship with animals where the animals are used as tools. People can learn to reflect on human-animal relationships and thus gain a greater understanding of what interspecies sustainability entails and what it can contribute. This also ties in with sustainability goal number four where quality in education is emphasized (The Global Goals, 2024, p. 4), and it can be argued that critical thinking is a part of this quality.

The fact that Slottsskogen Zoo advocates close contact and interactive methods between humans and animals is in line with other research who argues that zoos need to have such activities to create a kind of entertainment for visitors to reduce the gap and understanding of animals in the wild and those found in the zoo (Tribe & Booth, 2003, p. 65). Keeping animals in enclosures where the zoo tries to replicate the animals' natural environment is something that is said to be important for both animals but also for people to see the animals for what they are. This is something that Ballantyne et al (2007, p. 370) writes about where it is argued that people have a more positive attitude towards the zoo's conservation work if the environment mimics the natural environment, and Patrick et al (2007) claims that people will support conservation if it is more included in the education. However, as described in the analysis, the question is how natural the environment can be in the zoo and whether it can even be replicated from the wild animals' natural habitat. It could be understood as Malamud (2012) describes how humans take animals out of their context and frames them into the world of humans to create something for humans e.g., to educate or just as something joyful to look at which he claims is problematic. Malamud (2012) also argues that the animal can never be seen as "real" because you can never create an exact replica of the animal's natural environment in the zoo and therefore it is also impossible to fully learn about the real animal. At the zoo of Slottsskogen they claim that the animals have the natural environment they need, but at the same time, respondents acknowledge that the environment of some enclosures may be old and deficient, which can be seen as contradictory. The question is whether visitors perceive the animals for what they really are or whether the representation of an animal in captivity is the only thing that is reproduced in their education.

The zoo claims that one must awaken something in people with the encounter of animals for a change to happen, and teaching it theoretically is not enough. The animal thus becomes an involuntary educator (Bone, 2013) who is more or less forced to educate humans. However, there are no guarantees that people will change their behavior and want to save the world after a zoo visit. One could see it as the animals losing twice, first by having their natural habitat destroyed by humans and then forced to work as educators in a zoo with little opportunity to exercise their spontaneous self-willed behaviors.

7.1. Methodological discussion and ethical considerations

The French sociologist Pierre Bourdieu introduced the concept of habitus. Habitus is embodied through human activity and social experiences throughout life and that creates a type of action or practice, as Bourdieu calls it, that enables people to orientate themselves in different contexts (Olesen Gytz, 2004, p. 151-152). People thus have different dispositions that Bourdieu believes develop through something he calls fields where different capitals are defended and maintained through social unconscious dominance relationships. Habitus is governed by the different fields through which people move and those to which they have access, thus also shaping them (Olesen Gytz, 2004, p. 152). Habitus is not something that can be consciously displayed, but rather something that conditions a person through these fields.

The reason why the concept has been presented is to show how this study's perspective rests on dispositions from a distinct perspective and how these dispositions can be shaped through fields e.g., culture as much as the respondents' reasoning rests on a type of disposition and perspective created by culture. Thus, the habitus of respondents and the author entails both shared elements e.g., the physical

zoo as well as entailing variation such as e.g., different sociopolitical and ethical outlook on animals. One might perhaps argue that the study risks falling into relativism, making it appear less possible to assess one's position based on common agreement. The purpose of this exposition is based on the design of the methodology in this study with neutral interview questions and recognizes that the ethical aspects of critically analyzing the respondents' answers can be seen as questionable. The respondents' answers are considered genuine beliefs and are given in good faith to the author but are also treated with respect and confidentiality where the very purpose is not to deceive participants but to be able to reasonably also critically analyze representations that originate from a wider field, namely a zoo perspective. And as mentioned in the methodology section, the aim is not to create a new "truth" or condemn individuals' perceptions of reality, but rather to critically analyze representations created by social dispositions in different fields of the zoo environment and present a different perspective and educational alternatives containing human-animal relations.

8. Conclusions and recommendations

The study answers its research questions by showing how the zoo's goals and values are reflected in their work for biodiversity through education that uses the encounter with live animals. By working educationally with information for biodiversity, the zoo's use of live animals in education is justified and is therefore seen as valuable and more serious than other actors who works theoretically with education about animals. The zoo uses education as a purpose in its activities with animals to create meaning and thus justify their actions in keeping animals in captivity. The main educational zoo value is therefore the using of live animals and the goal is biodiversity. The biodiversity is in turn the meaning of the education where a major aim is to change people's behavior, and the animals becomes the tools or the teachers to make education happen. The zoo of Slottsskogen is trying to describe their and other zoos educational work with live animals as something unique, and by doing so, diminishes the ability of other actors to educate people on issues such as biodiversity and human-animal relations without live animals. This can thus be seen as an unsustainable situation as the view of knowledge becomes a view of education with hegemonic elements owned by the zoo but also unsustainable for the animals in the zoo as the approach seems to be skewed towards anthropocentric tendencies where humans decide how the animals are to be used in the activities.

The study also shows how the animals are represented and constructed from an anthropocentric way, where humans decide what natural behaviors the animals can do without in their enclosures but also how humans create identities and stories about the animals that the animals themselves do not understand or have the possibility to influence. Some animals are also represented as prototypes with certain characteristics created to benefit humans and seen as completely natural, for example how horses should be ridden, and chickens should produce eggs for humans. This can thus lead to a view in education about animals where one-sided representations are reproduced and not critically questioned. A post-anthropocentric perspective in education could perhaps make people question their choices and behaviors to create a more sustainable world for both animals and humans, as such a perspective illuminates the issues from a different point of view, which becomes difficult if one conduct education with living animals.

This study thus calls for new pedagogical ways of approaching human-animal relationships where live animals are not used in educational activities, but where instead the human relationship to animals and how they are used today but also historically is questioned. This type of pedagogy is already present in the discourse of critical animal studies which is also referred to in both the literature overview and taken up in the discussion in this thesis (cf. Gunnarsson Dinker & Pedersen, 2016). This type of critical animal pedagogy can break the long-standing view between humans and animals where animals are seen as commodities or a purpose for human invention (Pedersen, 2010). Critical animal pedagogies could thus lead to an interspecies sustainability (Saari, 2020) where both animals and humans are equally included for future sustainable developments.

8.1. Contribution to knowledge

This study has tried to depict education with live animals at a zoo in Sweden, which has led to answers about what values and goals the zoo has in its education, but also how animals are represented in educational activities. The study has thus contributed with a critical perspective on how to look at the concept of education in a zoo and what that type of education includes. Using the theory of social representations and Immanent critique, the study has succeeded in showing the difficulties of using live animals in educational activities without imposing them with anthropocentric representations. The study

has also contributed to highlighting the contradictions inherent in the zoo's argument for conducting education with live animals. The results are a contribution to the cumulative knowledge that grows in the subject of critical animal studies around the world and can be used as an example in studies of the same area when exploring education at other zoos or in human-animal relations.

8.2. Recommendations for future research

It would have been interesting to see how animals are represented in activities at other zoos and thus make a comparative study that could have shown differences or similarities. The zoo of Slottsskogen is funded by the city of Gothenburg where it is free to visit the park and it would have been interesting to see a study on how other zoos with greater financial profit interests represent their animals. Another aspect could be to do a study on how the visitors represent animals and if their representations match those of the zoo. It would have been interesting to see if visitors' representations change after a visit to the zoo's activities, but also how the representation changes.

Action research in the Swedish school system containing critical animal pedagogy, where new ways of thinking about human-animal relations would be interesting research to explore new approaches to tackle sustainability issues.

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DEPARTMENT OF EDUCATION AND SPECIAL EDUCATION

10. Appendices

10.1. Appendix 1

Inledande frågor

Kan du berätta om din roll i djurparken, och vad du gör här om dagarna?

Hur länge har du arbetat här?

Varför valde du att arbeta i djurpark från första början?

Kan du berätta lite allmänt om djurparkens arbete i stort och vad det är ni gör här?

Kan du berätta lite om vilka aktiviteter som syftar till att utbilda eller pedagogiskt informera besökare av parken?

Det finns en aktivitet som kallas för ”mat och prat” där ni pedagogiskt informerar allmänheten samtidigt som ni matar vissa typer av djur så som sälarna, pingviner, renar och älgar. Kan du berätta lite mer om detta upplägg? Vad är syftet? Vad är dina erfarenheter av detta upplägg?

Djurparken erbjuder lektioner som kan bokas av grundskoleklasser och gymnasieklasser, vad är dina erfarenheter kring den typen av utbildning? Vad är syftet?

I djurparken finns något som kallas för ”barnens zoo” där barn men också vuxna kan möta och interagera med olika typer av djur. Kan du berätta mer om barnens zoo?

Inte långt ifrån barnens zoo finns ett område som kallas ”ponnyridning”. Kan du berätta lite mer om det?

Hur tror du människor påverkas när de ser och interagerar med levande djur i de pedagogiska aktiviteter som erbjuds i djurparken?

Finns det någon händelse eller specifikt minne i någon av de pedagogiska aktiviteter som vi pratat om som du minns extra mycket i ditt jobb som anställd här?

Etik

På hemsidan om slottsskogens djurpark så kan man läsa att parken vill kunna ”förena nytta med nöje”. Vad tänker du att det innebär i sammanhang av en pedagogisk aktivitet?

Människor kan ha olika värderingar kring djurparker och dess existens. Vissa menar att människan inte har rätten att använda djur och hålla djur i hägn oavsett syfte, medan andra anser det nödvändigt för tex utbildning. Vad tänker du om dessa två motsättande idéer i samband med djur i utbildningsaktiviteter?

Vilka etiska dilemman tycker du man ska ta hänsyn till när levande djur är en del av djurparkens pedagogiska aktiviteter och sammanhang?

Mening och konstruktion

Varför är utbildning en del av djurparkens arbete?

Vad tycker du är viktigt att förmedla om djuren i de utbildningsaktiviteter som finns i djurparken?

Vad är syftet med levande djur i djurparkens olika pedagogiska aktiviteter?

Upplever du att vissa pedagogiska aktiviteter med levande djur är mer attraktiva än andra för besökaren?

Hur tror du djuren påverkas av att vara med i utbildningsaktiviteter där de visas upp i sitt hägn eller finns med i interaktion med människor?

Det finns olika sorters djur i parken som är olika rödlistade som utrotningshotade, hotade eller inte hotade alls. Hur ser det pedagogiska arbetet ut med en utrotningshotad art kontra en icke hotad art, till exempel Humboldts pingvinen och älg. Finns det skillnader i hur man presenterar dem förutom att de är helt olika arter?

Hållbarhet

I verksamhetsberättelsen för djurparken står det att djurens livsmiljöer och minskande bestånd ute i det vilda nästan uteslutande beror på människors handlingar så som tex jakt och konsumtionsvanor. På vilket sätt strävar djurparken att utbilda människor att ändra sina handlingar och konsumtionsvanor?

Varför ska djurparken tillhandahålla pedagogisk information om ändrade beteendemönster hos människor?

Skyltinformation

Ni har skyltar uppsatta vid varje hägn där djuren befinner sig. Vad vill ni förmedla med dessa skyltar?

Ni har även skyltar som inte berör specifika djur, utan även natur och miljö. Kan du berätta lite mer om dem?

Bevarandeprojekt och hållbarhet

I verksamhetsberättelsen står det om arbete ex-situ och in-situ vilket syftar till bevarandearbete av djurarter utanför deras naturliga miljö (ex-situ) och bevarande arbete i sin naturliga miljö (in-situ). På vilket sätt belyser ni detta pedagogiskt?

Varför är det intressant för djurparken att utbilda allmänheten om bevarandeprojekt?

Avslutande frågor/konstateranden

Vad tycker du är viktigast med djurparkens utbildningsarbete och utbildningsaktiviteter?

Är något du vill tilläga som du tycker att vi inte har pratat om?

Nu avslutar jag ljudinspelningen av intervjun.

10.2. Appendix 2

Samtycke till behandling av känsliga personuppgifter i utbildningssyfte vid Göteborgs universitet

Studenter vid Göteborgs universitet kan komma att behöva behandla personuppgifter i sin utbildning, t.ex. vid genomförande av självständiga arbeten (examensarbeten), uppsatser eller fältstudier och ibland behöver även känsliga personuppgifter eller uppgifter om lagöverträdelser behandlas. Känsliga personuppgifter enligt Dataskyddsförordningen (GDPR) är till exempel uppgifter om etniskt ursprung, hälsa eller politiska åsikter. Dessa uppgifter anses behöva ett särskilt skydd. För att vara säkra på att behandlingen görs på ett sätt som inte kränker din integritet eller dina rättigheter enligt GDPR behöver du samtycka till behandlingen. Det är frivilligt för dig att delta i studentens arbete. Du kan närsomhelst återkalla ditt samtycke fram tills dess att arbetet har lämnats in.

Studenten kommer behandla följande uppgifter om dig

Studenten har kryssat i de uppgifter som studenten kommer att behandla om dig:

- ☐ etniskt ursprung
- ☐ politiska åsikter
- ☐ religiös eller filosofisk övertygelse
- ☐ medlemskap i en fackförening
- ☐ hälsa
- ☐ en persons sexualliv eller sexuella läggning
- ☐ genetiska uppgifter
- ☐ biometriska uppgifter som används för att entydigt identifiera en person
- ☐ uppgifter om lagöverträdelser
- ☒ deltagarens namn, yrkestitel och kontaktuppgifter

Kontaktuppgifter och information om arbetet

Kurskod	PDA 184
Titel/benämning på studentens arbete	Animals and educational activities at a Swedish zoo
Studentens namn	Patrick Shakarchi
Studentens e-post	gusshakpa@student.gu.se

Samtycke

Jag samtycker till deltagande i ovanstående arbete som utförs av studenten.

Jag samtycker till att de personuppgifter som nämns ovan behandlas om mig i arbetet.

Jag har tagit del av informationen som presenterades tillsammans med denna samtyckesblankett.

Underskrift

Datum

Namnförtydligande

Kontaktuppgifter (E-post och/eller telefonnummer)

Metod för insamling

Nedan har studenten kryssat i vilken eller vilka metoder som kommer att användas för insamlingen i studentens arbete.

- ☐ Bild- eller videoupptagning
- ☒ Ljudupptagning
- ☐ Enkät
- ☒ Intervju
- ☒ Observation
- ☐ Annan, ange i fritext:

Samtycke

Jag samtycker till deltagande i ovanstående typer av datainsamling som utförs av studenten.

Underskrift

Datum

Namnförtydligande

Kontaktuppgifter (E-post och/eller telefonnummer)

Övrig information

Göteborgs universitet är personuppgiftsansvarig för de uppgifter som behandlas om dig. Har du frågor om den specifika behandlingen kan du vända dig till studenten som har samlat in uppgifterna. Studenten har fyllt i sitt namn och kontaktuppgifter på föregående sida.

Om du har frågor om behandlingen eller har klagomål kan du även vända dig till universitets dataskyddsombud på e-post dataskyddsombud@gu.se. Om du vill läsa mer om hur Göteborgs universitet behandlar personuppgifter generellt kan du gå in på www.gu.se/om-webbplatsen/behandling-av-personuppgifter.

10.3. Appendix 3

Information om behandling av personuppgifter i utbildningssyfte vid Göteborgs universitet

Dataskyddsförordningen (GDPR) ställer krav på att du ska få information om hur dina personuppgifter behandlas. I detta dokument beskrivs hur behandlingen går till och vilka rättigheter du har som registrerad.

Vem är ansvarig för behandlingen av dina personuppgifter?

Göteborgs universitet är personuppgiftsansvarig för den behandling studenter utför inom ramen för sina studier.

Om du har frågor om behandlingen kan du vända dig till studenten som utför behandlingen.

Kurskod	PDA 184
Titel/benämning på studentens arbete	Animals and educational activities at a Swedish zoo
Studentens namn	Patrick Shakarchi
Studentens e-post	gusshakpa@student.gu.se
Studentens handledare	Helena Pedersen
Handledarens e-post	helena.pedersen@gu.se

Rättslig grund och ändamål med behandlingen

Universitetet har enligt 1 kap. 2 § högskolelagen (1992:1434) i uppdrag att anordna utbildning. Detta innebär att universitetet har rätt att behandla personuppgifter enligt den rättsliga grunden allmänt intresse när det är nödvändigt för att utföra sitt utbildningsuppdrag, enligt artikel 6.1 e GDPR.

Detta innebär även att enskilda studenter behandlar personuppgifter i utbildningssyfte. Studenter behandlar personuppgifter i sin utbildning, t.ex. vid genomförande av självständiga arbeten (examensarbeten), uppsatser eller fältstudier. Studenten ska då formulera ett tydligt och avgränsat syfte med arbetet. Studenten har nedan fyllt i syftet med arbetet.

Studentens syfte och information

Syftet med denna studie är att undersöka hur djur socialt konstrueras via pedagogisk information och pedagogiska aktiviteter i slottsskogens djurpark. Ett vidare syfte är också att titta på vad detta innebär för djur och hållbarhetsfrågor med koppling till djurparkens uttalade värden och mål i utbildningssammanhang. Detta kommer att ske med datainsamling av tre olika typer; intervjuer, observation och textanalys. Deltagarna i studien arbetar som pedagoger, djurskötare eller zoologer vid slottsskogens djurpark. De personuppgifter som kommer att samlas in är namn, yrkestitel, samt kontaktuppgifter för återkoppling så som mejladress och eventuellt telefonnummer till deltagarna. Namn på deltagarna kommer enbart att samlas in vid intervjutillfället och eventuell observation. Vid senare analys och textutformning av examensarbetet kommer deltagarna benämnas vid sin yrkestitel och namn kommer inte att användas i samband med beskrivning av intervjusvar eller observation. Transkriberad intervju lämnas till deltagaren om så önskas innan analys. Resultaten av studien kommer att mynna ut och presenteras i en mastersuppsats. Deltagarna i studien kommer få studien skickad till sig vid förfrågan av studenten eller söka upp och läsa uppsatsen i Göteborgs universitets samling av publikationer "GUPEA" <https://gupea.ub.gu.se/>.

Metod för insamling

Nedan har studenten kryssat i vilken eller vilka metoder som kommer att användas för insamlingen i studentens arbete.

- ☐ Bild- eller videoupptagning
- ☒ Ljudupptagning
- ☐ Enkät
- ☒ Intervju
- ☒ Observation
- ☐ Annan, ange i fritext:

Vem kommer att kunna ta del av personuppgifterna?

Enbart de personer som är involverade i det arbete som studenten utför i utbildningssyfte vid Göteborgs universitet ska kunna ta del av dina personuppgifter. Det innebär exempelvis att studenten själv och eventuell handledare till studenten kommer att ta del av dina personuppgifter.

Uppgifter kan begäras ut med stöd av offentlighetsprincipen

Dina personuppgifter eller handlingar som dina personuppgifter förekommer i kan, om de lämnas in till universitet av studenten, komma att bli föremål för en begäran om allmän handling i enlighet med offentlighetsprincipen. Det innebär att enskilda kan ta del av allmänna handlingar och därmed få tillgång till uppgifter där dina personuppgifter förekommer, om dessa inte omfattas av sekretess. Sådana utlämnanden hanteras därför i enlighet med bestämmelserna i tryckfrihetsförordning (1949:105) och offentlighets- och sekretesslag (2009:400).

Studenter uppmanas att inte lämna in direkt identifierande uppgifter (namn, kontaktuppgifter m.m.) om dig när studenten lämnar in sitt färdigställda arbete. På så vis kommer det i det flesta fall enbart vara möjligt att begära ut indirekta personuppgifter om dig från universitetet.

Hur länge kommer personuppgifterna att behandlas?

Dina personuppgifter kommer enbart att behandlas under den tid som studentens arbete i utbildningssyfte pågår. Efter att arbetet har avslutats kommer studenten att radera personuppgifterna. Detta gäller dock inte sådana uppgifter som har lämnats in till universitetet och som därmed blir en allmän handling (se ovan).

Kommer dina personuppgifter behandlas utanför EU/EES?

Universitet kan i verksamheten komma att föra över personuppgifter till tredje land, det vill säga till länder utanför EU/EES. Under sådana förhållanden gäller särskild lagstiftning. Universitet kommer under sådana förhållanden att vidta alla rimliga juridiska, organisatoriska och tekniska åtgärder som krävs för att uppnå en lämplig skyddsnivå för dessa personuppgifter. En överföring till USA kan komma att ske vid behandling i universitets verktyg för textredigering och fillagring som studenten använder. Universitetet använder Microsofts tjänster för detta.

Dina rättigheter enligt GDPR

Dataskyddsförordningen anger att den enskilde har ett antal rättigheter. Nedan anges de mest relevanta rättigheterna. Om du vill läsa en mer utvecklad beskrivning av dina rättigheter enligt GDPR kan du gå in på www.gu.se/om-webbplatsen/behandling-av-personuppgifter.

Rätten till tillgång (registerutdrag)

Som enskild har du rätt att kostnadsfritt en gång per år begära information om vilka personuppgifter som universitetet behandlar om dig. Kontakta oss via dataskydd@gu.se för att begära ett utdrag av dina personuppgifter hos oss.

Rätten till radering

Som enskild har du rätt att få dina personuppgifter raderade i de fall som personuppgifterna inte längre behövs för att uppfylla det ändamål som de samlades in för (rätten att bli bortglömd).

Det kan finnas bestämmelser som anger att personuppgifterna inte får raderas, vilket gör att det då är dessa bestämmelser som gäller och att uppgifterna därför inte kan raderas.

I de fall det finns rättsliga hinder mot radering av personuppgifterna kommer universitetet att begränsa behandlingen av dessa personuppgifter till att endast omfatta behandling i den utsträckning som det finns rättsligt stöd för.

Rätten att invända mot behandling

Som enskild har du i vissa fall rätt att invända mot att universitet behandlar dina personuppgifter. Om det inte finns tvingande skäl för universitetet att fortsätta behandla personuppgifterna, som till exempel för att uppfylla rättsliga krav, kommer universitet att upphöra med behandlingen.

Kontaktuppgifter till dataskyddsombudet

Har du frågor om den specifika behandlingen kan du vända dig till studenten som har samlat in uppgifterna. Studenten har fyllt i sitt namn och kontaktuppgifter under rubriken "Vem är ansvarig för behandlingen av dina personuppgifter?" i detta dokument.

Om du har frågor om behandlingen eller har klagomål kan du även vända dig till universitets dataskyddsombud på e-post dataskyddsombud@gu.se.

Om du vill läsa mer om hur Göteborgs universitet behandlar personuppgifter generellt och en utvecklad beskrivning av dina rättigheter enligt GDPR kan du gå in på www.gu.se/om-webbplatsen/behandling-av-personuppgifter.

Du har rätt att klaga till Integritetsskyddsmyndigheten (IMY)

Om du anser att universitetet behandlar dina personuppgifter i strid med dataskyddsförordningen har du rätt att lämna in ett klagomål till Integritetsskyddsmyndigheten. Närmare information om hur du går till väga för att lämna ett klagomål finns på Integritetsskyddsmyndigheten webbplats, www.imy.se.

10.4. Appendix 4

Teman för intervjuer

1. **Introduktion** – Jag går igenom information om studien och berättar hur materialet är tänkt att användas, samt vilka rättigheter ni har i form av GDPR, personuppgiftslagen och liknande.
2. **Inledande frågor** – Här frågar jag om era roller i djurparksarbetet, samt att jag kan be er beskriva olika aktiviteter eller liknande.
3. **Etik** - Denna del avhandlar frågor som rör etiska aspekter om pedagogiska aktiviteter och samhällets olika perspektiv på det, och hur ni ser på det.
4. **Mening och konstruktion** – Här ställer jag frågor som kan beröra syftet med olika pedagogiska aktiviteter men också påverkan av olika aktiviteter för både djur och människa.
5. **Hållbarhet** – Frågor om pedagogiska aktiviteter och hållbarhet
6. **Skyltinformation** – Frågor om skyltar och annan text i parken
7. **Bevarandeprojekt** – Frågor om bevarandeprojekt i djurparkens pedagogik
8. **Avslut** – Sammanfattning av intervjun och övriga frågor eller tillägg av er deltagare.

10.5. Appendix 5



10.6. Appendix 6



10.7. Appendix 7

(SWE)

TÄNK PÅ ATT

Du som är förälder ansvarar för dina barn i kontakt med djuren på Barnens zoo.

Djuren på Barnens zoo är speciellt utvalda och fungerar bra med barn. Trots detta är det viktigt att komma ihåg att de är djur och ibland kan reagera "på djurs vis".

- Det är viktigt att tvätta händerna före och efter besöket på Barnens zoo. Handfat finns runt hörnet och på Barnens toalett.
- När ni är inne i hagen får ni lov att klappa djuren men ni får inte mata, bära eller jaga dem.
- Djuren väljer själva när de vill vara ute i den öppna hagen. De har en egen hage som de kan gå till när de vill vara ifred. Var snälla och respektera detta.
- Biljetter till Ponnyridningen köper du i automaten vid Ponnyridningen

Tack för att ni visar respekt och förståelse för djuren!

(GB)

IMPORTANT TO REMEMBER

As a parent you are responsible for your children and their contact with the animals at the Children's Zoo.

The animals at the Children's Zoo have been specially selected and work well with children. Nevertheless, it is important to remember that they are animals and that sometimes they can react 'in an animal way'.

- It is important to wash your hands before and after your visit to the Children's Zoo. Hand basins are available around the corner and in the children's toilet.
- When you are inside the enclosure, you are permitted to stroke the animals but you must not feed them, chase them or pick them up.
- The animals choose when they want to be outside in the open enclosure. They have their own enclosure where they can go when they want to be alone. Please respect this.
- Pony ride tickets can be bought at the vending machine beside the pony riding area.

Thank you for showing the animals respect and understanding!

10.8. Appendix 8

Elegant i vattnet...

Sälar är duktiga och smidiga simmare. De simmar genom att röra kroppen och baklabbarna från sida till sida. De har simhud mellan tårna på baklabbarna och dessa fungerar som en stjärtfena, som kan ge extra fart framåt. Normal simhastighet för knubbsälen är 5-8 km/timme men när de har bråttom kan de simma upp till 40 km/timme.

...men klumpig på land

Sälar är eleganta i vattnet, men rör sig klumpigt på land. De ålar sig fram genom att böja och sträcka på kroppen. De använder framlabbarna som stöd, medan baklabbarna har mindre betydelse på land.

Här ser du var knubbsälen håller till

Knubbsäl

10.9. Appendix 9

Slottsskogen

Park- och naturförvaltningen



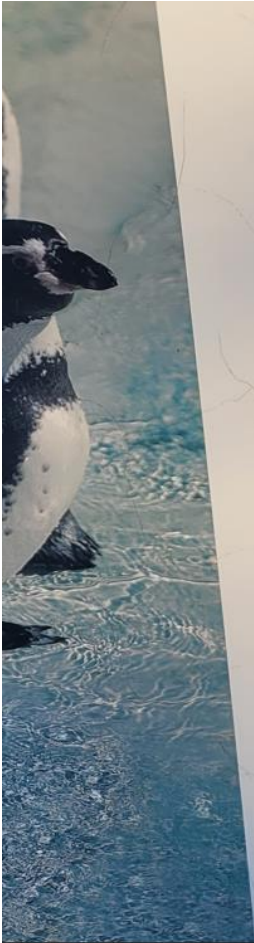
Jakten på mat

Sälar är rovdjur och lever huvudsakligen av fisk. De äter 3–4 kg fisk per dag, men även bottenlevande djur som till exempel musslor, räkor och andra kräftdjur. Sälen tuggar inte sitt byte utan sväljer det helt. Tänderna används bara för att hålla fast bytet.

Sälen ser bra under vatten och använder bland annat synen vid jakt. Ovanför vattenytan ser de lite sämre. När sälen jagar i mörka vatten kan den ta hjälp av de känsliga morrhåren vid munnen och borsten vid ögonen. Dessa hjälper sälen att förnimma bytesdjurens rörelser i vattnet.

10.10.Appendix 10





HUMBOLDTPINGVIN

Spheniscus humboldti

SWE

Humboldtpingvinen är en numera sällsynt pingvinart som bara häckar på några tiotal ställen vid Perus och Chiles kust. Klimatet där präglas av den kalla Humboldt-havsströmmen, därav namnet.

Vilda Humboldtpingviner tillbringar större delen av året ute till havs. Favoritfödan är sardiner, sill och annan småfisk. Pingvinerna är klumpiga på land men utmärkta simmare. Vid jakt kan de simma i 12 km/h, och dyka ända ner till 150 meters djup.

Humboldtpingviner är sociala djur som föredrar att göra det mesta tillsammans. Därför häckar de i stora kolonier. Dessutom är de sin partner trogen hela livet. Föräldrarna delar på vardagssysslorna och turas om att ruva äggen och mata ungarna. Efter några månader är ungarna redo att klara sig på egen hand och sticker ut till havs.

För 100 år sen fanns någon miljon Humboldtpingviner, i dag är de inte ens 10 000! Som vanligt är det människan som är huvudorsak till den drastiska minskningen. I djurparker världen över finns i dag ett par tusen. Här i Slottsskogen har vi haft Humboldtpingviner sen 1960-talet.

FAKTA
Utbredning: Sydamerikas västkust
Äggantal: vanligen 2 st
Ruvningstid: 39 dygn
Kroppslängd: 65 cm
Vikt: 4-5 kg
Max. livslängd: drygt 20 år. I djurparker över 30 år.

GB

The Humboldt penguin is nowadays a rare species which only breeds at a few dozen sites along the coast of Peru and Chile, where the climate is influenced by the cold Humboldt Current (hence the name).

In the wild, Humboldt penguins spend the majority of the year out at sea. Their favourite food is sardines, herring and other small fish. The penguins are clumsy on land but exceptional swimmers. When foraging, they can reach a speed of 12 km per hour and dive to a depth of 150 metres.

Humboldt penguins are social animals that prefer to do most things together. They therefore breed in large colonies. In addition, they pair for life. The parents share the everyday duties and take turns to sit on the eggs and feed the chicks. After a few months, the young are ready to look after themselves and go out to sea.

Whereas there were around one million Humboldt penguins a hundred years ago, today there are not even 10,000! As usual, it is human beings who are the main cause of the drastic decline in numbers. There are currently a couple of thousand of this species in zoos around the world. We have had Humboldt penguins here at Slottsskogen since the 1960s.

FACTS
Distribution: west coast of South America
Number of eggs: usually 2
Incubation period: 39 days
Height: 65 cm
Weight: 4-5 kg
Max. lifespan: around 20 years. In zoos, over 30 years.