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**Animal Rights: Societal and Ethical Considerations:  
A comparative analysis between France and West Africa**

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Master in International Studies

Supervisor:

PhD Eduardo Gargallo, Integrated Researcher,  
CEI - Iscte - University Institute of Lisbon

October, 2023



SOCIOLOGIA  
E POLÍTICAS PÚBLICAS

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## Department of History

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## Resumo

Esta dissertação realiza uma extensa pesquisa sobre os direitos dos animais, comparando dois contextos contrastantes: França e Nigéria, com ênfase nos aspectos sociais e éticos. O ensaio discorre sobre as complexidades do tratamento dado aos animais nos dois países, com foco especial no consumo de carne. Na França, um país da Europa Ocidental, uma estrutura de industrialização e urbanização influenciou a evolução dos direitos dos animais, com várias convenções e declarações relevantes. Por outro lado, a população nigeriana ainda mantém fortes vínculos com suas tradições, hábitos e crenças espirituais. Os dois países têm mais semelhanças quando se trata estritamente do consumo de carne, mas o debate difere quando se trata de práticas de caça e da existência de carne de caça, especialmente nos mercados locais da Nigéria. A carne de caça é difícil de encontrar na França, embora exista em lugares escondidos e lojas nas grandes cidades do país. Os direitos dos animais são importantes tanto para os grupos franceses quanto para os nigerianos. Algumas pessoas acreditam que os animais devem ter direitos plenos ou diferenciados, em comparação com aqueles que argumentam que os animais são uma fonte de alimento. Há uma diferença entre animais de estimação, animais domesticados e animais selvagens em ambos os lugares, bem como nos hábitos alimentares das pessoas que vivem em áreas urbanas ou rurais. Essa diversificação é particularmente crucial na Nigéria, pois esses dois grupos populacionais são muito diferentes.

### Palavras-chave

Direitos dos animais, França, África Ocidental, Bem-estar animal, Carne de caça, Consumo de carne

## Abstract

This thesis conducts extensive research in animal rights comparing two contrasting settings of France and Nigeria, while emphasizing societal and ethical aspects. The essay presents an elaboration on the complexities of both countries approaching the treatment of animals with a particular notion of meat consumption. In the case of France, a Western country in Europe, a framework of industrialization and urbanization influenced the evolution of animal rights with various conventions and declarations, whereas the Nigerian population is still closely tied to its traditions, habits and spiritual beliefs. Both countries tend to have more similarities when the question is strictly about the consumption of meat, the debate differentiates in hunting practices and the existence of bushmeat in Nigeria, mainly at local markets. Bushmeat is hard to find in France, but it does exist in hidden places and shops in big cities of the country. Animal rights are important to both groups, French and Nigerians. Certain people believe that animals should be granted complete or differentiated rights in comparison to those who argue for animals being a source of food. There is a difference between pets, domesticated animals and wild animals in both places, as well as the dietary habits of people living in urban or rural areas. Such diversification is particularly crucial in Nigeria as these two groups of population are more divergent than in the setting of France.

### Keywords

Animal rights, France, West Africa, Animal welfare, Bushmeat, Meat consumption

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# Introduction

## Definition of research problem and goals

Relating to global sustainable goals, globalization and environmental problems, it is important to adhere to scopes where improvements can be met. Since the world and our habits are constantly changing, which directly affects other sentient beings, such as animals, but also means of alimentation, it is necessary to inform oneself about the current situation for better understanding of the problem. Food consumption is responsible for 20 to 30% of the environmental burdens of total consumption, with meat products and dairy products sharing a major part of the total environmental impacts (Notarnicola et al., 2017).

The main issue is that the current civilization is wide-ranging and seldom enables other possibilities than those that are visible at the first sight. That is why, a majority of people can be considered as omnivorous ignoring other aspects of the issue. Surprisingly, lots of us can be found crying over a picture of one killed animal, engagingly displayed through some social media, while disregarding suffering of those animals that are served on our plates for dinner. In consideration of reinforcing mechanisms for the protection of human rights based on the international laws and declarations in the past century and strengthening these systems even more nowadays, other debates related to this question, such as animal rights, animal protection or animal welfare, have been occurring not only in the community of philosophers, researchers and lecturers, but also within the various societies.

The main debate is associated with an Australian moral philosopher Peter Albert David Singer who deals with questions of animal ethics, and more precisely with his pronouncement in one of his books, 'Animal Liberation' from 1974, that "All animals are equal" (Singer, 1974, p. 701). Singer claims that it is inconsistent to exclude other species, such as non-human animals, from being morally considerable under the principle of equality. Subsequently, he considers civil rights movements, such as African American rights movements, women's rights movements or LGBT movements on the same level with the issue of animal rights. Author's assertions are grounded in Jeremy Bentham's quote from the book published in 1789, 'Introduction to the Principles of Morals and Legislation', as follows: "The question is not, Can they reason? nor, Can they talk? but, Can they suffer?," (Bentham, 1781, p. 62). The idea of need to avoid suffering emerges also in several

organizations, movements and groups concerned in animal rights and protection, as well as vegan and vegetarian oriented groups, groups focused on farm animals, groups dealing with the question of animal testing, or groups protesting against speciesism.

On the other hand, opposing approaches propagating concepts of speciesism and dominance of human species have been arising, as in the case of the American philosopher Carl Cohen defending the superiority of humans above animals. He claims that: "A right, properly understood, is a claim, or potential claim, that one party may exercise against another. The target against whom such a claim may be registered can be a single person, a group, a community, or (perhaps) all humankind," (Cohen, 1986, p. 865). In addition, Cohen advocates that: "Humans confront choices that are purely moral; humans--but certainly not dogs or mice-- lay down moral laws, for others and for themselves. Human beings are self legislative, morally autonomous. Animals (that is, nonhuman animals, the ordinary sense of that word) lack this capacity for free moral judgment. They are not beings of a kind capable of exercising or responding to moral claims. Animals therefore have no rights, and they can have none," (Cohen, 1986, p. 95). These two contradictory approaches provoked my increased interest in the topic formulating following research questions:

1. What rights should animals have, and should any animals have more rights than others?
2. Is there anything that makes humans special and superior to animals, and do humans have moral obligations to animals?

However, as the world is not only black and white and this thesis is based on two opposing worlds, it is important to think out of the box of our knowledge and try to comprehend all the different aspects that come along when diverse cultures are involved. More precisely, as the thesis tends to compare a european point of view in France and an african understanding in West Africa, mainly in Nigeria, more and more contradicting assumptions appear. That is why, it is crucial to understand various opinions, as well as needs of particular populations, and be able to drop certain attitudes and conclusions.

In Africa, animals are seen in a different light than in Europe. Animals, particularly wild animals, are on one hand tightly connected to african culture and religions, on the other hand, they present the main source of food in many places. In the regions where wild animals are the essential source of aliment and no other options are available or where cultural customs and taboos take place, it is difficult to strictly apply restrictions.

However, wild fauna has not been only used for food in the past few decades. In fact, as wild animals are consumed by all population classes in West Africa and are in favour of domesticated animals, wild fauna has been more and more a part of commercial use which brings high revenues to hunters. Hunting is becoming an important business in the region, as hunters do not provide only bushmeat for their families and villages, but produce higher amounts to satisfy the emerging market.

This trade will, however, become unsustainable if the consumption of bushmeat continues to expand for the following three reasons: untenable demand for bushmeat, overexploitation of wild animals and introduction of pathogens. In addition, it is difficult to enforce any restrictions in the affected areas leading to organized crime, as well as terrorism, which serves as an important financial source. The commerce also has to be seen from various angles, as different groups of people are involved in the trade of bushmeat and all the parties, such as a hunter, trader, conservationist, scientist, as well as a consumer, have a contrasting point of view. This opposite opinion has brought additional questions:

3. Can similar restrictions, either in hunting of wild animals or the following trade of these animals, that are in use in Europe be applied in African context through education in the future?

4. Taking into consideration African traditions and habits, as well as needs to feed their populations, is it possible to address the challenge of animal rights in the region?

Taking into consideration that animals are living sentient beings, just as humans, and are therefore able to feel pain and can suffer, they deserve not only attention, but also care and protection. Even though many people are aware of such a fact, others tend to take precedence over animals and completely overlook the possibility of treating animals in the same manner as humans. In addition, a number of people treat some animals, such as their pets, like human beings, while denying any rights to other species.

The goal of this research project is to outline the issue of animal rights and animal protection focusing on various approaches in the field, primarily in the trade of bushmeat, with a special focus on the situation in West Africa, and more detail in Nigeria, in comparison with France. That is why in the research project a utilitarian idea of esteeming and morally respecting animals leading to the belief that animals are equal to humans will be presented, as well as an idea of seeing animals as subordinate species to humankind.

Besides, I will include crucial declarations and legislations, namely Universal Declaration of Animal Rights from 1978 (amended in 1989) on the international level, as well as conventions adopted by Council of Europe, such as European Convention for the Protection of Animals during International Transport (1971), European Convention for the Protection of Animals kept for Farming Purposes (1978), European Convention for the Protection of Animals for Slaughter (1978), European Convention for the Protection of Vertebrate Animals used for Experimental and other Scientific Purposes (1991), and European Convention for the Protection of Pet Animals (1992) (Council of Europe 2020). Despite the fact that these agreements and legislations are not included in the research questions, they are fairly crucial to the issue.

Subsequently, a case study focusing on animal rights in Nigeria for better understanding of the problem in practice will be presented. The reality in Nigeria is completely different from that in Europe and it is crucial to comprehend why people in the region live a certain way and why animal rights do not present the main problem of its inhabitants. As a country affected by overpopulation and where the numbers are increasing every day, the Nigerian population tends to search for ways to ensure food for their citizens first. The main food intake comes from various sources of meat, bushmeat, animal husbandry and fishing. In various places in Nigeria, different traditions and habits can be found as well and they are deeply rooted in the thinking of many Nigerians. Albeit these issues should be addressed carefully, the main problem supervenes when money is involved and the traditional practises are used in order to create a profitable trade. Regarding the bushmeat trade, it brings huge revenues to the hunters and provides a commercial activity in the region. It subsequently leads to creation of diseases, illnesses and potential pandemics. Ebola was one of the pandemics in the area and had serious results. The bushmeat is also smuggled into Europe and because detecting such behaviour is not simple, it is practised without any restrictions.

This thesis is relevant for the following reasons:

Firstly, despite the fact that public awareness about the issue has been increasing, prevailing ignorance leads to animal suffering which could be simply prevented by informing oneself. Many people also deny any responsibility towards such issues, claiming that they do not concern them. Albeit, I have no interest in urging anyone on acceptance of Singer's claims leading to adoption of his thoughts, as I alone do not follow utilitarian way of living, there are some issues that should be examined since they influence everyone and will certainly have impacts on future generations, i.e. environmental issues, extreme poverty in several developing countries, or overpopulation in contrast to underpopulation in different areas of

the globe. Even though some scientists declare that the world is getting better, as Hans Rosling in his book *Factfulness*, it can be even more improved (Rosling et al., 2018).

However, it is also important to point out that the situation is very distinct from the reality in Nigeria. Although conditions are slowly changing in the whole world, as well as in Nigeria, many people in the region struggle to find sources of food for their families and communities or they respect their traditions and habits, therefore it is difficult to put "western" thinking about the issue on the plate. As I wish to perform questionnaires focused on animal rights and animal protection, it will be interesting to obtain various responses as France and Nigeria remain two contrasting worlds.

Secondly, with an abundance of vegetarian and vegan restaurants that have been arising around the world, as well as products with vegetarian food which are significantly flooding the shelves of supermarkets, it is essential to be aware of the evolution of such facts and what reasons and incentives can be found behind. The question of slaughterhouses is equally important, since it is associated with food that a majority of people consume every day. The conditions in abattoirs, and especially treatment of animals, are often inappropriate, which ultimate members of the food chain barely notice. It is also crucial to take into consideration arising organisations and groups engaging in animal issues, since they point out other ways of animals' suffering, for example in scientific testing and fashion, or while using animals for entertainment or work. That is why it is necessary to focus on the main debate launched in the past century, for better understanding of these groupings and their initiatives.

Despite the fact that these areas of research are serious and need to be addressed, the thesis will not deal with such issues, as the matter of meat trade, and particularly bushmeat in Nigeria in comparison with France, presents already a considerable amount of materials and in order to address the subject in detail, it is necessary to eliminate other study areas. The topic of slaughterhouses is also interesting, because the abattoirs can be found everywhere in France, but the same does not apply to Nigeria. In addition, abattoirs in Nigeria can pose a huge risk to wild animals as well, as the traditional animal husbandry tends to use lots of space to raise animals for meat, milk, eggs, etc. It can therefore lead to more serious problems in various regions than traditional hunting. Slaughterhouses in Nigeria, just as the trade of bushmeat, put people's and animals' health in danger, as healthy measures are not always applied.

Lastly, whether we talk about animal rights, animal protection or animal welfare, the issues had not been codified on the global level until 2014, when animal welfare was recognized as a normative matter by an international tribunal. Until then, internationally only the Animal Rights Act of 1978 had served to this purpose, notwithstanding the document had been later modified, it had not been considered as a legal binding document. Therefore it is relevant to participate in such debate in order that novel declarations and laws can be adopted.

## Research plan and methods

The main hypotheses are following:

1. Non-human animals do not have the same interests as humans and thus the same rights and conditions that apply to people, cannot be practised in animals.

Albeit non-human animals do not live the same way as humans do, there is no need for them to do that. In fact they do not have to and should not behave as humans, and humans are not obliged to teach them or force them to any behaviour not appropriate to them. However, based on the utilitarian approach, we all, humans and non-humans, can feel pain and seek to avoid it for this reason.

2. Non-human animals, farm animals or wild animals, are a source of food for humans.

Although this approach could be intelligible to some extent relating to historical events and habits of our ancestors, justified by necessity of food for humans, such assertions are obsolete in contemporary societies when the food can be easily substituted for something else, such as natural plant-based food. In addition, as mentioned before, people tend to differentiate and give preference to various species of animals, as pets are considered members of the family and could never be eaten, not even after death, albeit others, for example farm animals, are bred particularly for food, or wild animals hunted for the same reason. Even though this thinking can be applied in modern societies, it is important to take into account that many African countries have to accept a different approach from that in Europe because their populations are dependent on meat, either bred or hunted, therefore massive and impulsive changes in comprehension of animal rights is not possible.

In particular groups in Africa, animals remain to be part of traditions and habits connected to a specific region or population.

The methodological strategy that I will adopt will be mainly focused on literature review in conjunction with interviews held with two groups of people, the French and Nigerian population respectively. The literature review will introduce the historical evolution of animal rights and animal protection, presenting individual European and African Conventions related to the topic, but more importantly beliefs of main philosophers dealing with this issue, especially the leading utilitarian thinker Peter Singer. However, as the other side of the coin exists and despite the public awareness has been increasing since Singer's first book was published, it will be necessary to integrate also ideas of Singer's opponents. Questionnaires will be held in Europe and West Africa, paying special attention to the answers from respondents residing in France and Nigeria.

## **2. The development of animal rights**

### Peter Singer's utilitarianism

As presented in the introduction, Peter Singer is one of the most involved personalities in the questions related to animal rights and animal protection. In order to be able to interpret Singer's principles adequately, it is necessary to introduce a basic concept of the ethical theory utilitarianism which is practised by the mentioned author. Utilitarian ethical system is a normative system focusing primarily on the consequences of ethical decisions. This system can be further characterised as teleological theory or consequentialist theory, whereas in teleological reasoning, if the consequences of one's actions are good, a person is considered to be doing the right thing. A moral theory should apply equally to everyone (BC Campus 2020). In other words, the principle of utility is based on sacrificing one's own pleasure in order to produce more of good overall and as special as a person is, he or she is not more special than anybody else. Given the fact that people are naturally focused on themselves and their own benefits, utilitarians recommend estimating a situation like a benevolent, disinterested spectator.



In this section, I will introduce two main utilitarian philosophers launching the term utilitarianism, namely Jeremy Bentham and John Stuart Mill, albeit certain similarities with this system can be observed with an ancient Greek philosopher Epicurus. However, principally Bentham's opinions are appropriate to the research project, as he advocated animals' rights and animal protection in his work. In Introduction to the Principles and Legislation, Bentham introduces the term of 'utility': "By the principle of utility is meant that principle which approves or disapproves of every action whatsoever. According to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words to promote or to oppose that happiness. I say of every action whatsoever, and therefore not only of every action of a private individual, but of every measure of government," (Bentham 1781; p. 14).

## Singer's animals' ethics

In this part, Singer's main assertions will be introduced as Singer's book, Animal Liberation published in 1974, triggered a continuing debate about animal rights and animal protection. Singer follows the ideas of Jeremy Bentham, and his moral approach is based on equal respect of interests of individuals, and subsequently on well-being and usefulness within the good for the whole society. Whether the act is good or not, it depends on the consequences of the act. Singer considers the rightfulness of the act in case that its consequence is beneficial to most people. In his book, Singer is inclined to Bentham's opinion that the ability to suffer is characteristic for everything living, which means that all living beings have the right to the same attention, and that is why not only man should have the right to attention and wellbeing, as animals require a similar consideration (Novotná 2017).

Singer is considered as the founder of the animal rights movement. He claims that some animals are much more sensitive to pain in comparison to the unborn foetus in the womb. That is why people should allow animals to exercise their rights and their recognition. As a result of his work, many authors supported Singer's beliefs and some of them began to advocate opinions against animal experiments. On the other hand, people conducting research, generally excused the experiments as they had been carried out principally to save human lives. Albeit these claims seemed to be based on correct initiatives and also acceptable to some extent, Singer presented that many experiments had been rather unnecessary. In addition to Animal Liberation, Singer has written another book Practical Ethic, which tends to be even more controversial, since the author mentions other attributes

appertaining to animals, such as the ability to think, independence and self-awareness (Kaletová, 2019).

## Critique of Singer's work

One of the first philosophers criticising Singer's work was Joseph Margolis who made his opponent's argument clear in the title of the paper from 1974: 'Animals have no rights and are not equal of humans' (Margolis, 1974, p. 1). In his work Margolis contends that as rights involve obligations, only human beings can make assertions about their rights, and acknowledge their obligations towards rights of others. That is why rights cannot be applied to non-human animals, or in other words, animals cannot be equal to human beings. Surprisingly, the author ascertains that, infants, foetuses, the senile, the mentally afflicted may lack these capacities, whereas it is rational to deny that they have any rights. However, it does not translate that it would be right or wrong treating them in one way or another (Margolis, 1974). Among other academic philosophers referring to Singer's work, I would like to mention Bonnie Steinbock with the paper 'Speciesism and the idea of equality' presented in 1978, Michael Fox who in his paper 'Animal Liberation: A Critique' from 1978 analyses and criticises Singer's book, as well as Carl Cohen whose ideas and main arguments were introduced in the introduction.

## Animal rights: Europe vs. Africa

Although, practitioners of hunting still exist in Europe, farm animals have been used in the majority of European meals since centuries. This is main difference between European and African countries as for food source. In African countries, However, generalising of the whole continent is wrong, as every individual country (either European or African) stands on the different rating and presents other approach.

If we question animals rights, in low and middle income African countries, all the religious practises are protected by law and additional regulations. Although, legislation for animal welfare to prevent abuse or cruelty exists in African countries, the implementation of animal welfare regulations is limited. As the customs and religious practises differ in African

countries, the concept of animal welfare is seen differently by those countries as well. That is why, conflicts between traditional slaughter practitioners and animal rights activists are common (Qekwana et al., 2019).

The opposite attitude can be seen in high income countries in Europe, where animal welfare is typically protected. As animals are considered sentient beings in the EU, wide spectrum of legislative provisions considering animal welfare were established in 1974. These provisions include farming of various species, such as poultry, calves and pigs. The EU legislation also covers approach to slaughter and transport operations. The legislation is one of the most advanced in the world (Simonin & Gavinelli, 2019).

The EU legislation focuses mainly on farm animals, but covers also other areas, such as entertainment which refers to zoos and shows, scientific purposes, such as animal testing and experiments in medicine and beauty products, and the trade of animal products, such as animal fur. Such regulations are conducted by authorities of individual European countries, who are responsible for the appropriate implementation of the EU legislation. The Commission monitors all the activities of the European countries in this area (Simonin & Gavinelli, 2019).

The situation is different in African countries, as their customs, traditions and practises of religion are those of the main concern of the populations there. Livestock is an important part of diet in many African countries. Animal welfare is thus problematic among African people. Already the term “welfare” is somewhat difficult in Africa, there are variations in all the countries, as well as individual households. The lack of either resources or knowledge or both, also leads to questionable challenges in animal welfare in the continent (Qekwana et al., 2019).

The gap between the universal perception of animal welfare and African cultural and traditional ceremonies is considerable, that is why it usually brings tension. In addition, many low and medium income countries have certain goals in order to advance development, which are often in contrast with those in animal welfare. The lack of awareness and presenting evidence on animal welfare is thus the main problem that should be addressed in African countries. The only country that stands apart is Tanzania, inasmuch as it presents a scientific approach to animal welfare and more specifically defines five freedoms of animal welfare and sensitivity of animals (Qekwana et al., 2019).

### 3. Meat consumption in Africa and its consequences

#### Consumption of meat in Africa

##### African forests

The common fallacy that the forests in Africa are fertile and productive exists, however, as west and central African forests lie upon granitic shields and Kalahari sands, soils are very poor. In addition, heavy rains dispose of a few nutrients leading to making them infertile. Trees thrive under such conditions. Foliage presents only 2 % of the biomass which is protected from herbivorous animals by invertebrate and vertebrate toxic animals. That is why, only a little portion of the vegetation can be consumed by mammals and birds. This change of energy is based on the microbial decomposer chain where live plants transform into dead organic matter that decomposes. It means that there is not much energy left from plants to herbivorous animals that can eventually be hunted (Barnes, 2002, 236 - 242).

Other ecological zones support much more mammalian biomass than the forest zones. In the mammalian fauna, a high proportion of large-bodied species that can tolerate poor-quality forage can be found. These animals are: gorillas, elephants, mandrills, drills, chimpanzees, and others. The animals are able to eat poor-quality plant matter, as well as travel widely in search of fruits. However, meat production is related to the body size of an animal. Low rate of meat production in primates is based on a given body size. In the combination of the low biomass of the mammalian herbivores in the forest and low rates of meat production, there is a low potential of meat harvest (Barnes, 2002, 236 - 242).

##### Livestock vs. bushmeat in Africa

The consumption of meat in Africa can be divided into two groups: livestock and bushmeat. The first consists of large ruminants (beef, as well as dromedaries to some extent), small ruminants (sheep, goat), poultry (chicken, guinea fowl, duck) and pork meat. The second group is composed of hunted animals' meat (mammals, birds and snakes) and collected

meat (insect, amphibian). This group is particularly observed in the past years, as consumption of bushmeat caused the outbreak of Ebola virus and since the European Union presented a new strategy of wildlife conservation in Africa (Bricas et al., 2016).

### Bushmeat as a source of food

For various reasons, wild animals are overexploited in many locations in the Congo Basin, Central Africa and West Africa. This commerce is unsustainable and puts chimpanzees and other endangered species in danger and closer to extinction (Duda et al., 2018). In the areas mentioned above, wild fauna is a crucial source of traditional meals, income and has an important cultural value. It is, therefore, considered as equivalent for food, culture and religion, as well as the identity of African countries. Wild animals had initially served as universal wealth, on one hand exploited, on the other, protected by virtue of customs and taboos (Ntiamoa-Baidu, n.d.).

Bushmeat is considered as an essential source of protein, and for certain consumers, it is believed to be more nutritious than domesticated livestock, more palatable and cheaper to manage. Hunting for bushmeat is thus motivated by subsistence, but also cultural and commercial needs. Taking into account the cultural point, consumption is deeply rooted in cultural preferences, that is why consumers are willing to pay higher prices for bushmeat than domestic meat. Bushmeat is also involved in commercial use and it is becoming way more important than before (Osunsina, 2016).

Talking specifically about West Africa, wild animals are the source of food in Benin, Togo, Burkina Faso, Cameroun, Ivory Coast, Ghana, Liberia, Mali, Nigeria and Senegal. All the species are eaten within wild mammals, especially cephalopods, rodents, bats, primates, some reptiles and birds, and invertebrates, such as snails and insects. Sometimes, consumption of certain species is forbidden for members of individual clans and groups, which might be considered as a delicacy in another. Wild animals are eaten by all population classes and it is usually preferred over consumption of domesticated animals' meat. That is why the demand is significantly higher than the offer, but there is not a sufficient quantity for everyone. However, the revenues made by selling meat of wild animals are so great that hunters prioritise selling their catch and buying fish meat, which is much cheaper, for their

families. This strong demand leads to overexploitation and thus the conservation of the species is endangered (Ntiamo-Baidu, n.d.).

## Exploitation of wild animals

In the Convention on International Trade of Endangered Species (CITES), bushmeat means the flesh of any wild animal intended for consumption (CITES, 1973).

Hunting of bushmeat is held mainly in the West and Central Africa. The following trade of bushmeat is illegal and goes far beyond of borders of every african country. The majority of the imported species to France were on the CITES list and some of the species were considered endangered. Illegal import of bushmeat under all its forms leads to risks on various levels (CITES, 1973).

Although it is important to take into account that bushmeat has been part of African trade, diet and culture for a long time, it also has a negative connotation as it leads to unsustainable hunting and thus poses threat to many species. The species illegally imported are mentioned in CITES, therefore, mostly endangered species are concerned (Chaber et al., 2010). As soon as money is involved, everything is allowed. To give an example, the females are killed also with their babies. Commercial hunting and sale of wild animals are the main elements of the bushmeat commerce, contrasting with subsistence hunting when animals are killed to feed a family or a village (Duda et al., 2018).

The 1980s marked the times when foreign forestry companies started operating in Africa and the bushmeat commerce was created. Albeit these companies were involved in sustainable forestry, they were in forests to construct roads and therefore have an access through passage points. The passage places were also created to facilitate mining and gas extraction. That is why, hunters were able to enter inaccessible areas in their logging trucks and have access to many species. They would camp at the end of the road, and after days of hunting or trapping, they would fill their trucks up with smoked or sun-dried meat. Others were staying at the place and selling their products to employees of the companies. For wealthy african inhabitants it is a sign of social distinction that proves their fidelity towards their culture. This meat is also sent and sold to the communities living abroad (Mbotiji, 2002).

As new systems of education and external religious values were imported, and global understanding lacked scientific explanations and could not be measured or quoted, the former traditions and taboos were replaced by enormous threats for the fauna that they had protected at the beginning. The exploitation of wild animals is caused by multiple motives:

- demographic growth
- consecutive needs of food products
- lack of substitute aliments
- adoption of modern hunting rifles (Ntiamoa-Baidu, n.d.),

as well as:

- illegal traffic of animals intended for amusement parks, private zoos and hunting (Mbotiji, 2002).

At the same time, the habitats of wild fauna are degrading progressively because of following reasons:

- crop expansion
- deforestation
- opening up of previously inaccessible areas,

(Ntiamoa-Baidu, n.d.).

The peril that international trade presents is based on two following reasons. The trade is contributing to unsustainable demand for bushmeat leading to the overexploitation of source populations. The movement of animal products also introduces pathogens and poses threat to human and animal's health. As bushmeat is illegal, in particular because of sanitary reasons, it does not abide by the normal regulatory procedures. However, it is against national, as well as European Union and International Transport Association regulations. Moreover, many wild species and their products are prohibited or regulated for conservation reasons specified in CITES. Nonetheless, their enforcement is extremely difficult because of inadequate detection, that is why considerable amounts of bushmeat and other animal products remain undetected (Chaber et al., 2010).

## Ebola and other issues connected to people's and livestock's health

Growth projects in animal production in the non-industrialised countries will increase the impact of future illnesses on economic security and food reserves. Some of them will be definitely connected to the wild fauna.

Three main health issues that have to be considered are the following:

- Risk for people
- Economic risk in order of contamination of french livestock
- Introduction of exotic pathogens in France

Bushmeat that is illegally imported presents almost no threat, as the animals arrive in France already dead and they are smoked in the french territory. A transmission of an agent zoonotic greatly decreases in relation to the threat that the African hunters and butchers have to undergo. That is why the risk very low. It looks like there is no chance to get a disease from an infected human who enters the French territory and therefore it does not perform any risks for the public health via human-to-human contamination. On the other hand, the main risk lies in food-borne illnesses from consumption of contaminated or putrid foods (Authenticated U. S. Government Information GPO).

With regard to the French livestock, the majority of bushmeat is intended for human consumption. That is why, risks for the livestock are minimal, unless there is an introduction of a zoonotic disease among animals, such as the outbreak of foot and mouth disease in the United Kingdom in 2001. The uprising caused devastating costs, both economic and social. This is one of the examples of the transmission of infectious illness to livestock. It is known that animal infectious diseases have inflicted hundreds of billions of dollars of losses in the world. Such diseases destabilise the trade and influence negatively incomes (Authenticated U. S. Government Information GPO).

Since the middle of the 90s, the following illnesses:

- bovine spongiform encephalopathy,
- spongiform encephalopathy,
- foot and mouth disease,
- avian influenza,
- swine fever,



cost 80 billion of dollars in the world economy (Oxford Analytica, 2012).

Despite the fact that organisations try to control and prevent illegal commerce of bushmeat, or ban its transport, it is arduous to apply all these restrictions. Most of the time, drivers are menaced by hunters, as well as police operating in rural areas. However, the commerce does not only jeopardise lives of wild animals, it also presents risks for people's health. Manipulation, cutting and cooking of bushmeat is dangerous for humans. Virus Ebola is thought of being transmitted by frugivorous bats to primates while they are eating fruits that were contaminated by bats' droppings. This illness can then be transmitted to humans. The human immunodeficiency virus (VIH-1), or sida, is believed to be transmitted by chimpanzees from Central Africa. It is also possible that gorillas, and maybe other species, are carriers of illnesses, such as simian foamy virus, chickenpox, tuberculosis, measles, rubella and yellow fever. Slaughtering, cooking and consumption of bushmeat pose populations of these regions at risk as serious diseases can be transmitted to them and can lead to death (Lescuyer & Nasi, 2016).

The outbreak of ebola brought disastrous health and social consequences on affected countries, but also novel fields of investigation by African ecologists. Consumption of bushmeat caused contagion, as during the epidemics during 2014. Due to the outbreak, South Nigeria presented information campaigns, accompanied by specific restrictions in order to discourage bushmeat consumption and minimise the risk of further contagion. On one hand, such an event had a negative impact on the bushmeat trade, as a strong information campaign was imposed by Nigerian authorities. On the other hand, it had a beneficial effect on threatened species as well. Such a situation may affect local people's economic activities, as well as influence a landscape use leading to intensified farming and livestock keeping (Akani et al., 2015).

Global food security is in danger. The World Food Programme (WFP) presented that 18 countries are at risk of plunging further into crises leading to serious threats to people's food security and livelihood. In Nigeria, land access to farming is negatively influenced by gender discrimination, poor access to credit, stringent land policies and communal land tenure systems (Filho et al., 2021, 445 - 460).

## 4. European context within meat consumption

### Consumption of meat in Europe

There is a clear trend of rising production and consumption of meat globally, especially in China. This tendency is not the same for most countries in Europe in the recent past. The excessive consumption tends to use industrial meat production methods, whereas  $\frac{3}{4}$  of the world's chickens and  $\frac{1}{3}$  of pork are produced on industrial farms. Such intensive animal agriculture has generated many problems coming from the production, as well as consumption systems (Kanerva, 2013).

Those issues can be divided into four main categories:

- Problems directly to human welfare
- Problems directly to animal welfare
- Ethical risks
- Environmental risks

The meat consumption has doubled in the past 50 years, it has increased from 15 million tonnes to 30 million tonnes, furthermore it still seems to be growing slightly. Large increases can be seen especially in poultry and pork meat, whereas beef has been relatively stable for the last 40 years. Considering per capita consumption, all meats have also risen noticeably by almost 70 %. Food prices may have been major factor of the recent rises in food prices from 2008 onwards (Kanerva, 2013).

The poultry consumption has risen almost by three-fold in the past 50 years. The consumption of pork meat has increased by 80 % in the last twenty years. In relation to beef consumption, there is a stabilization over the whole time period. That means that chicken is eaten much more and beef much less now than in 1961. That is why, the trend of replacing beef with chicken can be observed. On the other hand, the pork meat stayed about the same. In general, the consumption of sheep and other meats has been small, but it has increased lightly on a per capita basis (Magdelaine et al., 2008).

The average supply of meat per day of 27 countries in the EU was 236 g, from which  $\frac{2}{3}$  were actually consumed in 2007. On average, every EU citizen was given with 86 kg of meat, whereas  $\frac{2}{3}$  were actually consumed. However, these average figures include all types of

population: babies and small children, as well as elderly or vegetarians. That is why the true amounts of meat consumption by meat eaters would show the higher supply numbers. What is quite concerning is that about one third of all food produced and more than one fifth of meat is wasted globally (Kanerva, 2013).

## Declarations and Legislation Process

The Universal Declaration of Animal Rights of 1978 can be considered as one of the first attempts of international codification of animal rights, although it is not a legally binding document. The original text had been written by in 1973 by Georges Heuse, founding president of the International League of Animal Rights, however, this document went through several adjustments by nonprofit organisations and essential personalities of the scientific world, like Nobel Laureate in Physics Alfred Kastler, after which a modified version was announced on 10 October 1978 at UNESCO in Paris. The declaration aimed to become an animal equivalent of the Universal Declaration of Human Rights and can be said that it was a very controversial document. As the provisions of this Declaration prohibit the use of animals for entertainment, declare animals' experiments incompatible with animal rights, the killing of an animal which was not absolutely necessary, declare murder and use the term genocide for an act leading to the death of a large number of wild animals. On the other hand, a prohibition of animal husbandry is not prohibited in the declaration, on condition that those animals are not exposed to anxiety and pain. Interestingly, although European society perceived the text as greatly exaggerated, it was criticised in the United States for its contradictory approach dividing animals into various groups (Kaletová 2019).

Albeit five conventions declared by the Council of Europe exist, in this brief introduction of the topic, I am going to present only the European Convention for Protection of Pet Animals from 1987. Already in the preamble of the document, the favouritisms of pet animals can be observed: "Recognising that man has a moral obligation to respect all living creatures and bearing in mind that pet animals have a special relationship with man; and, Considering the importance of pet animals in contributing to the quality of life and their consequent value to society," (Council of Europe 1987). Such differentiation noticeably constructs a conjecture of need to give preference and better treatment to pet animals in comparison to others, be it wild animals hunted for their skin, fur or other parts of body, farm animals kept for food, and others. Notwithstanding the former idea of the following quote was different and mainly focused on people and societies, it can be perceived as a useful explanation of all species,

including animals: “All animals are equal, but some animals are more equal than others,” (Orwell, 2008, p. 112).

## The London Declaration on the Illegal Wildlife Trade

Besides the fact that the trade of wild animals encourages corruption, jeopardizes stability in fragile states and endangers iconic species until complete extinction, it also represents 19 billions of dollars and constitutes a remarkable financial source of organized crime, as well as terrorism. As we could see in the past, some analysts consider that prohibition and illegal trade usually leads to worse scenarios than if the trade is legal and the situation is under control of national authorities (London Conference on the Illegal Wildlife Trade (October 2018): Declaration, 2018).

In February 2014, authorities of 42 countries gathered in London in order to sign the London Declaration on the Illegal Wildlife Trade. The Declaration calls for collective engagement to end the illegal trade, help communities that undergo consequences and protect endangered species. Since the conference, lots of improvements have occurred and the situation tends to advance progressively. There are few examples from various African countries. Tchad destroyed 1,1 tonnes of ivory to show its determination to eradicate this trade. Ethiopia engaged as well and realised similar steps. Ali Ben Bongo, the president of Gabon, presented protection of wild animals as a priority and implemented measures to fight against illegal trade of endangered species and preservation of forests as they create a unique ecosystem. He also declared creation of action plans imposing new sanctions on poachers and traffickers. In Botswana, immense efforts could be observed in this field. Although massive progress in addressing challenges in illegal trade of bushmeat has taken place since the signature of the declaration, the states must use their capacities to keep this elan high and strengthen political support (London Conference on the Illegal Wildlife Trade (October 2018): Declaration, 2018).

To understand the problematics of bushmeat, it is important to deal with all interested parties, as the situation is not unilateral, but rather complex. It varies if we see the problem in the eyes of a hunter, a trader, a conservationist or a scientist. Each of them aim for different objectives and proceed variously depending on their needs (Evans, 2012).

## Illegal trade of bushmeat imported to Europe

Smuggled bushmeat from Africa to Europe is mainly eaten by African immigrants, but also by people who like exotic and rare food. The transported meat is then sold at high prices, about 20 - 30 eur / kg in contrast to 15 eur / kg for domestic meat in supermarkets. That is being said, bushmeat trade is a lucrative business. However, its consumption presents health threats to people, for example, it is believed that a virus similar to HIV is transmitted from apes to people, as well as the Ebola virus is transmitted through bushmeat, mainly of bats, rodents and antelopes. The European Union is becoming more and more interested in the topic, because of two main reasons: public health and wildlife conservation. Traded meat comes principally from central and west Africa. It is known that Africa produces the largest volume of bushmeat, but only a small part is traded into Europe. The most amount is consumed in the region. It is said that African hunters eat between 50 - 200 g of bushmeat per person every day (Ichikawa et al., 2016, 59 - 75)

Importation of bushmeat from Africa into Europe is not only illegal, but it also concerns people and livestock's health which can potentially put them in danger. It is estimated that around 5 tonnes of bushmeat is smuggled per week through Paris Roissy-Charles de Gaulle airport. Bushmeat is usually transported in personal baggage and does not serve only for personal consumption, because it also contributes to a lucrative organised trade. Such items are then sold for high prices within the rich population; it provides their customers a luxury status (Chaber et al., 2010).

### Operation called Thunderstorm

The French customs authorities participated from 1 mai until 31 mai 2018 in an international operation called "Thunderstorm", which aimed to fight against illegal trade in protected species. Initiated by Interpol, 80 countries together with the World Customs Organisation (WCO) were involved in the operation against criminality in protected species, such as the trafficking of endangered animals and plants (Douane Française, 2018).

In 1978, the Convention CITES (Convention on International Trade in Endangered Species), also known as the Washington Convention, was ratified and is applicable in more than 150 countries. It concerns more than 35 000 wildlife species that are commercialised in the form

of plants, live animals or certain parts that come from the mentioned elements. Investigations are held by the customs services in the national territory, France and overseas, and include the following transports: aerial, maritime, road, express freight and postal (Douane Française, 2018).

During the operation, 26 findings were realised, more specifically 12 live animals, 4 naturalised animals, 7 parts of animals, 19 ivory items and an elephant tusk, more than 20 kg of corals and shells, more than 7 kg of caviar, more than 20 kg of bushmeat, more than 500 kg of plant species, 8 skins and items of skins, and 31 leather products (Douane Française, 2018).

In 2017, the French customs authorities had realised 484 findings of protected species listed in the Convention CITES, including more than 600 live animals and 150 naturalised, 270 kg of raw ivory, several hundreds kg of scales, that belong to various endangered species, as well as protected corals (Douane Française, 2018).

## 5. Case study: Nigeria

### Food traditions and habits in Nigeria

Nigerian food is not composed only of meat, but it is based on traditional fermented condiments - dawadawa, iru, ogiri. These are vegetable proteins and are consumed by various ethnic groups in Nigeria. Considered a pride of culinary traditions, the fermented condiments are used as non-meat substitutes, but also condiments and flavouring agents in soups. Traditional diets in West Africa require more variety and are based on large quantities of the staple food, such as cassava, yam and maize, as well as supplements of plantain, cocoyam, rice and beans. Soups play the main role in the diet and may contain nuts, seeds, pulses and leaves. Staple foods provide calories, but they are poor in contributing with other nutrients (Achi, 2005).

Seeds of legumes provide almost 80 % of dietary protein. It also may be the only protein for some groups. With high contents of protein, legume condiments can serve as a tasty

addition to sauces and soups, as well as they can substitute fish or meat. The fermented food condiments have established a considerable proportion of the diet of many people. In relation to the fermented condiments, Nigerians as consumers have presented a mixed attitude in such foods, particularly in terms of tastes and preferences. Nigeria is a blended country with both, foreign and local dishes. The fermented condiments are also often seen as food for the poor (Achi, 2005).

The food condiments are made in different traditional ways depending on the region, but most of the indigenous fermented condiments can be found in the southern states of Nigeria. In the North, people are restricted to the staple food, such as sorghum porridges and soured milks. Those regions are very poor in food fermentation. The fermented condiments are called differently, depending on the region and a particular tribe. Hausa people that live in northwestern Nigeria and bordering southern Niger, call the fermented condiments as "Dawadawa". The name "Iru" is used by Yorubas in the southwestern Nigeria. In Igboland, which covers most of Southeast Nigeria, the appellation of "Ogiri" is employed by Igbo people (Achi, 2005).

Almost any edible plant material can be fermented and over 9 distinct fermented products are condiments. Seeds that are used to fermentation are quite often inedible in their raw state, either unfermented or cooked. Traditional systems are essential in fermentation processes, they vary from one region to another. Favourable conditions are evaluated by producers for the appropriate growth and activity of the microorganisms. Before the fermentation process, dehulling, which is usually provided by tedious methods of separating seeds by hand, and cooking of the raw material have to take place (Achi, 2005).

## Meat production in Nigeria

As West and Central African Protected Areas Programme – PAPACO (IUCN) suggests, there is no big game hunting in Nigeria. Wild animals can still be found in national parks and lack peripheral areas where hunting could be provided. Many areas are also protected in Nigeria (IUCN, 2009). However, that does not mean that hunting is not present in Nigeria, but hunting displays lower figures in the area when compared with other Western African countries. Not to forget, bushmeat is considered delicacy in Nigeria.

In the Nigerian environment with tropical conditions, both domestic and wild animal production can be found. In 1992, the Federal Government of Nigeria assessed the Nigerian livestock resources through Resource Inventory and Management (RIM). The following animals are used for consumption in Nigeria: poultry, goat, sheep, cattle, donkey, horse, camel, pig, dog, rabbits, guinea pigs and giant rats. That is why, there are investment opportunities in dairy, beef, poultry, sheep, goat, rabbit, swine production and feed production, slaughter house development and livestock based industries as well (Ifenkwe, 2010, 113 - 121).

The Federal Government of Nigeria encouraged that various classes of livestock are produced, especially in the zones that dispose of a comparative geographical and production advantage. Hunting and trapping of wild species are the activities that supplement livestock production. The following species are hunted and consumed in Nigeria: antelope, tortoise, cane rats, bush bowl, leopard, porcupine and giant snail. The agricultural policy plan of Nigeria supports domestic animal production and also protects all wildlife species, endangered species in particular. It is based on the establishment of parks, game reserves, and recreational facilities in line with the ecological diversity of the country (Ifenkwe, 2010, 113 - 121).

In the Niger Delta, hunting presents one of the traditional activities that sustain the economy of people living in the area. Besides the consumption of meat, hunted animals are used as a raw material base for various industries. It is used for traditional medicine, creation of musical instruments and decoration of chieftaincy palaces. The market of bushmeat can be divided into two groups, one presents small-scale markets, which are usually temporary, and can be seen all over rural areas. There are also several large markets in towns and cities, called "hub" markets, which are the main points of sale for a large number of species. Those animals can be carried for distances. Hunters use various hunting techniques: shooting with local Dane guns, sometimes helped by hunt dogs, trapping with wire shores and snap traps (Akani et al., 2015).

## Meat consumption in France

The consumption of various meats in France differs from one type to another. Albeit the consumption of poultry meat per capita, e.g. chickens, ducks, geese, turkeys and guinea



fowl has been increasing in the frame of 50 years in France, the consumption of pork has shown a stable development. On the other hand, French meat eaters belong to the bigger consumers of sheep and goat meat (Mandolesi et al., 2020).

Cost of meat presents a crucial factor in meat consumption, as it shows how long on average a person has to work to earn enough to be able to buy one kilo of meat. French people have to work for about twice as long as the rest of the seven countries chosen in the published study to buy a kilo of meat. Those countries are Germany, United Kingdom, Italy, Spain, the Netherlands, Finland and Hungary. France belonged to the biggest export countries in 1961, but since 1990's onwards has experienced a dip. However, both exports and imports have risen relatively close together (Kanerva, 2013).

Although it may be tempting to think that per capita meat consumption is associated with per capita imports, as these two correlate better, it is actually the opposite. Imports correlate with consumption but the link is weaker than with exports. In France, a positive correlation can be seen in total meat, as well as poultry meat correlates very strongly. There is also a positive correlation between poultry consumption and the level of unemployment over time. However, the consumption was levelling off in the 1980's, France experienced a clear decrease when it was falling in the 2000's (Kanerva, 2013).

## Comparison of France and Nigeria

A comparison of these two countries is somewhat problematic as they show more differences than similarities. Despite the fact, that France has had a hunting culture for a long time, the main focus is connected to production of meat in slaughterhouses which eventually finds its way to the final consumer. The well-being of farmed animals has been also considered more important in France than it used to be some years ago, as animal rights are gaining in popularity every year and more people are opting for vegan or vegetarian options when deciding what to put on their plates.

Although Nigeria is slowly shifting towards more alternatives in food chain, hunting is still present in a large scale whereas bushmeat is sold in the market. The question of animal rights is definitely less present in this country as there are other issues that have to be addressed first, such as hunger or high criminality. That is why, people tend to follow the

traditional ways in order to survive. Nigerians have also strong connection to traditions and habits that have been abided by since centuries.

Based on Animal protection index (France performs overall better in animal welfare than Nigeria. From the scale from A (the best) to G (the worst), France obtains the letter C, whereas Nigeria the letter E. If individual parts are observed more closely, in some of them the difference is not that high, as well as sometimes these two countries have the same letter, thus they score the same (World Animal Protection).

The comparison rely on four following parts:

- Sentience (1)
- Legislation (2)
- Governance (3)
- Standards (4)

#### 1. Sentience

If we compare animal sentience and prohibition of animal suffering, France and Nigeria perform similarly in this issue.

In the comparison, two topics have been selected:

1. Animal Sentience is formally recognised in legislation
2. Laws against causing animal suffering

As can be seen in the table 5.1 Sentience in Annex A, surprisingly there is almost no difference observed between two chosen countries. Both countries consider that animals have sentience, as well as they suffer, and both of the topics belong in the legislations of France and Nigeria (World Animal Protection).

## 2. Legislation

Unsurprisingly, both countries perform differently in this area, as the legislation part covers a wide range of fields. The area represents six following topics:

1. Protecting animals in captivity
2. Protecting animals used for draught and recreation
3. Protecting animals used in farming
4. Protecting animals used in scientific research
5. Protecting companion animals
6. Protecting the welfare of wild animals

The table 5.2 Legislation in Annex A, presents six various fields, in which both countries scored differently. France scored better than Nigeria in all of the areas. However, in the case of animals used in farming, France does not show excellent scoring, but appears somewhere in the middle. In Nigeria, the situation is the worst meaning that welfare of farmed animals is not important topic in legislation. If we compare both countries in protection of wild animals, France again appears in the middle, followed by Nigeria that performs slightly worse than France and better than in the case of farmed animals (World Animal Protection). The main focus is based on these two areas particularly because farmed animals and wild animals are the main topics of this thesis.

## 3. Governance

1. Government accountability for animal welfare

The next area, described in the table 5.3 Governance in Annex A, focuses on government of both countries and to what extent they are responsible for animal welfare. Scoring is the same in both countries, they both appear to be somewhere in the middle (World Animal Protection).

## 4. Standards

World Organisation for Animal Health, founded as OIE (Office International des Épizooties, now known as Organisation mondiale de la santé animale) presents animal welfare

standards which compare different countries in the issue of animal welfare. France scores very well in the area, whereas Nigeria appears in the second half of the scale (World Animal Protection). See the table 5.4 Standards in Annex A.

## **6. Survey and findings**

As France and Nigeria are two completely different countries with regard to animal rights and consumption of meat products, creating of two separate surveys seemed to be the ideal option. The first survey is dedicated to the French population and their attitude towards the subject of animal rights, as well as meal preferences. The second one aims to present Nigerians' points of view on the same topic. Although the main idea of the surveys is identical, questions had to be customized on the country which two groups of interviewees come from, France and Nigeria.

The research is based on two focus groups, the first one coming from France and the second one from Nigeria. The groups are not composed by the same number of participants, in the case of France, twenty-one respondents participated in the survey, whereas the Nigerian group was composed by ten participants. Some questions are different for each of the groups, as the participants come from contrasting background, but many questions are the same. The research rests on an online questionnaire, where a set of questions is prepared beforehand.

Explanation of the survey and answers of the participants are based on the eleven questions, thus divided into eleven separate groups. It might be also interesting to look at every participant separately in order to see their views on the subject, so as animal rights, as well as consumption of bushmeat, connected tightly with their food consumption habits and consumption of meat. That might be an additional work to do, but it is not the main focus of this thesis. The main purpose of this survey was to obtain answers and insights to the topics mentioned above, and in the end compare opinions of both populations, French and Nigerian.

## Questions

### FRANCE

1. What does your daily meal consist of?
2. Do you usually cook by yourself, go to a restaurant, or order a takeaway?
3. How many times per day do you eat meat?
4. On average, how much kg / g of meat do you eat per week?
5. Have you ever tried any exotic food, such as... ?
6. Have you been to West Africa? If yes, have you tried bushmeat?
7. Are you aware of any places to buy bushmeat in France? Have you ever seen anyone ordering and/or buying bushmeat?
8. Do you believe that animals should have rights? Justify your answer.
9. Do you believe that some animals should have more rights than others? Explain your answer.
10. What is your perception of animal welfare?
11. What is your opinion about bushmeat consumption? Do you approve of or dislike it?

### NIGERIA

1. What does your daily meal consist of?
2. Do you usually cook by yourself, go to a restaurant or order a takeaway?
3. How many times per day do you eat meat? How much bushmeat do you eat daily?
4. On average, how much kg / g of meat do you eat per week? How much of your meat consumption is bushmeat?
5. Where can you usually get bushmeat? Where do you buy it?
6. Have you been to Europe or do you know anyone who lives there? Are their food consumption habits different from yours? Explain your answer.
7. Do Nigerians export food to Europe? Particularly to France? What do they export the most? What about meat? Is it often transported to Europe?
8. Do you believe that animals should have rights? Justify your answer.
9. Do you think that some animals should have more rights than others? Explain your answer.
10. What is your perception of animal welfare?

11. Some people in Europe are against the consumption of bushmeat. What do you think about it?

Acquiring answers to the survey was definitely easier from the French population than Nigerians. The reason is mainly because I lived in France in the past, that is why I was able to make connections with the people from there. I do not have such close ties with Nigeria, the survey needed definitely more preparation in order to gain answers.

I also believe that making a trip to Nigeria would make a huge difference, it would be easier to meet all the types of Nigerian population, and specifically also those that eat bushmeat. That is being said, additional knowledge of local languages or at least pidgin, the version of English used in Nigeria, would be necessary in order to get closer to these people.

## FRANCE

In the case of French participants, there are mostly respondents from either cities, towns or villages, only one is currently living isolated but still not completely in any rural area. As long as I know, nobody of the participants have family members of African descence. Any connection to exotic meat is stricly based on the mentionned individuals who have been to West Africa and had a possibility to try something new. Nobody stated that they had tried bushmeat but as the questions will show, there was a misconception between the two words - exotic meat and bushmeat. Some participants indicated having African friends.

The answers to the questions as follows:

### **1. What does your daily meal consist of?**

See Figure 6.1 in Annex B. The answers to the question about daily meal compositions revealed a diverse scale of dining habits among the French participants. Some individuals accentuated a combination of starches and vegetables as a main part of their meals. Others presented a variety of options, including cereal with milk, vegetables combined with meat or fish, and occasionally plant-based proteins. One participant highlighted a vegan diet incorporating tofu, fruits, and vegetables extensively. Commonly, the theme among the participants was the inclusion of vegetables, meats, fish, and starches in different proportions while prioritizing balance in their diet. For some, the composition varied widely, mentioned elements were raw vegetables, cheese, and fruits. Nutritional breakdowns ranged from 40% vegetables, 50% grains, and 10% proteins to diverse amounts of starches, meat, cheese, and yoghurt. The entries highlighted the flexibility in meal compositions during breakfast, lunch, and dinner demonstrating the importance of proteins, vegetables, and starches.

### **2. Do you usually cook by yourself, go to a restaurant, or order a takeaway?**

The answers are described in Figure 6.2 in Annex B. Except for one participant, who goes usually to a restaurant, all the participants answered that they usually cook by themselves at home. They might still be going to a restaurant or ordering a takeaway from time to time, and it is believed that the ratio would differ, but in order to get this information, the question should have been asked in a different manner.

### **3. How many times per day do you eat meat?**

The feedback provides a comprehensive examination of individuals' meat consumption habits. The overview displayed varying patterns of meat consumption of the participants. See Figure 6.3 in Annex B for better understanding. The first group, comprising five participants, argued that they do not eat meat at all daily. The second group of seven respondents indicated consuming meat once a day, highlighting the predominance of a single meat-based meal per day. The third group, composed of six participants stated eating meat either once or twice a day. One respondent mentioned having meat once every 2 to 3

days based on a more occasional approach. One participant demonstrated eating meat sporadically by consuming it 1 or 2 times per week. These two were put together in the graph. Interestingly, one participant stated their meat consumption of 0.75 times, nonetheless, the context of this amount is unclear and another participant indicated eating meat occasionally.

#### **4. On average, how much kg / g of meat do you eat per week?**

As demonstrated in the previous question, a wide range of meat consumption habits is known among the respondent, as can be also seen in Figure 6.4 in Annex B. The majority of participants stated that their meat consumption lies within a specific range, while a few respondents argued for exact quantities. Four participants reflected a vegetarian or vegan dietary choice reporting not eating meat at all. One respondent calculated a weekly consumption of meat of 1.4 kg. The remaining answers demonstrated a various scope of meat consumption, ranging from 0.6 kg to 2 kg per week.

#### **5. Have you ever tried any exotic food, such as... ?**

It was interesting to find out that the majority of the French participants have tried exotic food, such as ostrich, kangaroo, bison, iguana, turtle, snake, crocodile, whale, chevrotain, pigeon, and wildebeest as well as some wild animals that are usually hunted in Europe, such as wild bore and deer. Some of them mentioned also the following animals: chevrotain, pigeon. Four participants stated not trying any exotic meats. One respondent shared their experience of tasting whale meat in Iceland, and another one indicated trying bison meat at a specific restaurant. The variation of answers stress out the exceptionality in participants' culinary experiences and their eagerness to explore different types of exotic meats. Figure 6.5 in Annex B presents all the answers.

#### **6. Have you been to West Africa? If yes, have you tried bushmeat?**

The majority of participants, 16 out of 21, as Figure 6.6 in Annex B shows, argued that they had not been to West Africa, and therefore had not tried bushmeat. One respondent who has been to Gabon stated that they did not eat bushmeat during their stay. Another person



who had the opportunity to visit West Africa did not taste bushmeat either, and one participant was advised against consuming bushmeat by their Cameroonian friends. On the contrary to the previous question, the responses to the sixth question show a limited visits to West Africa and thus exposure to its culinary practices, as most participants did not try bushmeat or did not have the opportunity to do so in this particular region of the world.

### **7. Are you aware of any places to buy bushmeat in France? Have you ever seen anyone ordering and/or buying bushmeat?**

Figure 6.7 in Annex B describes the participants' responses. Except for one participant, who stated that there is the possibility of finding bushmeat through social networks in the Paris region, all of the others answered that they were not aware of any places to buy bushmeat in France, neither they had seen anyone ordering or buying it. This one participant also clarified that they do not personally know anyone who had ever ordered or bought bushmeat.

A lack of awareness and familiarity with the availability or consumption of bushmeat in France is not surprising. From the answers, it is clear that the participants have never ordered bushmeat whatsoever, as well as they do not know where to buy it. Most likely also those meats that they mentioned in the fifth question were not consumed in France. Only one participant responded that you can find it on social media.

Perhaps additional questions would have made a difference, as they might have been necessary in order to find out details about all those exotic meats that the participants mentioned in the fifth question. The questions could have stated: Have you ever tried any exotic meat? Have ever tried any bushmeat? Is there any difference between exotic meat and bushmeat? That would eventually clarify if there was the confusion between bushmeat and exotic meat among the participants. However, it is not believed that during responding to this survey, the participants also searched for information. They might have also left it blank, if they had not known the answer.

The next following question could have communicated: Where did you try the exotic meat(s) you mentioned? Answers would indicate in which countries, e.g. places, the participants tried all these meat based foods. They would also clearly confirmed that exotic meat(s) was/were not consumed in France or some participants would state the opposite.

Overlooking now the confusion created in the survey, as nobody from the participants confirmed the consumption of exotic meat in West Africa, possible places where the participants tried the meats mentioned are the remaining countries in other regions of Africa or in the world.

Kangaroo was most likely consumed in Australia, which is a favourite place to travel for French people, as they usually go there to practise English. From the same reason, Canada is popular within French population, unless they travel to Quebec.

Albeit French people like to learn English in the countries mentioned above, there are countries that are even more popular. Those are former French colonies, known as overseas territories of France. These territories are former French colonies and they have different levels of ties with France nowadays based on the location, administration, economics and politics in the countries, as well as financial help from France.

Perhaps the most popular countries or rather islands with ties to France to visit within the French population are Guadeloupe, Martinique and Saint Martin, thanks to their historical events, the same language and currency, as well as warm weather all year round. Exotic meat can be found in other islands of the Caribbean which are then exported to the French islands. Despite the high probability of consumption of exotic meat in these islands, there is no clear evidence based on the survey. These are therefore only speculations that would need clarification and more information.

In order to answer where bushmeat can be bought in France, it is necessary to involve more participants to respond in the survey. It is also crucial to engage people from the mentioned islands above, as well as African descendants, to acquire such information. Albeit such responses would be valuable for this survey, the potential participants might not want to answer. Revealing of the truth might put some people in danger, as consumption and transportation of bushmeat remains illegal not only in France, but in the whole European Union. That could possibly discourage people from answering, despite the fact that the questionnaire is anonymous.

## **8. Do you believe that animals should have rights? Justify your answer.**

By responding to this question, the participants presented their perspectives on whether animals should have rights and also reasoning behind their viewpoints. There is no doubt that a mixture of different opinions can be found as we could see already in the previous questions. That is why one group of people advocate that animals should have rights, whereas the other group is against such a statement. For more information, see Figure 8 in Annex B.

Those who are for animal rights often stressed out that it is crucial to treat animals with respect and kindness, because animals are considered as living beings. That is why animals deserve protection from any kind of abuse or harm. These statements come from the moral and ethical reasoning which is emphasized by the group of participants that support animal rights. Some respondents believe that if animals are given rights, such act would lead to positive changes in human attitude and behaviour towards animals. Some participants mention the importance of considering animals as sentient beings in relation to spiritual and religious beliefs which should be extended to animals.

On the other hand, some respondents argued against animal rights strictly because of pragmatic approach as they questioned the applicability of rights to all animals. That is being said, distinctions between various species can be found, as well as in their capabilities. Some of them argued that while animals merit specific considerations, practicality should also be taken into account.

Nuanced and uncertain opinions were expressed by a few participants. Such answers are based on the fact that those people believe that animals should have rights, on the other hand it does not necessarily equals that animals should not be used for meat.

## **9. Do you believe that some animals should have more rights than others? Explain your answer.**

As Figure 6.9 in Annex B shows, opinions expressed in this question can be divided into three groups:

1. No distinctions
2. Support for differentiated rights
3. Without opinion

1. The first group of respondents firmly argued against differentiation between animals in terms of rights. They believed that all animals deserve protection and consideration without making differences among species. All animals justify equal rights, regardless of their particular abilities and characteristics. These participants rejected the idea of making any species superior to others. Distinctions based on intelligence or domestication create gaps among animals giving more power to some species. The participants argued that the main principle is treating all living beings with respect.

One participant stated that animal rights are false as they would still be created and managed by humans leading to even more complex problems. If the rights for all animals were about to come into force, it would be difficult to agree on different variations for each animal.

2. The second group include more nuanced opinions by a few participants. The respondents were for the idea of differentiated rights for certain categories of animals. They believed that animals should have different rights. The main factors are domestication, the potential impact of animals on human life (e.g. animals in wildlife), and the level of conservation of certain species.

They argued that factors, such as the rarity or endangerment of animal species should be taken into account in the process of awarding rights. Some also believed that animals that are kept as pets are worthy of special treatment as they may have a unique relationship with humans. Some also advocated for distinct legal protections based on different situations of animals.

3. Two respondents answered that they did not know and thus abstained from the question.

The complexity of the issue is highlighted in this question and the question of whether animals should have rights continues to be a subject of debate. As we can see, some participants argue for universal animal rights, while others believe in differentiation based on individual circumstances, conservation, endangerment or human-animal relationships.

## 10. What is your perception of animal welfare?

Responses showed that the participants have different levels of awareness and concern and thus their perceptions and viewpoints vary. See Figure 6.10 in Annex B. The answers can be divided into seven categories:

### 1. Respect for animal welfare

Some respondents found animal welfare important, for domesticated and anthropized species in particular. They stressed the necessity of a healthy environment, proper nutrition and no physical harm. Both groups of animals, such as those in our care (pets and livestock) and wild animals were mentioned in this category.

One respondent stated that if humans minimized their influence on animals and allowed them to live with no fear and interference, we would talk about the ideal animal welfare. Such idealization is however infeasible.

### 2. Consideration of animal exploitation

Others presented concern about practices used in various industries, e.g. intensive farming and slaughterhouses. As well as decrease humans' consumption of meat. The participants argued that animals should not be treated merely as merchandise but as living beings, in any case their well-being should be a priority.

Raising awareness about animal welfare issues was crucial to some participants, as well as improving conditions for animals in different environments, such as farms or zoos. The participants believed that raising awareness can wake up people to act in a different manner. Sometimes people lack knowledge in this particular topic and awareness can help them.

### 3. Diverse considerations

For one respondent, animal welfare posed a real challenge. On one hand, they argued that animals should be treated well, but they admitted the role of animals in nutrition. In their opinion, it is difficult to balance animals' needs with humans' alimentary requirements.

#### 4. Emotional and Ethical Considerations

The participants agreed that conversations on animal welfare can be emotionally draining and sometimes that is the reason why it does not bring any objective reasoning. Animal well-being is seen as an emotional and sensitive topic, that often evokes strong feelings.

#### 5. No opinion

One participant stated that he did not know what to answer.

### **11. What is your opinion about bushmeat consumption? Do you approve of or dislike it?**

As Figure 6.11 in Annex B indicates, there are four groups of point of views.

#### 1. Approval

Three respondents indicated that they had nothing against bushmeat and thus approved its consumption. One even stated that if it was well cooked, they would not see any problems to approve it leading back strictly to consumption while disregarding any other issues connected to it.

#### 2. Limited approval

Some participants stated that bushmeat consumption may be a deep-rooted practice of certain populations. It is believed that culture is still strong in some ethnic groups and cannot be overlooked. The participants also recognized that sometimes it is also the only source of food available. The respondents approved of the consumption of bushmeat in particular situations, such as a means of survival or an important tradition of the community.

#### 3. Disapproval

Others stated partial or absolute disapproval of consuming bushmeat. The reasoning behind their opinions lied in the potential negative impacts on wildlife animals and the environment, as well as the spread of zoonotic diseases. The environmental implications were particularly

relevant for some participants, as they pose threats to wildlife populations and change ecosystems. A few respondents mentioned zoonotic diseases notably because of bushmeat conservation and consumption contributing to the spread of diseases to humans. Some participants also believed that consumption of bushmeat did not have any benefits or it did not appeal to them.

#### 4. Lack of familiarity

Some participants indicate limited knowledge of the topic and that is why they do not express a strong opinion. Lack of sufficient information about bushmeat does not allow them to have a clear idea about the problem.

## NIGERIA

Ten participants contributed to the questions and presented their views based on their own experience, either from Nigeria or different places in Europe. Five participants indicated living in Europe, mostly in Spain and Portugal. The remaining five respondents live in Nigeria in urban areas of the country. As bushmeat can be found mostly in rural areas, answers indicated generally none or very limited consumption of bushmeat. Two participants are members of the organization called APON Welfare - Animal Protection Organization Nigeria, that focuses on, as the name suggests, protection and welfare of animals in Nigeria. These two participants brought a different dynamics into the questionnaire than the rest of the participants.

### **1. What does your daily meal consist of?**

See Figure 6.12 in Annex B. The main ingredients that the individuals indicated were: beef, chicken, fish and eggs. Two respondents stressed carbohydrates and protein in their daily meals. Except for only one person that mentioned plants as the main daily meals and thus indicating vegan dietary habits, others argued for eating meat in different combinations. One participant paid special attention to african natural spices, suggesting a preference for flavorful and culturally inspired meals. One answer also stated rice and beans. Lastly, cow meat was selected as a dietary inclusion by one respondent, eliminating the diverse range of

responses and reflecting the individual preference in dietary choices. One person marked their dietary habits as a generally balanced diet.

**2. Do you usually cook by yourself, go to a restaurant or order a takeaway?**

Only one respondent stated that he goes to a restaurant. The remaining people cook at home, as can be seen in Figure 6.13 in Annex B.

**3. How many times per day do you eat meat? How much bushmeat do you eat daily?**

In response to this question about meat consumption, the participants introduced a variety of dietary habits. You can find more information in Figure 6.14 in Annex B. Most of the respondents indicated eating meat daily, five individuals eat meat twice a day and one person did not state how often. Among the responses, one participant argued for eating meat three times a day, contrastingly to a person who never eats meat. Two other answers mentioned consumption of meat rarely, one participant eats meat only once a year and other prefers fish over meat. None of the respondents expressed preference for bushmeat, only one individual eats bushmeat occasionally because of residing in the city leading to beliefs that bushmeat can be found mostly in the countryside. Others do not eat bushmeat but as can be seen in the last question of the survey, some respondents are not against it.

**4. On average, how much kg / g of meat do you eat per week? How much of your meat consumption is bushmeat?**

As we could see in the previous question, almost all participants abstain from bushmeat, except for one individual who consume bushmeat occasionally. That is why the question reflects other types of meat, excluding bushmeat completely. See Figure 6.15 in Annex B for better understanding.



The responses showcased the diversity in the participants' dietary preferences when considering the average meat consumption per week. One individual stated no consumption of meat whatsoever for almost two years. The smallest intake of 0.1 kg of meat per week was reported by one individual, contrastingly to the participant with significantly highest meat consumption of 5 kg weekly. Another respondent is a light meat eater who has had low intake of meat over a six-year period. Similar answers were indicated by two respondents, the first stated that they consume between 100 and 200 g of meat per week and the second reported 120 g of weekly consumption. Another modest consumptions of 350 g and 500 g were indicated by two participants. One respondent pointed out their consumption of 1 kg per week, followed by 3 kg per week by another.

## **5. Where can you usually get bushmeat? Where do you buy it?**

Bushmeat can be found in a variety of sources, as the participants stated and as it is described in Figure 6.16 in Annex B. One participant reported purchasing bushmeat at local farms leading to direct links to agricultural frameworks. Others mentioned the possibility of obtaining bushmeat from hunters' markets, promoting traditional hunting practices. One participant who is African descendent but living in Europe pointed out the absence of bushmeat in their environment. Two respondents indicated an option of markets suggesting it as a common practice in Nigeria. Another way and potential sources of acquiring bushmeat is via friends and family members. In a few responses, the information was not provided or applicable. Some participants registered not enough personal involvement in purchasing or encountering bushmeat. Some people did not see bushmeat available for a purchase, as they live in Europe.

It is important to bear in mind that the survey were filled out by people who either live in Europe or in urban areas in Nigeria. It is believed that it is difficult to find bushmeat in Europe, because it is not a common article in shops or supermarkets. As an illegal practise, it is rather hidden and sold to trustworthy people. Anyways, the respondents did not show any particular interest in eating bushmeat whatsoever, that is why they do not have links to sellers. In the case of people who live in Nigeria, they do not consume bushmeat neither so they are not keen on searching for it taking into account that it can be mostly found in rural areas.

**6. Have you been to Europe or do you know anyone who lives there? Are their food consumption habits different from yours? Explain your answer.**

See Figure 6.17 in Annex B. Four participants indicated that they had never been to Europe or known anyone who was living there. The remaining respondents all live in Europe, except for one who only came for a short trip of few days. Those who live in Europe could provide insights into disparities and differences in food consumption habits. One person implied their preference for seafood as they eat more fish than meat thanks to the European context. Another person specified remarkably opposing characteristics in food consumption without any further clarification. One participant did not find a major difference in food habits in Europe stating that beef is consumed a lot in both continents. Another respondent argued that lots of various diets can be found in Europe, whereas Nigerian meals tend to be rather balanced. A person who only spent few days in Europe, pointed out that Europeans still eat lots of meat. The last respondent who is currently living in Spain believed in contrast in food consumption between Europe and Africa, mentioning that the latter is usually in favour of heavier meals. For those without a personal experience in Europe, variations in food habits could not be determined. The answers presented both similarities and differences in eating habits comparing Europe and Africa.

**7. Do Nigerians export food to Europe? Particularly to France? What do they export the most? What about meat? Is it often transported to Europe?**

Based on the responses which are available in Figure 6.18 in Annex B, it seems that Nigerian food is indeed exported to Europe, namely to the following countries: France, Belgium, the Netherlands, and the UK, however they tend to export traditional foodstuffs and cash crops rather than meat. Herbs and dried vegetables were also mentioned by one individual. Another participant stated hesitantly that dried fish was one of the goods exported from Nigeria. It was noted by three respondents that Nigerians do not export meat to Europe, or France in particular, from which one stated that meat is not permitted to ship. Such answers exclude bushmeat from the list as well. One individual stated that he had not seen bushmeat in any African shop around. Four respondents indicated their lack of knowledge either in this particular question or considering bushmeat in particular. From the indicated answers, the primary exports seem to be non-meat products.

## **8. Do you believe that animals should have rights? Justify your answer.**

Many participants leaned toward the idea that animals deserve having rights, as Figure 6.19 in Annex B shows. In the eyes of some respondents, animals were considered sentient beings and living creatures and thus should be granted animal rights to live up to their status. Some argued that it is humans' moral duty to ensure that animals' well-being is not ignored.

Some respondents believed that animals should have rights, however, they also recognized the role which animals play in human life. It has to be taken into account that animals continue to be a source of food. That is why some participants showed a rather nuanced approach weighing both, practical utility to humans and animal rights.

Some participants believed that granting rights to animals involves a larger framework. It includes these topics: respecting nature, avoiding excess and wasting, and maintaining a balanced relationship with the environment we live in.

The notion that animals are creations of a higher power stems from religious and spiritual beliefs and that is why some argued that animals should have rights.

## **9. Do you think that any animals should have more rights than others?**

See Figure 6.20 in Annex B. The viewpoints of the participants leaned toward equality and fairness.

### **1. Equal rights for all animals**

The majority of the respondents believed that all animals should be treated the same way and have equal rights. They pay special attention to the principle of equality suggesting that no species should be superior to others and thus granted more rights. All animals should be granted the same rights and adequate treatment. One response showed connection to George Orwell's book, *Animal Farm*, to present the idea of animal rights for all animals in order not to favour one group over another.

## 2. Quality of life

Two respondents stated that it is crucial to make considerations about animals depending on their individual circumstances. Although all animals are equal, there should be an examination of their quality of life and rights would be dependent on the species.

## 3. Uncertain responses

One answer indicated either lack of knowledge or unclear stance towards the topic.

# **10. What is your perception of animal welfare?**

All the participants presented their unique answer to this question (see Figure 6.21 in Annex B), however some topics were repeated in individual responses. That is why the responses can be divided into four groups.

## 1. Proper care and right to life

Six participants mentioned that proper care is crucial for animal's wellbeing and all animals should have right to life. Interestingly, the proper care does not always implies the later, as indicated by two respondent who believed that taking care of animals is important in order to satisfy human's needs, as those animals serve a means of food. Another two respondents addressed the problem of animals' abuse stating that animals should be exempt from harm, abuse and mistreatment. That is why all animals should be treated with respect and kindness. One respondent also presented factors in order to reach a sufficient animal welfare, as following: comfort, proper spacing, quality food, and conducive environment for innate behaviours. One participant stated that all animals deserve love and care, excluding rats.

## 2. Welfare in the sense of human's consumption

As mentioned above, some respondents see animals as a source of food, three individuals perceive welfare in the sense of taking good care of animals in order to obtain meat. These respondents indicated the reason behind such behaviour is that animals are uniquely seen as a means of consumption. Such response present superiority of one of the species (humans) over another (animals). It is believed that animals need to be healthy in order to provide good meat. Opposingly to these opinions, one respondent stated that animal welfare should serve as prevention to animal suffering, particularly for farm animals.

## 3. Pets and domestic animals

Animal welfare is not applicable for all animals, but only the domestic ones, as one respondent reported. Their wellbeing should be a priority.

## 4. Cultural considerations

One participant indicated cultural considerations when the topic of animal welfare is brought up. Unfortunately, the individual did not specify their answer any further.

## **11. Some people in Europe are against the consumption of bushmeat. What do you think about it?**

As can be seen in Figure 6.22 in Annex B, the answers can be divided into four groups. The groups as following:

### 1. Personal choice and customs

It was stated by three participants that nobody should be forced to stop or start eating meat, because everyone has their own opinions. Consumption of bushmeat should be based on personal choice. One of them argued that bushmeat was meant for consumption. Sometimes people's customs and laws also make them act differently.

## 2. Health Problems

Three respondents pointed out health concerns, as bushmeat can put consumers into serious risks. Diseases that were mentioned include cancer and heart diseases. It is believed that some wild animals would not pass a health check. Opposingly, one participant stated that bushmeat in Nigeria equals an animal called "grass cutter", or greater cane rat, and such animal could be interchangeable with any other livestock animal. The participant also added that a further explanation of bushmeat would be necessary.

## 3. Environmental and ethical concerns

It is believed that hunting wildlife animals can pose serious risk for ecosystems and put some species in danger. It is also unethical, especially when there are many alternative options and substitutes for meat, such as plant-based and cellular products. Such opinion was brought into question by another participant who argued that not everyone could afford alternative meat. That is why there is no point in banning bushmeat, but the way should be rather in regulating the market.

## 4. Possible threats

One participant indicated that if hunting for bushmeat was not happening, animals would eventually overpopulate and that could menace humans.

## Comparison of France and Nigeria

Before the comparison itself, it is crucial to remember that we are unable to measure both groups with the same meter, as the number of participants differs. In the French group, 21 people contributed in the survey in comparison to 10 participants in the Nigerian group.

Concerning dietary habits, the majority of participants in both groups indicated eating proteins, mainly composed of meat and fish. Both groups also included elements of carbohydrates in their daily consumption, in which the French participants divided this group

in two types, such as fruits and starches, in order to specify their dietary habits. Most of the French respondents stated eating vegetables and such information is missing in the answers of the Nigerians, from which only one person indicated eating a balanced diet.

In both groups, only one person stated going to restaurant, while the majority argued for cooking at home. Nobody opted for a take-away.

Five french participants are vegans/vegetarians, whereas one Nigerian person stated quitting meat in the past. In both groups, one person specified eating meat occasionally. In the French group, two people argued for having meat only once, twice or three times a week indicating a sporadic consumption. In both groups, the most significant groups were those with participants who eat meat once or twice a day. In Nigeria, four people also stated having meat three times a day.

Concerning meat consumption per week, the majority of the French participants is situated between 200 g and 1,5 kg, whereas the most answers within the Nigerian participants showed the consumption of meat between 100 and 500 g. On the other hand, five French respondents opted for the option of not eating meat at all, while two Nigerians indicated a higher amount of meat per week, 3 and 5 kg. From the survey, it seems that Nigeria is more carnivorous country than France.

Set side by side, only three French respondents visited West Africa, whereas more than half of the Nigerian participants live in Europe and one person visited Europe in the past. That gives advantage to Nigerians to compare both continents and understand dietary habits of both. Unfortunately for the French participants who are not familiar with West Africa, or Nigeria in particular, and thus they cannot know anything about bushmeat.

Except for one person who stated that bushmeat could be found on social networks, nobody else from the French group knew any place contrasting to the Nigerian group where the participants added more options. The following options were: in the market (e.g. hunter's market), from friends and family, at local farm. Interestingly, four persons from the Nigerian group were not aware of any places or did not answer the question.

Most people from the French group answered that they had never eaten exotic meat. Otherwise, three animals were mentioned the most often - ostrich, bison and kangaroo. These were followed by snake and crocodile. Other mentioned animals were iguana, pigeon, turtle, wild bore, deer and whale.

The majority of Nigerian' respondents believed that food was exported from Nigeria to Europe, or France in particular, but only regarding to traditional foodstuff, dried herbs and vegetables and cash crops. In their words, Nigeria does not send any meat whatsoever. One participant considered fish as a potential exportation element.

The majority of respondents in both groups agreed that animals should have rights. As indicated in the following questions, granting rights to animals would not be an easy task to do. Participants of both countries shared similar opinions in the question. This question however might have confused some Nigerians living in Europe, as they might have interpreted the question differently and tried to think about places in Europe, not in Nigeria. It is crucial to view both questions (q. no. 7 in the French survey, q. no. 5 in the Nigerian survey) separately. The French question focused on France, whereas the Nigerian one on Nigeria.

Those who argued for animal rights oftentimes specified that granting rights to animals would mean giving them proper care and attention, satisfying their needs without causing any harm. Animals are considered sentient beings that deserve to be treated correctly and no abuse should be used. If animals were given rights, people would change their behavior and attitude towards them. In both groups, some respondents believed that animals should be given rights because of religious or spiritual reasons.

Others, both French and Nigerians, indicated that granting animals rights is not possible because of pragmatic reasons. It is not possible for an animal to follow the rules or rights and behave accordingly. There are also many different species of animals, that is why a universal list of rights might not be the best solution for each. Animals are also a source of food for many people and thus they cannot be given rights. Such reason was made clear by some of the advocates for animal rights from the previous paragraph, who argued that eventhough animals should be granted rights, it does not mean animal liberation from people's plates.

In both groups, the majority of the respondents were inclined to grant animals equal rights, even though in the French group, advocating for differentiated rights did not fall that far behind, we are talking about the difference of only three people.

Both groups agreed that it is important to take care of animals and provide them with proper conditions, such as healthy environment, good food, proper spacing and bedding, and no harm. They also acknowledged that it is crucial to treat animals with respect and they should



be given right to life. The French participants leaned more towards domestic animals and pets than Nigerians. They also mentioned that discussions about animal rights were difficult and could be oftentimes energy-draining. Additionally, some people from both groups admitted that animals rights were important to provide people with good meat and satisfy their dietary habits.

In the French survey, the majority of people did not know bushmeat, thus they were unable to answer the question, followed by 6 respondents who opted for disapproval of bushmeat consumption. Some participants were for the consumption and others approved partly, as bushmeat plays main role in certain cultures, traditions and families and it is often the main source of food. In Nigeria, people who answered can be divided in two main groups. The first group is against the consumption of bushmeat, they do not approve it. Reasons are health problems or ethical and environmental concerns. The second group are respondents who approve the consumption and believe that everyone should be able to eat what they want and it does not pose a problem for them if there are people who do not approve the bushmeat consumption, as everyone has their own opinions and habits.

## Conclusion

Based mainly on the survey, the comparison between France and Nigeria has brought more similarities than differences. It is important to notice that both countries are relatively big places with a diverse set of history, politics and economy, as well as traditions and habits that are still strong, especially in Nigeria. Of course, France is a smaller country and its population tends to be more unified, as Nigeria is composed by a lot of different ethnic groups. Such thing cannot be seen in France anymore.

Still, the survey showed that herbivores next to carnivores are found in both countries with a little percentage of vegan/vegetarian population. It seems that there is more carnivores in Nigeria than in France, if we take the survey into account, but statistics would probably show other numbers. As the respondents from the Nigerians questionnaire are people living either in urban areas or abroad in Europe, they tend to have similar eating habits as the French participants. In the Nigerian questionnaire, two people argued for being members of APON Welfare that tries to improve conditions and welfare for animals in Nigeria.

Hunting is a practise that is exercised in both countries, only hunted animals are different. In Nigeria, hunting practises are sometimes the main source of food, or they are connected with traditions and habits of a particular community or group of people, or they are put up for sale at markets or illegally transported to Europe, whereas hunting in France is seen more as a hobby of gamekeepers and forest animals bring a different taste on plates of consumers. In Nigeria, spiritual reasons play a huge role as well. Hunting in Nigeria is also believed to pose a risk for consumers as bushmeat can carry diseases, however, those Nigerians that live in rural areas have been used to eating such meat for ages. Such belief is true rather for Europeans for who the bushmeat is not a part of dietary habits at all.

Concerning animal rights, both groups presented similar answers as well. Some participants in both groups argued for equal animal rights, some for differentiated rights, others for no rights at all and the remaining respondents abstained from answering, either because of lack of knowledge or opinions. Those who advocated for animal rights often presented a necessity for an improved animal welfare and conditions for animals, either because of animals' health or because of quality of meat that those animals bring to the table afterwards. That is why, there is not only two sides of a coin in this topic, but rather a variety of different opinions that bring different outcomes. Some participants also mentioned that domestic animals and pets tend to be closer to people and thus require a better treatment.

If we return back to the research questions, I believe that the first two questions were answered in the survey, as the participants presented their opinion on animal rights and specified which rights can be applied if any. As mentioned in the previous paragraph, some participants believed that humans are superior to animals, because they are source of food. Finally, other two questions has not been brought up into an investigation, but I believe that there is a possibility to focus on such areas in another work, especially as Nigeria is believed to gain nearly double of today's population in 2050. The main hypotheses also appeared in the survey, as some participants presented that animals could not be granted with rights as they could not understand it or behave accordingly simply because they are not the same as humans. As already mentioned before, some respondents stated that animals are bred and killed for humans' consumption.

Therefore, two contrasting worlds, Europe and West Africa, so France and Nigeria in particular, tended to give an impression of incomparability at the beginning. I believed to find more differences than similarities, but in reality, these two countries and especially the participants of both places in the survey, share related and comparable ideas and opinions leading to a rather common ground than a completely alien world. On the other hand, as stated before, I did not have a possibility to gain access to rural areas in Nigeria, nor people

living there, neither to those that eat bushmeat regularly or those that live in France and buy bushmeat in hidden places. It was not surprising that some people abstained from answering some questions or did not have enough knowledge. But it is crucial that many participants provided their opinions which supported information appearing in literature reviews and publications of experts at the given issue.

Following work and comparisons could be done in other areas in the future, such as comparison of slaughterhouses, hunting practises in both countries or illegal trade of bushmeat in detail. Researching about animals, either hunted or bred and then slaughtered could be also another area that could be connected with environmental issues and global warming. If we talk rather about animal rights than meat itself, possible topics could be animals that are used for testing of products, for entertainment in zoos or shows, or differences between pets, domesticated animals and wild animals. Even though such topics are important and interesting, there was no room for them in the thesis as each of them deserves a deeper understanding and scope.

# Annex A

## 5. Case study - Nigeria

### Comparison of France and Nigeria

Table 5.1 - Sentience

		FRANCE	NIGERIA
1	Animal Sentience is formally recognised in legislation	B	C
2	Laws against causing animal suffering	B	B

Note. Adapted from *World Animal Protection. (n.d.). API - Animal Protection Index*. YouTube. Retrieved October 25, 2022, from <https://api.worldanimalprotection.org/compare>

Table 5.2 - Legislation

		FRANCE	NIGERIA
1	Protecting animals in captivity	C	E
2	Protecting animals used for draught and recreation	E	F
3	Protecting animals used in farming	D	G
4	Protecting animals used in scientific research	A	E
5	Protecting companion animals	D	D
6	Protecting the welfare of wild animals	D	E

Note. Adapted from *World Animal Protection. (n.d.). API - Animal Protection Index*. YouTube. Retrieved October 25, 2022, from <https://api.worldanimalprotection.org/compare>

Table 5.3 - Governance

		FRANCE	NIGERIA
1	Government accountability for animal welfare	D	D

Note. Adapted from *World Animal Protection. (n.d.). API - Animal Protection Index*. YouTube. Retrieved October 25, 2022, from <https://api.worldanimalprotection.org/compare>

Table 5.4 - Standards

		FRANCE	NIGERIA
1	OIE animal welfare standards	B	E

Note. Adapted from *World Animal Protection. (n.d.). API - Animal Protection Index*. YouTube. Retrieved October 25, 2022, from <https://api.worldanimalprotection.org/compare>

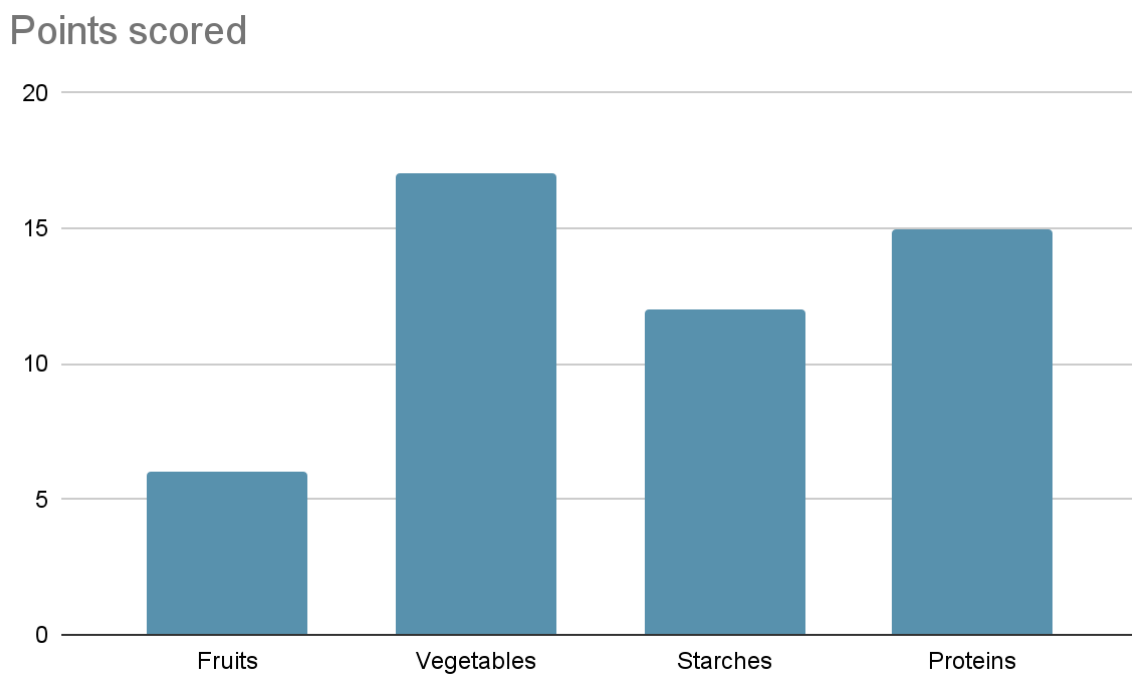
## Annex B

### 6. Survey and findings

#### Questions:

#### France

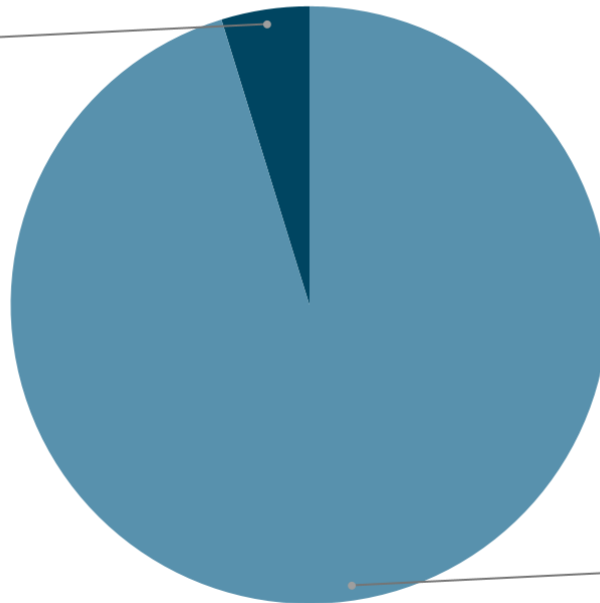
**Figure 6.1 France - Question 1 - What does your daily meal consist of?**



**Figure 6.2 France - Question 2 - Do you usually cook by yourself, go to a restaurant, or order a takeaway?**

Points scored

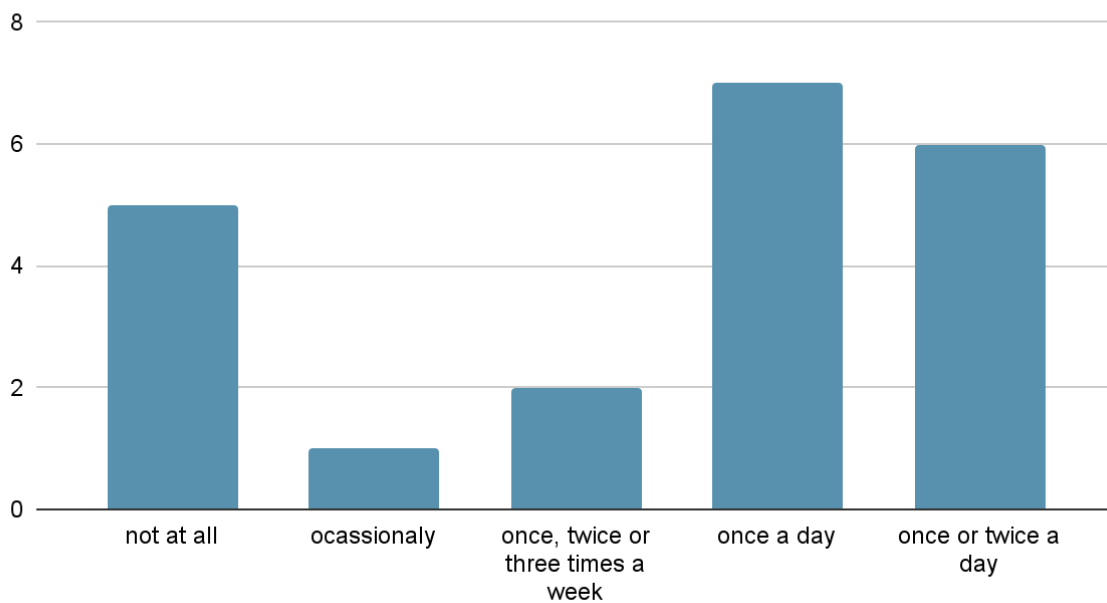
I go to a restaurant  
4,8%



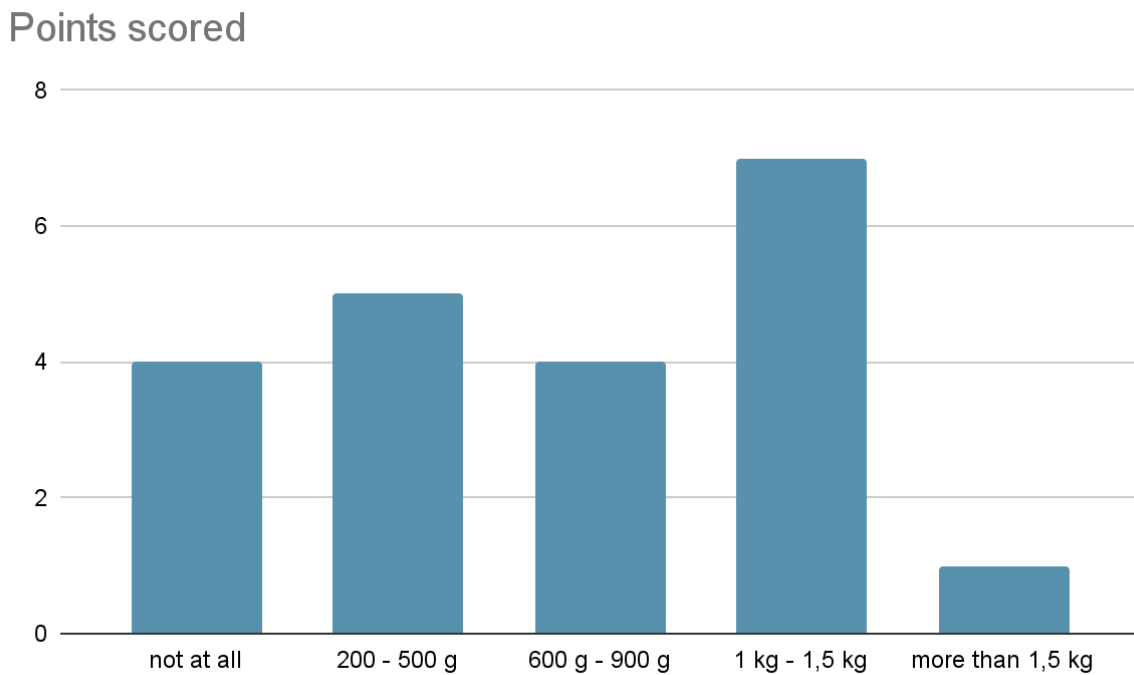
I cook by myself  
95,2%

**Figure 6.3 France - Question 3 - How many times per day do you eat meat?**

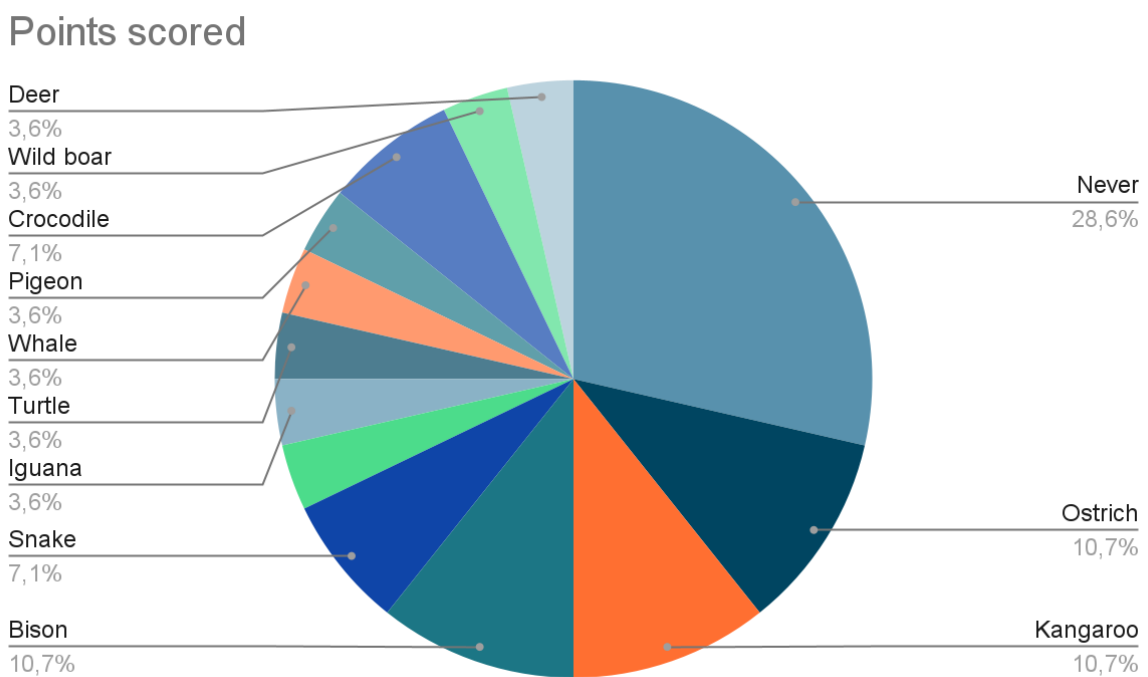
Points scored



**Figure 6.4 France - Question 4 - On average, how much kg / g of meat do you eat per week?**

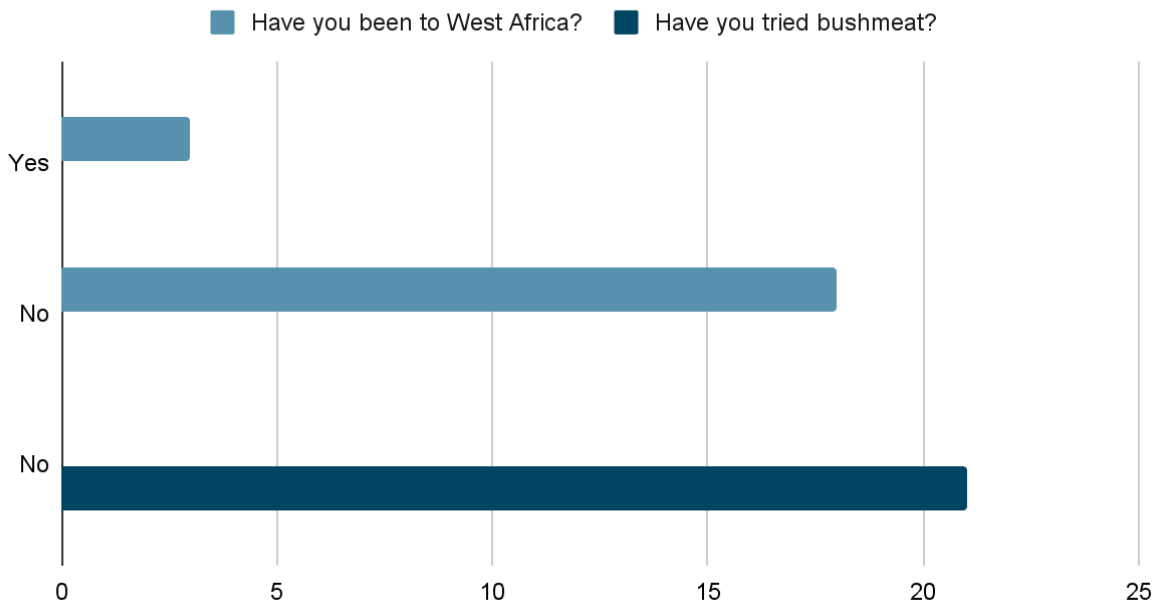


**Figure 6.5 France - Question 5 - Have you ever tried any exotic food, such as... ?**



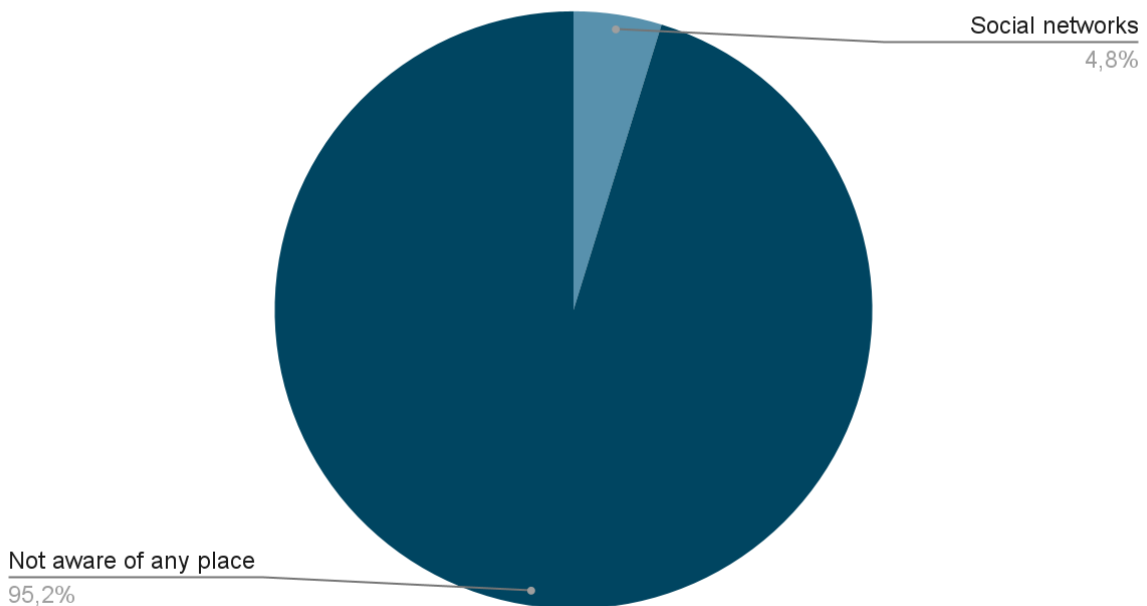
**Figure 6.6 France - Question 6 - Have you been to West Africa? If yes, have you tried bushmeat?**

Points scored



**Figure 6.7 France - Question 7 - Are you aware of any places to buy bushmeat in France? Have you ever seen anyone ordering and/or buying bushmeat?**

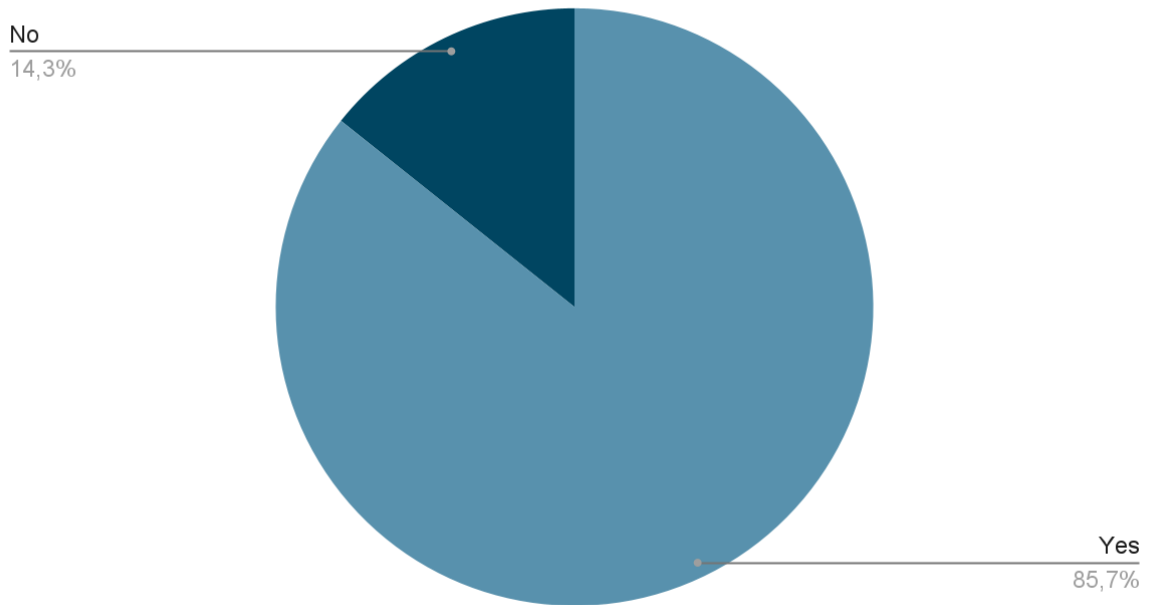
Points scored





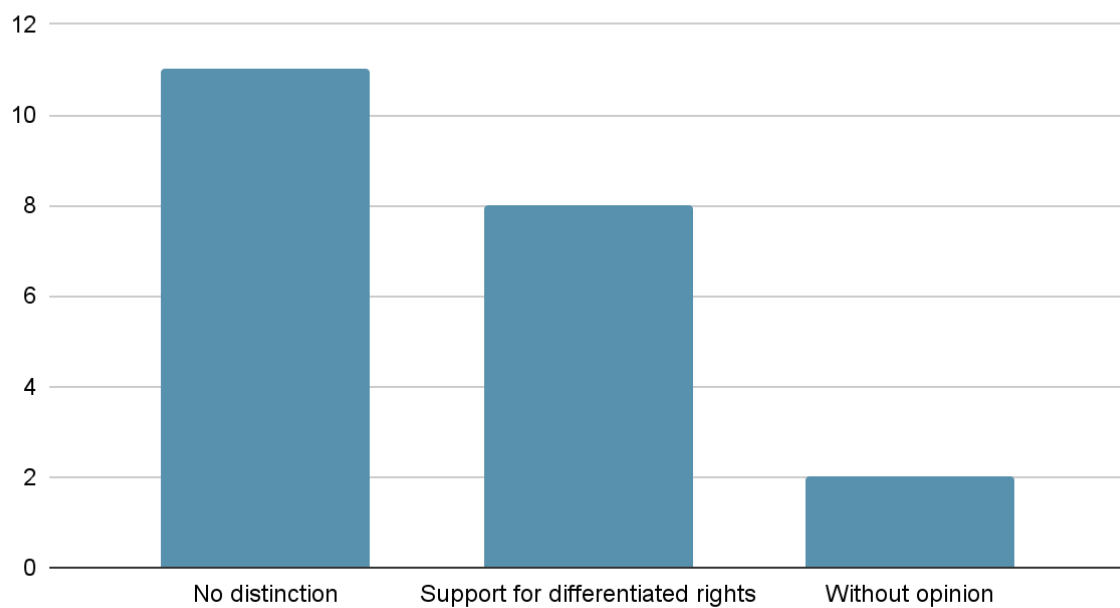
**Figure 6.8 France - Question 8 - Do you believe that animals should have rights? Justify your answer.**

Points scored



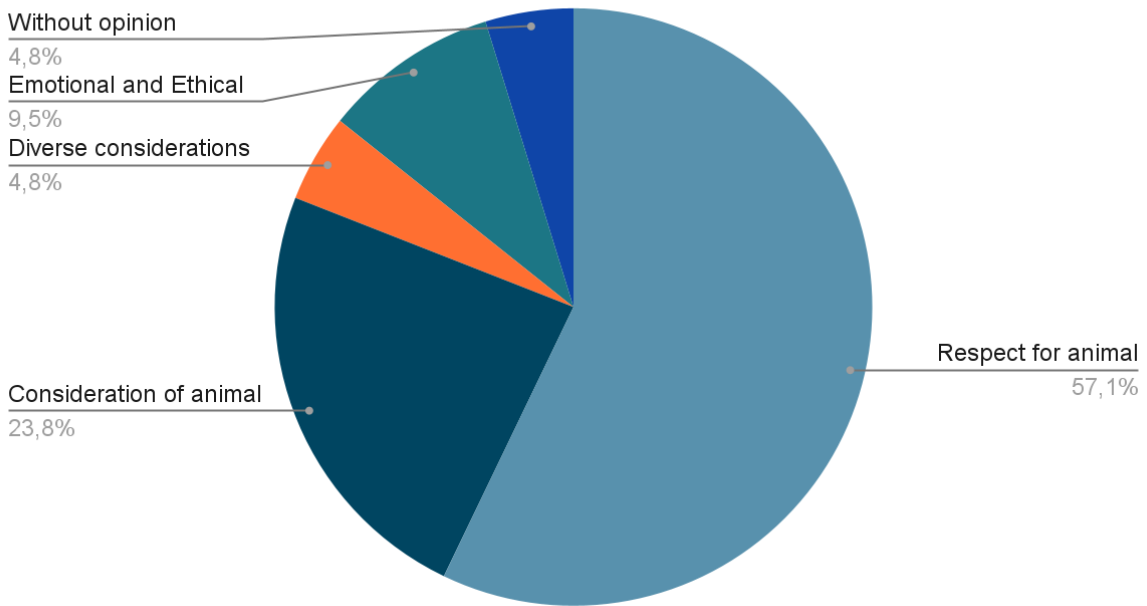
**Figure 6.9 France - Question 9 - Do you believe that some animals should have more rights than others? Explain your answer.**

Points scored



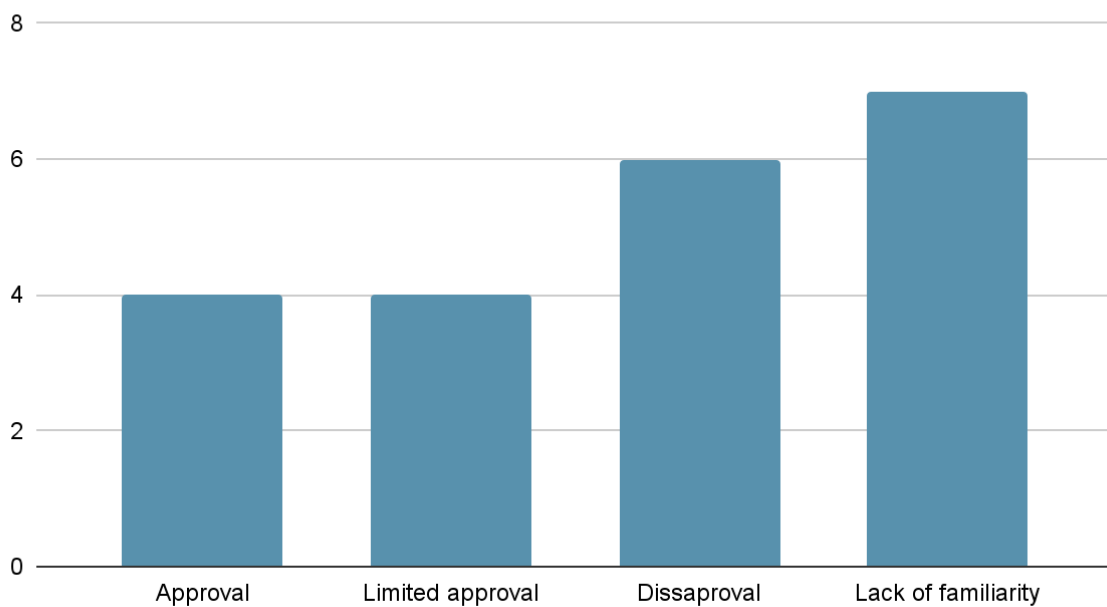
**Figure 6.10 France - Question 10 - What is your perception of animal welfare**

Points scored



**Figure 6.11 France - Question 11 - What is your opinion about bushmeat consumption? Do you approve of or dislike it?**

Points scored



## Nigeria

Figure 6.12 Nigeria - Question 1 - What does your daily meal consist of?

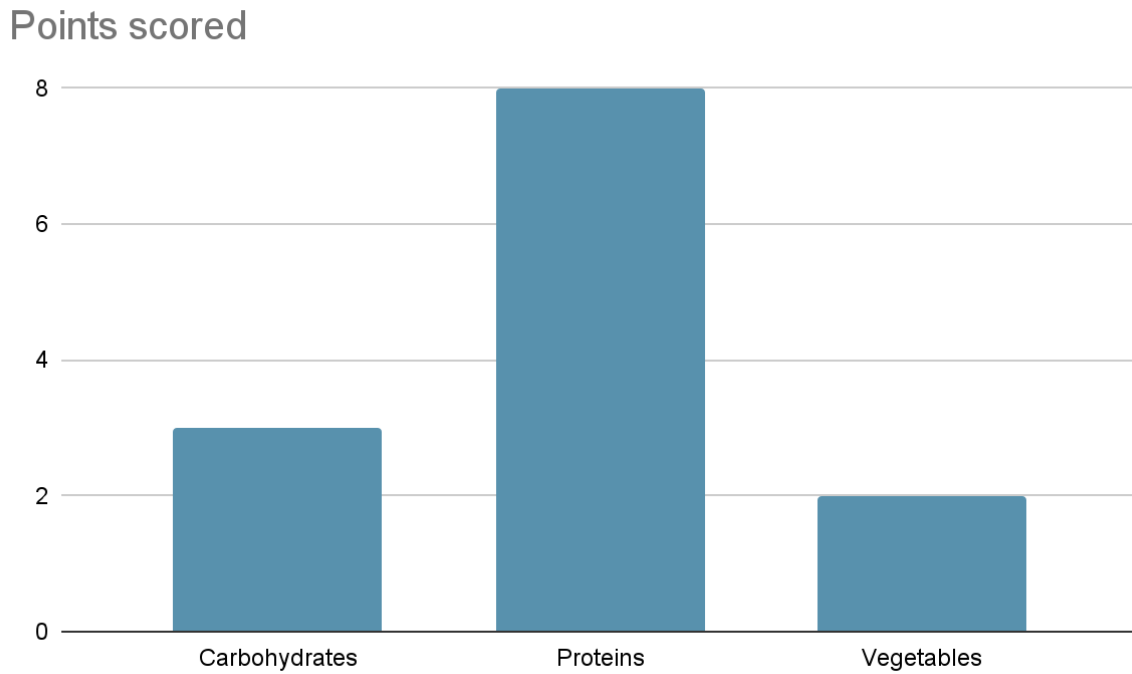
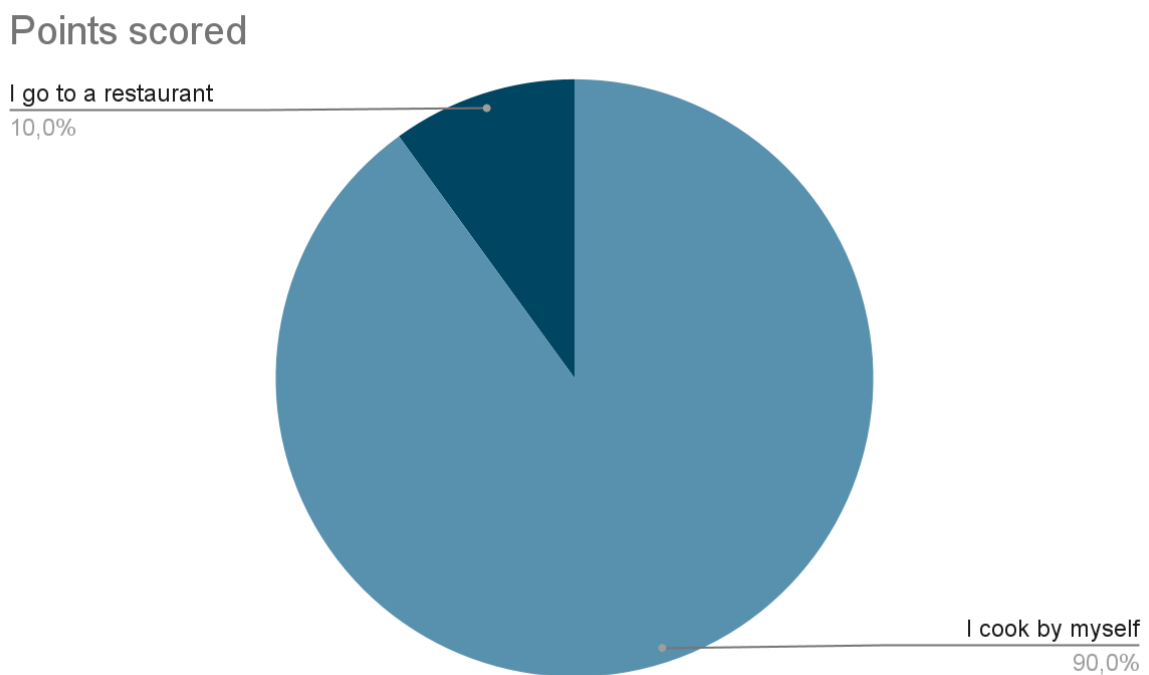
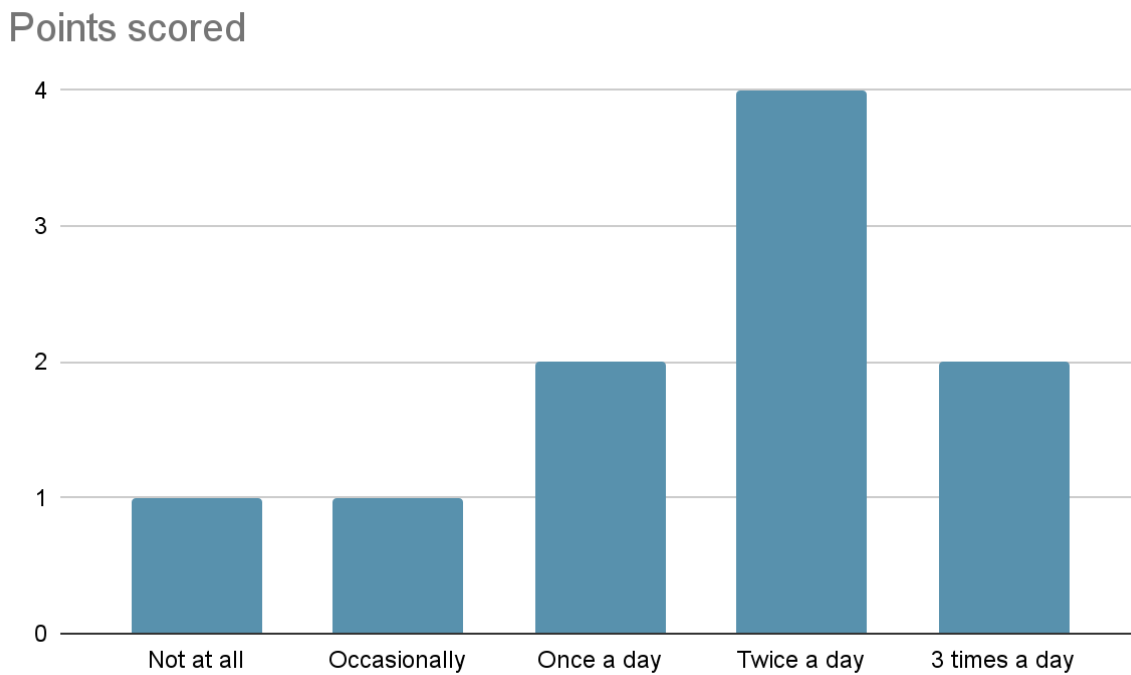


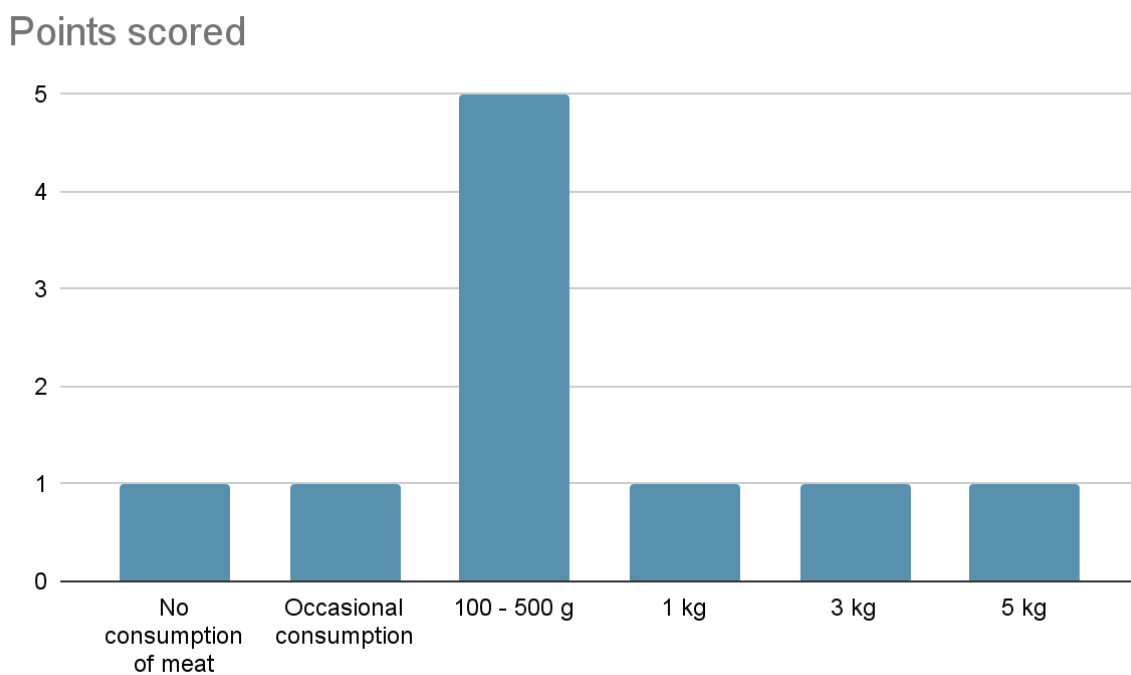
Figure 6.13 Nigeria - Question 2 - Do you usually cook by yourself, go to a restaurant or order a takeaway?



**Figure 6.14 Nigeria - Question 3 - How many times per day do you eat meat?  
How much bushmeat do you eat daily?**

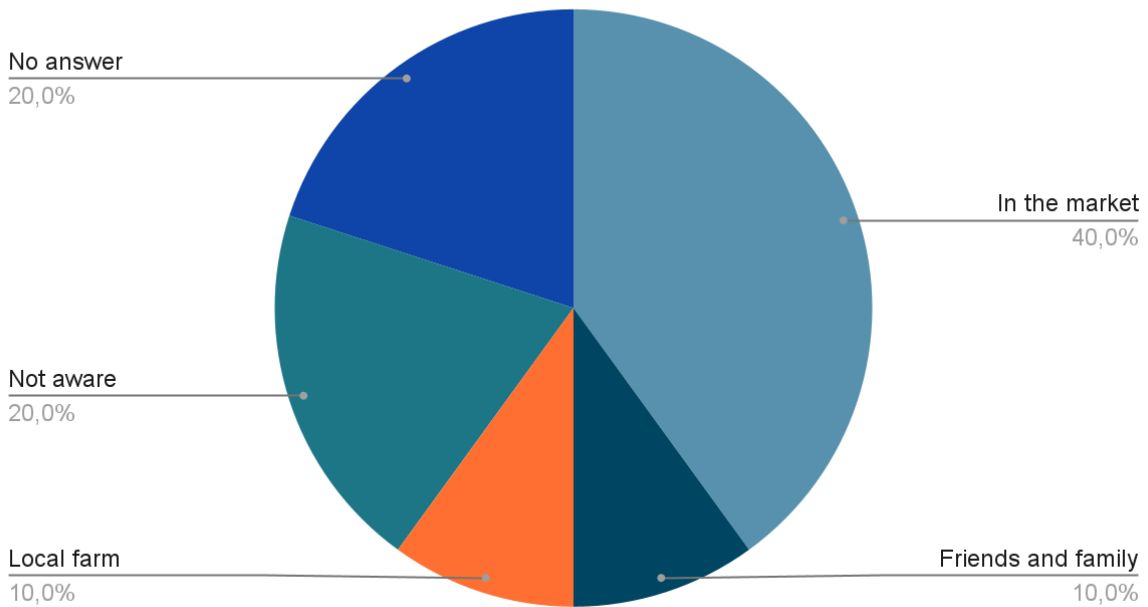


**Figure 6.15 Nigeria - Question 4 - On average, how much kg / g of meat do you eat per week? How much of your meat consumption is bushmeat?**



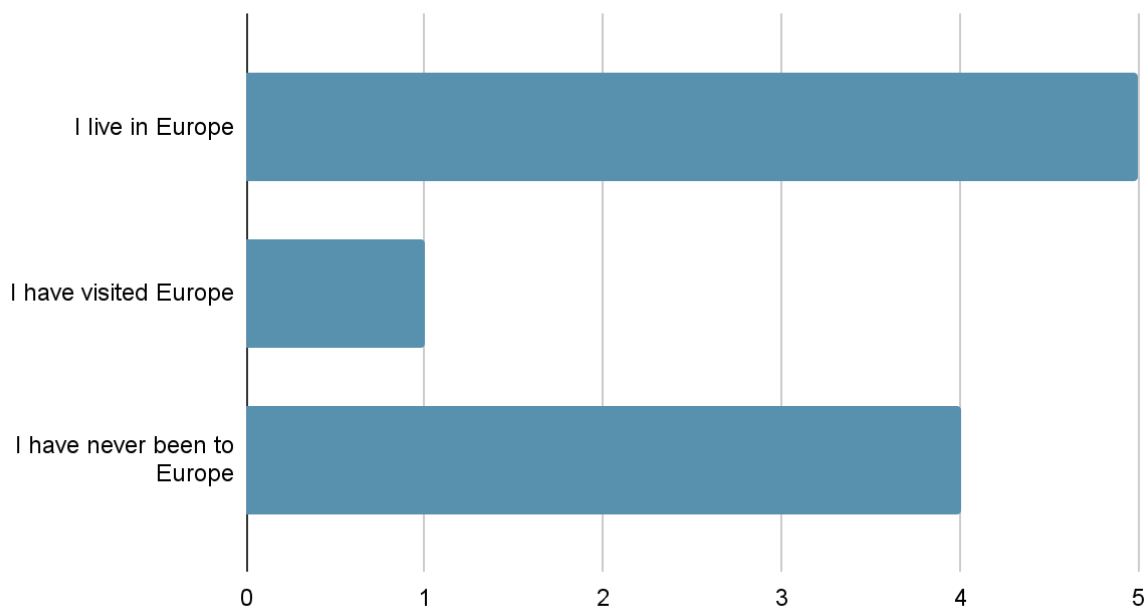
**Figure 6.16 Nigeria - Question 5 - Where can you usually get bushmeat? Where do you buy it?**

Points scored

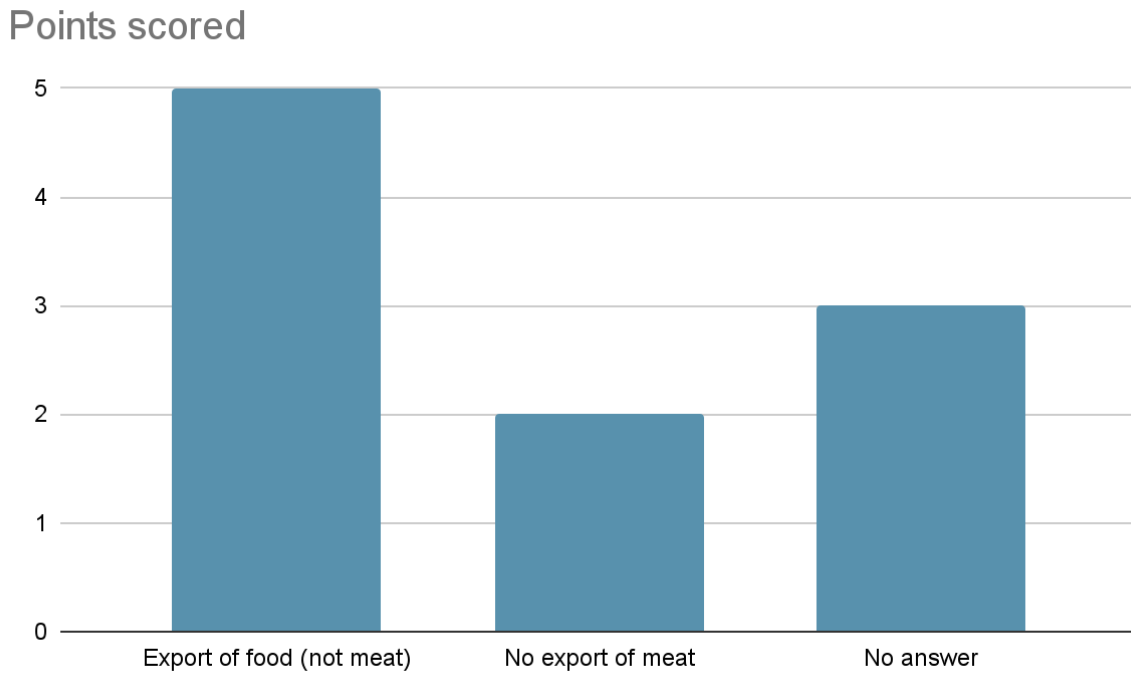


**Figure 6.17 Nigeria - Question 6 - Have you been to Europe or do you know anyone who lives there? Are their food consumption habits different from yours? Explain your answer.**

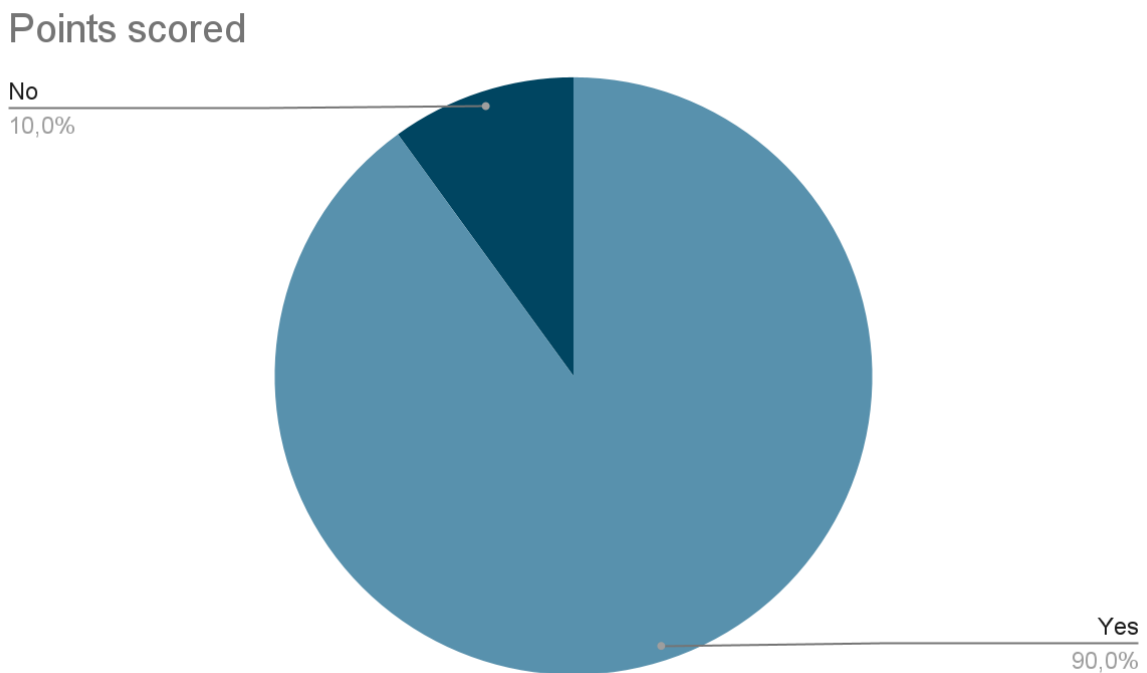
Points scored



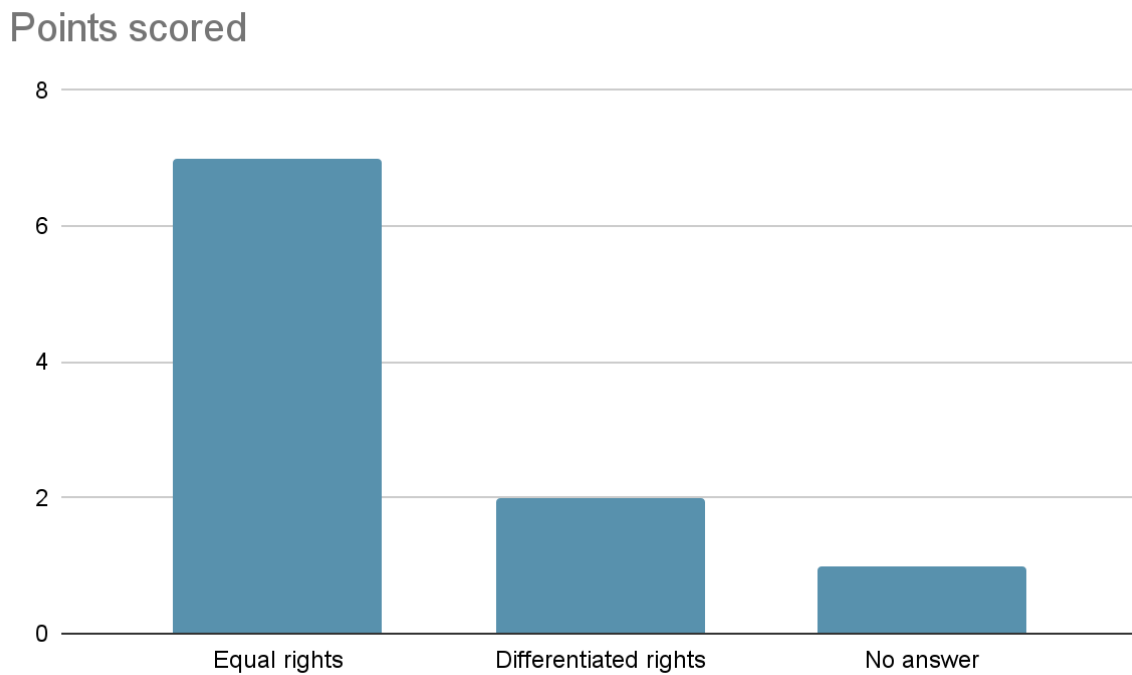
**Figure 6.18 Nigeria - Question 7 - Do Nigerians export food to Europe? Particularly to France? What do they export the most? What about meat? Is it often transported to Europe?**



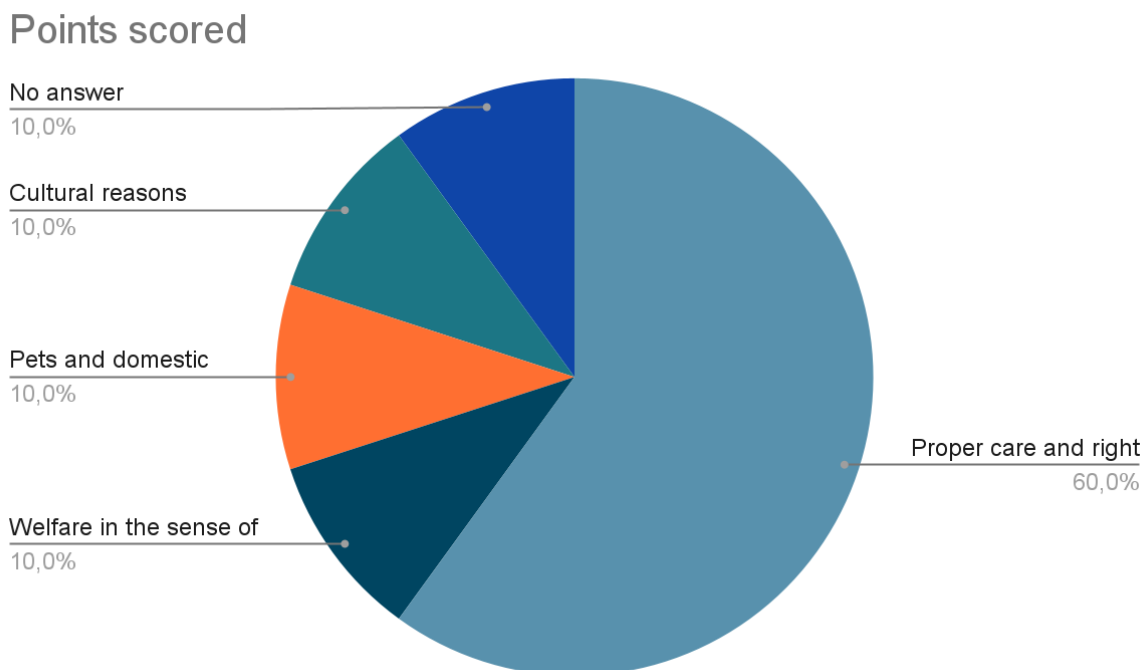
**Figure 6.19 Nigeria - Question 8 - Do you believe that animals should have rights? Justify your answer.**



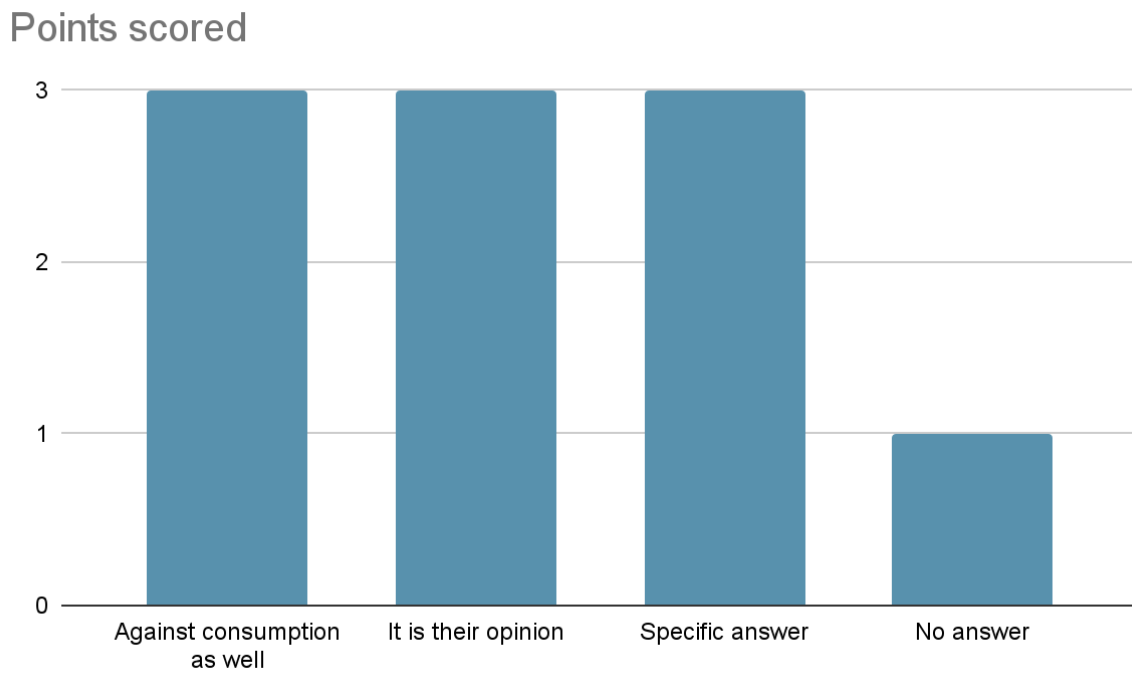
**Figure 6.20 Nigeria - Question 9 - Do you think that any animals should have more rights than others?**



**Figure 6.21 Nigeria - Question 10 - What is your perception of animal welfare?**



**Figure 6.22 Nigeria - Question 11 - Some people in Europe are against the consumption of bushmeat. What do you think about it?**







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