

**Laura Trujillo Silva**

**ENHANCING THE WELFARE OF WORKING EQUIDS:  
AN IMPERATIVE IN DEVELOPMENT & HUMANITARIAN SCENARIOS**

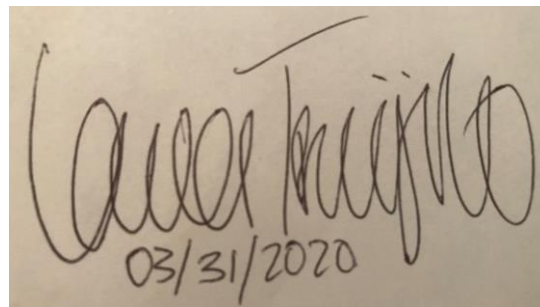
**Universidade Fernando Pessoa  
Porto, 2020**

This project is presented to Universidade Fernando Pessoa as part of the requirement to obtain the Master in Humanitarian Action, Cooperation and Development, under the supervision of Professor Dr Joao Casqueira.



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A photograph of a handwritten signature in black ink on a light-colored surface. The signature is cursive and reads "Laura Trujillo". Below the signature, the date "03/31/2020" is written in a simpler, more legible hand.

**Universidade Fernando Pessoa  
Porto, 2020**

*Dedicated to:*

*All those magic four-legged creatures around the globe, in particular to those who have enlightened my soul throughout my life – Romeria,, Ariguani , Bucolica, Indiana and Cooper- you all taught me to be strong, forgiving ,loyal but above all you taught me that love must be unconditional and that we must persevere to get where we want to go.*

*In particular I want to dedicate this work to my last horse Indiana who gave me back my purpose in life and who taught me the importance of understanding listening and learning what equids needs really are. She is the main reason why I want to be a voice for equids and why I will dedicate my life to represent them in the best way I can.*

## ABSTRACT

The main aim of this work is to make more visible the plight to improve the welfare of working equids and highlight their contributions to the livelihoods of people in developing nations in the context of Development and Humanitarian Aid discourses and practices. Ethical, social, political and economic considerations are taken into account throughout this work, with the purpose of demonstrating that improving the welfare of equids is a win-win situation for the people and the environment in which they live. I argue that at the basis of all the work that needs to be done to improve the welfare of working equids, needs to be the effort towards enhancing the equid-human connection in a holistic way and for that ,we need to educate ourselves about equids understand them and give them the place they deserve.

Throughout this work, I consider the complexity and multidisciplinary nature of the subject of animal welfare, therefore I will use definitions that encompass a holistic vision of animal welfare not limited to specie specific basic needs and physical health; but also focused on their behavioral characteristics, ways of communication and to the way we perceive them and relate to them. I argue than in order to improve the condition in which working equids live today; stakeholders involved need to start seeing equid beyond useful tools for working or providing livelihoods, they need to be seen as conscious, sentient beings, with specie characteristics that need to be considered in order to understand what their welfare is and how to improve it.

Additionally, I aim at analyzing the existent framework surrounding the welfare of working equids in developing countries: the stakeholders involved, what is being done in the field, the existing challenges and the development and humanitarian perspectives' on how projects are being designed and implemented. Most of the data collected to base my arguments and findings, will be made from official data, annual reports and research related to working equids produced mainly- by the International Coalition of Working Equids (ICWE)<sup>1</sup>, EuroGroup for Animals, World Organization for Animal Health (OIE) and the UN Food and Agriculture Organization( FAO).

**Keywords:** Humanitarian Aid; International Cooperation; Animal Welfare; Animal Rights; Working Equids

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<sup>1</sup> The International Coalition for Working Equids is composed by: The Brooke, The Donkey Sanctuary, World horse Welfare and SPANA

## RESUMO

O principal objetivo deste trabalho é tornar mais visível a situação para melhorar o bem-estar dos cavalos, burros e mulos de trabalho (ou traccas) e destacar suas contribuições para os meios de subsistência das pessoas nos países em desenvolvimento no contexto dos discursos e práticas de desenvolvimento e ajuda humanitária. Considerações éticas, sociais, políticas e económicas são levadas em conta ao longo deste trabalho, com o objetivo de demonstrar que melhorar o bem-estar dos equinos é uma situação ganha-ganha para as pessoas e o ambiente em que vivem. Defende-se que, na base de todo o trabalho que precisa ser feito para melhorar o bem-estar dos equinos de trabalho, deve existir um esforço para melhorar a conexão equinos-humano de uma forma holística e, para isso, precisamos de educação sobre equinos compreendê-los e dar-lhes o lugar que eles merecem.

Ao longo deste trabalho, ao considerar a complexidade e a natureza multidisciplinar do tema do bem-estar animal, utilizam-se definições que abrangem uma visão holística do bem-estar dos animais, não se limitando a necessidades básicas específicas e à saúde física; mas também focado em características comportamentais, formas de comunicação e na forma como os percebemos e nos relacionamos com eles. É suportada a ideia de que, para melhorar a condição em que os equinos trabalhando vivem hoje, as partes interessadas e envolvidas precisam de começar a ver os equinos como mais do que ferramentas úteis para trabalhar ou fornecer meios de subsistência, e precisam ser vistas como seres conscientes e sencientes, com características especiais que precisam ser consideradas para entender qual é o seu bem-estar e como melhorá-lo.

Além disso, analis-se o quadro existente em torno do bem-estar dos equinos trabalhadores nos países em desenvolvimento: quais os parceiros envolvidos, o que está a ser feito neste domínio, os desafios existentes e as perspectivas de desenvolvimento e ajuda humanitária, como os projetos estão sendo projetados e implementados. A maioria dos dados recolhidos para basear os argumentos e conclusões serão feitos a partir de dados oficiais, relatórios anuais e pesquisas relacionadas com o trabalho de equinos produzidas principalmente pela Coalition of Working Equids (ICWE)<sup>2</sup>, EuroGroup for Animals, World Organization for Animal Health (OIE) and the UN Food and Agriculture Organization( FAO).

Palavras-chave: Ajuda Humanitária; Cooperação Internacional; Bem-estar animal; Direitos dos Animais; Equids de trabalho

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<sup>2</sup> The International Coalition for Working Equids is composed by: The Brooke, The Donkey Sanctuary, World horse Welfare and SPANA

## ACKNOWLEDGEMENTS

In writing this work, I first have to acknowledge my family's support without them finishing this work and completing this Master would not have been possible. Also, key to the completion of this work has been my thesis supervisor and MA Director Professor Joao , Casqueira. I thank him not only for his exceptional academic support but also for his sense of ethics and compassion which transcend his lectures given that he understands the humanity within each student and has been able to guide me to find the best within myself even in times that I thought I was not going to make it. I will be forever thankful for his patience, knowledge and support. Moreover, I want to thank the Donkey Sanctuary for opening their doors to me and letting me see firsthand the needs of Donkeys and Mules as well as learn from their great efforts to improve their welfare and recognition at a local, national and global stage.

There are many people and experiences in the past years working with horses that have I have to be thankful for, not only those who have helped me to understand and know these animals better but also those I do not agree with. People that see horses as tools of exploitation with no sort of sentience are those responsible to propelling my interior drive to work harder to achieve change and transformation in the way we perceive and treat equines regardless of where they are or what they are used for.

Additionally, I want to thank Elena Violet an amazingly inspiring woman and horse person who has not only been a source of inspiration for this work but also key in nurturing and transforming my own perception on my relationships with equids. Her respect, understanding and compassion towards all living beings have pushed me to be better person and humanitarian worker.

Last, but not least I have to thank Jacinta, my dog and loyal partner who has stood next to me since the first day she came to my life, without her I probably would not be writing this work. I never thought a little four-legged creature could be so important in my life and I will be forever thankful for her loyalty and unconditional love.

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## ABBREVIATIONS

AAEP .....	American Association of Equine Practitioners
EAGALA.....	Equine Assisted Growth and Learning Association
EFP.....	Equine Facilitated Psychotherapy
EFL .....	Equine Facilitated Learning
FAO.....	United Nations- Food and Agricultural Organization
TECTU .....	Fédération Européenne du Cheval de Trait pour la promotion de son Utilisation
FEL.....	Fédération Equestre International
HSI .....	Humane Society International
HSVMA .....	Humane Society Veterinary Medical Association
ICWE .....	International Coalition of Working Equids
IFAD .....	International Fund For Agricultural Development
IUCN.....	International Union For Conservation of Nature
LARS .....	Live Animal Regulations
NEWC .....	National Equine Welfare Council (UK)
OIE .....	World Organization for Animal Health
RAWS.....	Regional Animal Welfare Platform
SDG`s.....	Sustainable Development Goals
SPNA .....	Society for the Protection of Animal Abroad
UNDP.....	United Nations Development Programme
WB .....	World Bank
WSPA.....	World Society for the Protection of Animals
WVA.....	World Veterinary Association

“The Question is NOT Can they reason  
The Question is NOT Can they Talk  
The Question Is CAN they SUFFER?”

*Jeremy Bentham (In Singer, 1977, p.3)*



*Figure 1. Struggling brick kiln donkey in India. Image by: The Brooke/John Wright*

## INTRODUCTION

Echoing Peter Singer (1977), for this project I depart from the point that equids, as all animals deserve our respect and protection given that as us, human -animals, they are sentient beings with basic needs, interest and deserving of basic rights that need to be looked at. As he explains `` the basic principle of equality does not require equal or identical treatment, it requires equal consideration`` (1977,p.3). Therefore, we must understand -especially in the development and humanitarian aid context-, working equids deserve the same equality of consideration to their interest and needs than the interests and needs of the people that they serve in developing nations. Given the philosophical and moral complexity of the issues raised in animal rights and welfare discourses, it will not be the focus of this particular work to delve deep into these philosophical questions, but in the second chapter, I will review some of the concepts that compose the theoretical framework for this work.

There are three main reasons why I have chosen equids as my subject of focus, above other animals. First, because I have had a strong connection with equids since I was born and in my case, they have been key in my personal and emotional growth and essential in the agricultural and rural development of Colombia, the land that I come from. Second, I feel I have an ethical and historical responsibility to give them the voice they do not have and give them back as much as I can of what they have done for me and for humanity. Equids -Horses, mules and donkeys- have given us their lives for millions of years, as our food, working tools, means of transportation, instruments of war, commodities, leisure, competition partners, therapists -to name a few- but most importantly as loyal companions who have helped human kind to carry the burdens we have cannot carry alone. Third,

because despite many being invisible, equids today they are key in the livelihoods of an estimated 600 million people around the less developed parts of the globe (Valette, 2015) and they ought to be included and considered by broader development and humanitarian discourses and practices. Without Equids, the world will not be what it is today, they have been our partners in many battles and the power behind accelerating human communication, transportation and production, which has resulted in accelerated development and global change.

This work is the combination of my two main interests in life: Horses and Humanitarian and Development work. Some to my surprise, have asked, how can these two be connected? Why is it worth a master thesis? I hope that once anyone is done reading this project will be able to have a solid answer for both questions. We tend to forget that Donkeys, Horses and Mules (Equids) have been essential in the development of human kind and continue to be instrumental in human lives on daily basis. Despite their role having transformed throughout its 6,000 years of domestication history, today they continue to be used, abused and misunderstood, and for millions of vulnerable people around the globe they are essential for their survival and the possibility of having a better future (The Brooke, 2014).

Therefore, even if what needs to be done is not solely motivated on moral or ethical obligations towards equids, – as one could prefer- it should be done for the economic and social benefits that improving equid welfare may bring to the livelihood of their owners and their communities. It is in the essence of this work, not only to explore the different key factors to ameliorate the welfare of working equids and the livelihoods of the people around them, but also to explore how discourses and practices in development and humanitarian aid can make visible and integrate working equids for the benefit of the animals all stakeholders involved. As the members of the ICWE advocate through their mission and projects on the field, there needs to be a change in government policies, regulations and laws but most importantly I argue that there needs to be a change of attitude and behavior

from all stakeholders involved towards all working equids around the globe. For this to happen there needs to be change and transformation from the ground up in the equid-human relationship: Owners and their families, communities, local and national government bodies, International Organizations and local and International NGO's (ICWE 2018).

Consequently, the first chapter of this work will be all about equids given that they are the subject and core of this work, I will explore why them, who they are, where they come from and how the equid-human relationship has evolved through time and space. I made the conscious choice not to put the theoretical framework in this chapter given that the theoretical framework is based in the specific subject I chose, therefore, it is important to have the background information necessary about the subjects of my study before building a theoretical background behind it. I want to highlight with this choice, that in dealing with issues of equid welfare, equids come first before any theory, policy or practice can be formulated.

This Chapter is divided three sections. The first section will be devoted to the methodology employed to conduct this work, so the reader knows how the perspective being argued has been constructed and where the information that I have gathered comes from. In the second section, I aim at introducing why equids are key for human growth and development by looking at their evolution and the journey they have traveled together. In the third section, I aim at highlighting the reasons why I choose to connect working equids and humanitarian and development work. What is more this section highlights the need to recognize that the working equid group is by no means homogeneous; donkeys, horses and mules –and hinnies- are all different and contribute in diverse ways but the welfare of all four species are of equal importance to the communities where they are present. It is important to note that despite sharing numerous similarities they also have specie specific traits and key differences. This is vital to identify if one wants to tackle the complexity and the heterogeneity of the working equid issue and wants to formulate and implement relevant

policies and practices aimed at improving equid welfare while decreasing vulnerability and increase productivity of the communities involved.

The second chapter on the other hand, deals with the ethical reasoning behind this work and with the exploration of the meaning and definition of Welfare in the case of working equids. This chapter will be divided in three separate sections. Throughout it, I will argue that our ethical obligation as humans, with all sentient beings -in this case- working equids- is not only value or science based, but is also based on ethical and historical facts that show that their contributions to humankind have been as endless and unmeasurable as it has been their suffering. Equids are highly sensitive animals with a developed level of consciousness and the capacity to suffer. Yet the aforementioned factors remain unacknowledged in local, national and global policies and agendas, which is one of the main challenges to ensure their welfare and protection. So for that reason it is important to put forward a concise and clear meaning of what I mean by welfare and how it could be put into practice from the bottom up.

Primarily, the first section will serve as the theoretical backbone that will hold this thesis together. It clarifies the ethical, theoretical and practical reasons behind the definition and meaning of welfare that will be employed throughout this work considering the complex and multifaceted nature of this concept. In this second section, I will clarify why I have decided to work with the term animal welfare as opposed to the term animal rights in the context of development and humanitarian aid, and will explore some of the theoretical definitions of these terms based on the work of Albert Schweitzer, Peter Singer, Tom Regan, and Christopher Hall et al. Despite going over some of the main theoretical discussions behind the two concepts, I will abstain from entering the theoretical battle between the two concepts given that it is not in the range of this work. On the second section, I aim at analyzing in more detail the main basis for animal welfare, which are laid out in the five freedoms. The third section on the other hand, discusses some of the main challenges for the welfare of working equids to improve as well as some of the main

issues that impair their welfare. Furthermore, I aim at integrating some of the meaning and characteristics of animal rights, development and protection discourses into the issue of enhancing equid welfare given that I sustain that they should not be opposing discourses but work alongside one and other.

The third chapter of this work aims at looking at all the stakeholders involved at a local national and global level in ensuring that effective welfare and protection mechanisms are designed implemented through well-thought and relevant policies and practices. For that reason in the first section, I will be looking at the state and non-state actors that encompass the equid welfare realm through the analysis of examples of their work and actions in the particular context of this work. The examples that I will use to map the reality of working equids are case studies based on the work done at the International level by the OIE and FAO, at a National and local level will look at NGOS in the ground and their work as well as the importance of government involvement and action. Moreover, to sustain my arguments of the importance of local actions in molding national and global agendas to advance the welfare of working equids, I will analyze in depth the work done by the organizations that compose The International Coalition for Working Equids (ICWE: The Brooke, The Donkey Sanctuary, SPANA and World Horse Welfare). These four organizations are the leaders in the sector in terms of operations as well as advocates for making the plight of working equids visible to development organizations, the OIE, The UN and different levels of governments around the world. What is more, in this chapter I aim at showing the connection between enhancing the welfare of working equids and the UN Sustainable Development Goals which highlights and makes very clear of the imminent importance of including and making visible working welfare issues into development and humanitarian agendas around the globe.

The first three sections of this project deal with the why(s) and how(s) we ought to provide assistance and protections to working equids especially in the development and humanitarian contexts. Conversely, the fourth section of this work looks at one more reason

why we ought to protect and ensure equid welfare: these animals can do for us more than we can imagine and they can take care of us in better ways than we take care of them. I have been lucky to have had the opportunity to have worked at the Spanish affiliate of the Donkey Sanctuary: El Refugio de Burrito. This two-month experience gave me an insider perspective of the work done by the Donkey Sanctuary in Spain and of some of the overall challenges experienced by donkeys and mules not only in developing nations but also in the so called developed world as it is in the case of Spain.

This section will cover some of my experiences and knowledge acquired during my time there given that I had the chance to observe first-hand day-by-day operations in the office and direct animal care. Also I will give emphasis to another factor which I learned is crucial in attaining equid welfare and it is the importance of creating common denominators partnerships and networks with animal owners their communities, governments and international and local NGO's working in the area that can come up with well-orchestrated integral solutions. Additionally, I present other ways in which enhancing equid welfare and our connection with them can bring benefits to the livelihoods of vulnerable communities around the world. In the past twenty years there has been growing research interest in relation to the benefits that equid-human interactions can bring to the wellbeing of humans that have endured trauma, which I believe is an extra asset for development and humanitarian agencies working with communities that have endured trauma. In short, in this last section I want to highlight some unexplored points that I could not find in any valid qualitative or quantitative research I consulted but that are essential in making the plights of better welfare for equids in development nations and increase the involvement of development and humanitarian agencies.

## CHAPTER I.

*“Working equine animals play diverse socioeconomic roles, helping to maintain and enhance all categories of capital assets contributing to a sustainable livelihood. Although animal owners, particularly women, are fully aware of this contribution, recognition of working animals declines to near-invisibility at higher levels of policy, research, funding and programmatic decision-making (...) We cannot expect them to be a central priority and concern to all people at all times, but we can insist that they are never completely forgotten.”*

**Dr. Joy Pritchard, 2014**



Figure 2. Image By The Brooke Ethiopia

## 1.1 Methodology

This work is a multi-disciplinary and cross-sectoral theoretical study that blends in the plight for enhanced welfare of the working equids of the world and their relevance and contribution to development and humanitarian aid scenarios. I have used theoretical work from a variety of disciplines in relation to the historical evolution of the horse as well as literature dealing with the development of the horse human relationship throughout time, as well as veterinary and scientific studies documenting physiological and psychological needs of equids. Another important aspect of this thesis is its ethical approach, which is equated, to the ethical approach that is demanded from development and humanitarian practices where all lives should be respected and that should not be limited to human animals. For that, I back my arguments by the work from scholars and scientists that argue and document the sentience state of animals (equids included), their capacity to feel and therefore suffer, and the importance of understanding and fulfilling their needs if they are in our management as it is usually the case. Throughout this work, I acknowledge that the study and understanding of equid welfare is a complex and hotly debated topic, especially when we extend beyond its realm into discourses of animal welfare and animal rights, which despite not being the scope of this research are important concepts to keep in mind when dealing with the issue of equid welfare. But despite so, I have used the work of researchers, thinkers and animal rights activists as Albert Schweitzer, Peter Singer and Tom Regan et al, to back up some of the ethical arguments throughout this work in relation to the concepts of relevance for life, sentience, capacity to suffer, equal consideration of needs and interests and consciousness. I do not aim to expose concepts as right or wrong neither do I aim at supporting one view or another, I try as much as I can to capture different aspects of concepts from views that can be helpful to understand enhance equid welfare at a local, national and International level.

It is important to note that throughout this work I mainly use the term equids which encompass horses, donkeys mules (and Hinnies) given that their common denominator and collective identity is based on their status as working equids but at no point do I want to send the message that they are a homogeneous group. Each specie has its own history, characteristics, strengths and weaknesses that make them very different from each other therefore our approach to them should consider these differences. Much of the literature consulted refers to horses given that there is more research devoted to them than to donkeys or mules.

In terms of mules and donkeys, I have based my knowledge in resources from the Donkey Sanctuary, SPANA and the Brooke and some scientific articles related to their history and behavior. Throughout a two-month internship I did at the Donkey Sanctuary in Spain, I was able to experience first-hand, the struggle donkeys have to go through even in the developed world and the amount of work done to ensure their physical and emotional welfare. I was able to witness the great efforts done by the Donkey Sanctuary to improve the welfare of donkeys and mules in many corners of the world and try to change public perception. Interacting with Donkeys on a daily basis, and being surrounded by ‘Donkey experts’ I became aware of their needs, interests and abilities as well as of the positive experiences they produce in humans by interacting with in a harmonious manner.

In addition, having worked with horses in different continents as well as having analyzed the diverse literature related to working equid welfare and animal welfare in general, this research takes into account the fact the definition, understanding and application is mainly based on perception and it varies greatly though time, space and interests. It is important to note that much of the work consulted and my experiences are extracted from the western world and western way of thinking, but by no means, I have remained uncritical of the continuous prescriptive approach towards the way things must be done in the rest of the world. As in development and Humanitarian discourses and practices, mainstream knowledge and funding in regards to the welfare of working equids and animal welfare is mainly produced in western nations of the world. Despite the aforementioned fact, initiative

for sustainable change and transformation needs to be nurtured and driven at a local level under each community's realities and parameters in order to avoid one fits all prescriptive approaches that have been proven not to be efficient and sustainable throughout time.

Therefore, the objective of the research is to analyze possible models that back the importance of enhancing the welfare of working equids around the world by keeping in mind the heterogeneity of the issue and the importance to focus on participative bottom up approaches. As research done by the ICWE members has shown it is pivotal to include local communities as drivers of change for making the plight for working equids welfare visible to local communities, members of the development and humanitarian sector as well as government and non-governmental national and international bodies. The proposed theoretical backbone for this work integrates conceptual frameworks in the areas of equine welfare, veterinary science, ethology, philosophy, ethics, development and humanitarian aid; in order to come up with an understanding of working equids welfare that goes beyond words and can be put into practice based on the reality of each community and of the species involved. That is why, as a strong base of the methodology I used to write this work comes from the literature, conferences and lessons learned from the work done in the field by local and international NGO's but mainly those conforming the ICWE: The Brooke, World Horse Welfare, the Donkey Sanctuary, SPANA and local partners. Additionally I have used official reports published by the OIE and FAO, which have the function of regulatory bodies and the only ones with power to push the issue of equid welfare and its connection with the welfare of millions of horse owners, their families, and communities in some of the most disadvantaged places around the globe.

It is important to acknowledge that the term animal welfare and equid welfare for this particular case can have a myriad of differing meanings, and its construction is highly dependent on perception. I do not aim at saying that the definition I use in this work is correct, I only aim to expose my own perspective on the meaning of welfare by blending in

knowledge from different areas of studies, differing cultural perspectives and inevitability some of my own perspectives and experiences living and working with horses.

Also this work does not aim at prescribing welfare assessment methods or describing welfare measurement tools given that those have already been developed by the experts on the field instead I aim to raise important questions that need to be considered if one wants to advance, integrate and make visible the issue of working equids in development and humanitarian scenarios. This project aims at analyzing different variables that highlight the ethical importance for moving development and humanitarian discourses and practices in a direction in which sentience and consciousness of other living beings is recognized and treated accordingly in an integrative manner.

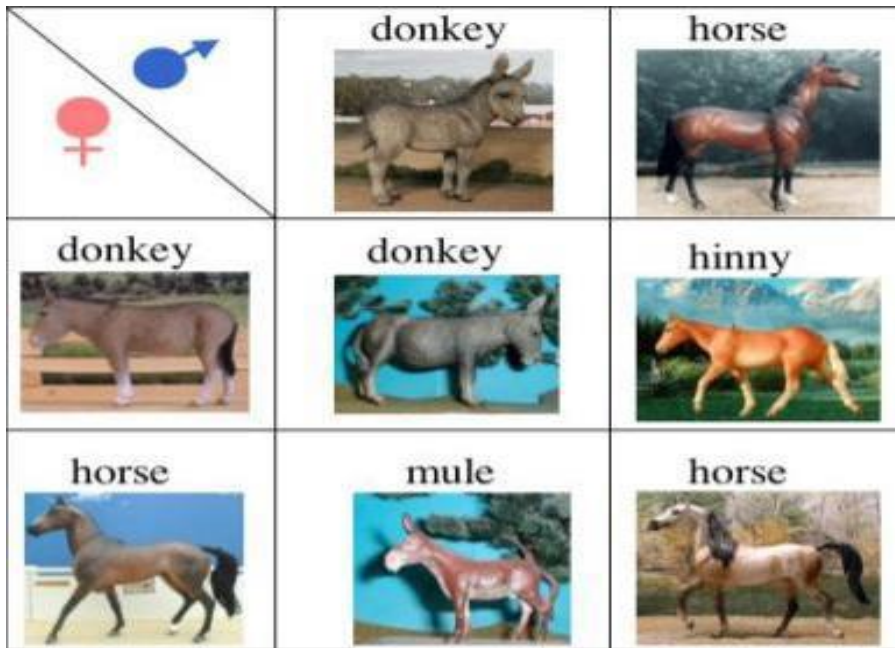
For this purpose of this work, I refer to development and humanitarian scenarios as the projects that are implemented in the developing world in relation to development and humanitarian agendas. I do not refer in this work to disaster response or responses during conflict even though I refer to the crucial role that International NGOs play in disaster prevention, response and recovery. The arguments I develop are potentially more applicable in prevention and post-conflict post-disaster stages, but the idea of respecting protecting and overseeing the welfare of equids as sentient beings with needs and interests should be present all times and be continuous. The idea of this work is to try to see the issue through a new lens that promotes theories, policies and practices that are in line with a holistic view of equid welfare and that expands and questions our perceptions and knowledge on these beings. Ultimately, this work aims at integrating the issue of working equid welfare into development and humanitarian agendas given that not only because these species are directly responsible for improving the livelihoods of millions people and to help achieve the UN set, sustainable development goals (SDG's). But most importantly, the fact that development and humanitarian work aims at improving people's lives, fighting inequality, empowering people and protecting lives –among other things-; should not be limited to human animals but include the sentience of non-human animals and their needs.

## 1.2 Equids and Humans: The Ignored Journey

It would not be possible to encompass million years of history of the equid-human relationship in this work, given that not only it is too rich and extensive but also because it is not the center of focus of this work. Nevertheless, in this section I want to bring to readers' attention some of the highlights of this historical partnership with the main purpose of bringing back to our memories their importance in the history of human kind and their importance in peoples' daily existence. Despite using for the purpose of this thesis the term equid to encompass four different species, by no means do I intend to imply that they share a unique homogeneous history. Their journey with humans has been very different as well as the role that they have played but by no means one has been more important than the other has. The journey and role of Horses, Donkeys, mules and hinnies having been different, has been equally as important in the development and progress of humankind and of the world as we know it. Before advancing any further into this section, it is important to clarify who are the members of the equid family I refer to in this work.

Horses and Donkeys, I will hope, are identifiable by any person that reads this work, but Mules and Hinnies are hybrids that might not be as known to the regular public. As illustrated in figure 3, Mules are the product of crossing a jack or male donkey and a mare or female horse and hinnies are a cross from a stallion or male horse and a jenny or female donkey. Based on the information provided by the Donkey Sanctuary's website: "Mules have many of their parents' best traits. They can withstand extremes of climate.....they are less likely than horses to panic in dangerous situations and can carry much more than donkeys (Donkey Sanctuary 1)", making them the perfect partner for performing highly strenuous and varied tasks. Hinnies on the other hand tend to be smaller, and in terms of character tend to be closer to that of their donkey mothers. They are also believed to be bred more than accident that by human interventions as in the case of

mules`` (Donkey Sanctuary 2). What is more, still today they continue to sustain and improve the livelihoods of millions in some of the most vulnerable communities around the world. That is why throughout this work I push for attitude changes that lead to policy and practical changes based on respect and partnership with these amazing loyal four-legged creatures.



Images credit: <http://www.imeha.org/>

**Figure 3. Equids Included in this work**

As Dr. Sid Gustafson highlights throughout his work, the equid journey in our planet can be traced back to 60 million years ago, but it is in the past three million years that archeological evidence has been found of side-by side fossilized footsteps of humans and horses that give evidence to the strength and importance of the equid-human relationship. In the case of Donkeys, domestication of the donkey from the African wild ass was also responsible for the transformation of ancient transport systems in Africa and Asia and the

organization of early cities and pastoral societies (Rossel, Marshal, Peters, Pilgram, Adams and O'Connor 2008). As reported by the previously cited scholars, genetic research suggests an African origin for the donkey, but they argue that although determining the exact location and time of domestication has been challenging they present ``previously undescribed evidence for the earliest transport use of the donkey and new paleopathological indicators for early phases of donkey domestication`` (Ibid p.1) . Their studies demonstrate, that Donkeys as well as horses had an important role in history and have not only been seen as beasts of burden. As presented in the author's findings, donkey remains were found in burial sites and its location in the high status area of the Cemetery where they conducted the studies, indicated that the animals were highly valued and may have been used to provision the royal household. This elite status reinforces perspectives on the economic importance of the donkey to the first pharaohs, land-based transport, and integration of the early Egyptian state (ibid, p.6), which is just one more piece of evidence that highlights how important equids have been in the human journey.

As stated by McLean (2015), mules and hinnies have also played a pivotal role in the journey between equids and humans and have been used for centuries to perform military, agrarian and recreational tasks. Although they have been used for centuries due to their particular character they have been largely misunderstood and have been prone to abuse. Globally, there are 14 million mules and hinnies—the smallest sector of the equid population (112 million, 50 million horses, and 54 million donkeys) They serve important roles as working equids generating critical income and have grown in popularity amongst horse owners looking for recreation and competition mounts worldwide (McLean, 2019). Dr Gustafson further adds, `Over thousands of years, perhaps tens of thousands of years, horse herds gradually merged with human societies. A shared language described by contemporary scientists as kinetic empathy, a language of movement, and similar compatible social structures facilitated the merging of the two species`` (p.61). Despite Donkeys and mules not being included in Dr. Gustafson's piece, from the evidence obtained in the research done for this project horses, donkeys, mules and hinnies all have

played and will continue to play a vital role in human beings lives and their environments and have also merged with human animals to forge unique relationships.

As scholar Dulce Garcia suggests, history and fiction are filled with stories about equids that have been immortalized for being the ride of real and imaginary heroes or as the `the beast of burden` that have helped to literally carry the weight of many civilizations on their backs (2010). From reality to mythology, equids have played a crucial role in human civilization and that is an undeniable fact. From agriculture to war, to means of communication and transportation to name a few, equids have been a key part of human existence, and have been part of our journey for thousands of years. Without horses, mules and donkeys the history of the *Homo Sapiens* would have been very different and for that reason we owe them the respect and protection, they deserve as living beings in this planet. Unfortunately, based in the way they are treated we seem to have forgotten all that they have done and do for us and seem not to grasp the immensity of the legacy they have left to human kind.

It is not the purpose of this work to give a detailed historical account of the relationship between horses, donkeys, mules, hinnies and humans given that as I mention above each specie deserves their own history to be told separately and it is not the purpose of this work to do so. I want to highlight some of the aspects of the equid-human journey that strengthen my arguments of the importance of working equids and their welfare in humanitarian and development assistance scenarios. Additionally, working equid welfare concerns help raise the importance of advancing respect, compassion and understanding towards all human and non-human life. Understanding that the equid human journey during the course of history has been founded and advanced as a relationship of dominion and subjugation is crucial to understand the current state of invisibility and pain that millions of these four-legged beings have and continue to suffer.

At the same time in order to be able to transform and improve the welfare of equids it is vital to concentrate in the bright side of the equid-human journey which has enlightened

millions of humans through time which is fostering a relationship based on respectful partnerships were the needs and nature of each species are accounted for. This is crucial for transforming and writing a different kind of history of our remaining journey with equids in this planet. By examining the relationship of human animals with non-human animals and the way the first play the role of caregivers of the second, it is of vital importance to pay attention to the importance of developing compassion and care for other living beings as a primordial ethical responsibility. This needs to be done not only as an ethical responsibility in line with development and humanitarian principles but also for the sake of our environment and the evolution of our own human species.

As equine scholar Leif Hallberg (2008) claims: “It seems that regardless of all opinions, ideas, theories, and evidence (or lack thereof), one truth remains clear. Everyone agrees that someone, sometime, somewhere made the decision to climb on top of a horse and ride, and that this decision brought about profound change in the course humanity has taken since that moment” (p. 9). Domestication has marked our relationship with horses and other equids and our dominion since then has dictated their future. I am in no way saying that the human-equid relationship started with domestication but one could argue that it is when their history took a different course and human kind evolved to unimaginable levels due to our four legged partners that have given themselves to us. As Garcia further highlights, equids have been pervasive in the history and culture of humankind and will continue to be as our journey continues to evolve.

I have to agree with Italian equine photographer Fulvio Cinquini (2003) when he says that to study the horse is to “survey history in general...it tells the history of commerce, the crafting of metal, fabrics, animal skins, and wood. It is a study of diet, ethnology, clothing, hunting, sports, and art history” (p. 11). If we were to add donkes mules and hinnies, the survey of history will be even more complete. Cinquini has traveled all over the globe photographing and writing about horse cultures from the Mongolian steppes, to Spain, to Latin America, to Africa, India and the Middle East and he has been able to give testimony of the different contributions that equids have given humanity through time and space. In

his book *Man and Horse: An Enduring Bond* (2003) he shows how despite the different uses in different cultures the importance of this animals to humans is undeniable.

Equids have been our partners in developing and improving communications and transportation, they were our main partners during numerous wars as essential resources pulling heavy guns, carrying the wounded and the dead to hospitals, and for mounted cavalry charges. As new technology and equipment was developed, there was no longer the need to have horses as resources in war, which led to keeping horses as companions rather than as war machines, which has been a fundamental change in the equid human relationship. It is important to note that the nature of the relationships between equids and humans today largely differs by specie, geographical location and socio economic status of the communities involved. In the western world, horses are kept for leisure and sport and in a lesser extent as a source of alternative energy for animal traction. There are not many people living solely from working equine aside from the case of equids involved in tourism, which is more common in southern Europe than in Nordic European nations.

Despite horses in the western world being mainly used for leisure and companionship as well as for sport, they too face welfare challenges, which vary from place to place and levels of perception, but will not be discussed in this work. What is important to consider is that sometimes-western perceptions of welfare are what shapes policies and actions related to equid welfare in other parts of the world without taking into consideration local and specie specific realities, as well as their own flaws and weaknesses. Having had the privilege to have grown up with horses, for me everything that matter was my relationship with this unique creature that disconnected me from the sufferings of daily life and made me see hope through their eyes. The connection one creates with a horse, a donkey or a mule is unique and very difficult to explain they can reach to the deepest corners of our minds and souls if we let them get there. To do that we just need to understand them more, observing and listening to their needs and transforming our relationship of dominion into one of partnership. Since the beginning of our journey with equids our relationship has gone: From being a source of food to means of transportation and communication, to a

resource of war, and tools in agriculture, to sport and leisure partners, and today they are now seen as teachers and even very effective therapists.

### 1.3 Why Working Equids



**Figure 4. Girl and her working partner in Ethiopia, image by Spana**

When thinking on the topic of this thesis, and looking to make the connections between development and humanitarian work and equids, I decided to choose those that are invisible to many but where visible to me growing up, and made me aware that injustices in my country were not only towards people but also towards animals. Having grown up with

horses in my backyard and having a family that did everything to care for them came in stark contrast with what I grew up seeing in the streets. Being born in Colombia, a country where it is common to see animals working in poor conditions in rural and urban areas, either transporting, trash, agricultural goods, construction materials or unconscious tourists, was something that always got my attention. Especially because in the town that I grew up many of the farmers in the region depended on their equids to make a living and despite that most animals did not look in great condition. It hurt me to see their suffering and the lack of care and respect from part of their handlers as well as the lack of norms and regulations to prohibit such exploitative and disrespectful behaviors towards sentient creatures that do so much for the owners and their communities. Conversely, in my daily life I saw horses that were sometimes treated more like royalty than horses, and despite just being one more reflection of the unjust and unequal society I grew up in Colombia it never sat comfortably within me to see that inequality was even present in the world of non-human animals.

Throughout this Master's coursework, I learned the importance of inclusive humanitarian and development practices as well as the mechanics and realities around it. I devoted a lot of my research time into looking at international policies and practices that were related to animals in development and humanitarian scenarios and that is how I came across working equids. Even though the research towards working equids is still limited, there is growing academic, scientific and practical evidence that has shown the importance of taking good care of their welfare not only based on ethical issue of sentience but also because of their importance to the livelihoods of vulnerable communities that are the object of development and humanitarian work. Also with growing support of environmental and animal welfare issues internationally, humanitarian and development stakeholders are moving to more holistic, inclusive and multi-sectoral approaches, the time has arrived to give working equids the place and the treatment they deserve.

It is evident to me, after having witnessed the life of equids in the west and the life seen of equids in parts of the developing world that their stories and conditions vary greatly. Despite equids suffering from poor welfare around the globe, working equids in the developing world are the ones carrying the heaviest burden mainly because their invisibility and the lack of knowledge and political interests around them.

Moreover, today, -as it has been documented by the members of the ICWE- there are more than 100 million families in rural communities worldwide that depend on working equids for transportation, farming, economic value, and social value. As Dr., Derek Knottenbelt notes, working equids “play a fundamental role in individual family prosperity and in the local and national economy, it could be said that if the working horse, donkey or mule were to be removed from society, the economy of the world would collapse.” (Beckstett, 2016).

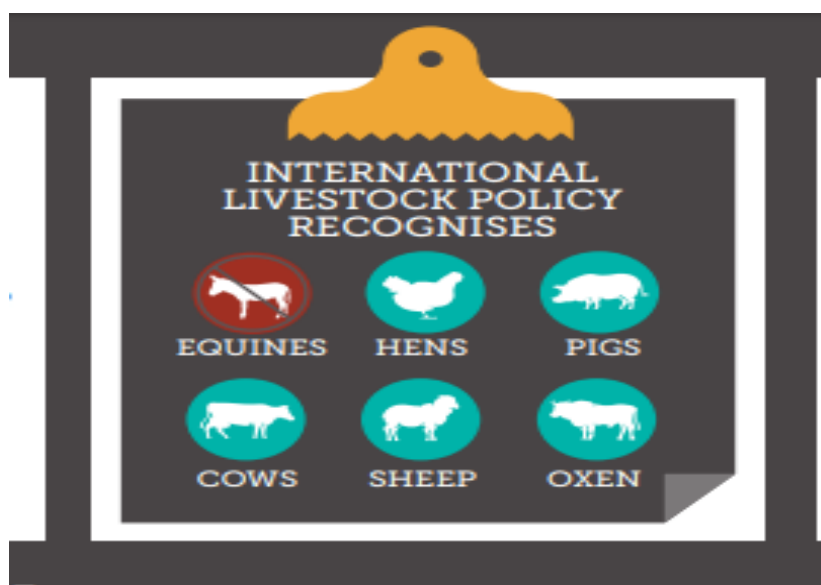
Furthermore, Dr. Kottebelt discusses how in the western world many equids can come at a high price and enjoy quality veterinary care and legislative protection however` contrasted with what happens ``in the developing world where working equids aren't blessed with trained veterinarians, well-educated owners, or government support. They are victims to ill-fitting harnesses, malnutrition, and preventable diseases, such as tetanus and rabies and it is not necessarily because owners do not care about them`` but in many occasions is based on their perceptions and because they do not know any better. (Ibid).

Through looking at the systems and policies in place regarding equids in development and humanitarian scenarios, I became aware of the invisibility of equids given that they are not recognized in national and international policies as livestock (See Figure 5), which has very negative implications for their general welfare. .As noted by Maj.Gen. (Dr.) R.M. Kharb, despite Equids technically falling under the definition of livestock, they are not seen as such by most policy makers given that they do not produce food of animal origin. Consequently, they are seen as non-critical elements for people's livelihoods especially because the profits made by non-food production livestock are less quantifiable and less interesting for the interest groups behind livestock farming. (In Valette, 2015 p.3).

As further added by Dr Valette’s report for the Brooke,

*“in livelihoods policy, food production animals are commonly recognized as valuable household assets. This recognition primarily comes from these animals’ direct link to food and nutritional security, and their easily quantified monetary value (i.e. sale of animal products and live animals)”. This is especially the case in smallholder mixed crop-livestock farming systems, landless production systems, and agro-pastoral and pastoral systems. However livestock who do not produce food (or other tangible) outputs remain largely ignored and their contributions unaccounted for. (2015, p.11)*

Therefore, one could observe based on the paragraph above, that there are clear political and economic reasons why working equids are ignored and invisible to policy agenda setters, and frequently excluded from local, national and international programs. Just to state a generalized example, in the case of national livestock vaccination and health programs in most countries around the world working horses, donkeys mules and hinnies around the globe are not included (See figure 5). This presents great disadvantages not only to the animals themselves but also to the people depending on them.



**Figure 5. The Brooke Invisible Workers infographic 2015**

Additionally, the more I delve into the topic the more I realized the importance of giving working equids a voice not only from the ethical standpoint, given that all living beings

deserve being protected from suffering but also because they are directly responsible for the survival of over 600 million people in poor and marginalized communities around the globe. They support people's livelihoods in a wide range of sectors including agriculture, construction, tourism, mining, and public transport.(McKenna, 2007) .That is why it is of key importance to make visible the fact that working equids make great social and economic contributions to the communities in which they live. This is widely evidenced by the work done in the field with local partners and documented by the organizations conforming the ICWE as well as FAO and OIE, whom have been able to demonstrate the connection of good equid welfare and good human welfare (Valette, 2015). The reason being is because not only do they serve as income generators that enable people to access the food they consume and pay their various expenses but also, they provide households' support in many main income generation activities in different sectors. As highlighted by Dr. Valette working equids assist the agriculture sector being key in livestock and dairy production given that they are the one that assist in carrying feed and water for cows and buffaloes and connecting and transporting farmers to cooperatives and markets (2015). Additionally, they enable households to save on expenses by transporting families to the market, hospitals, schools and relatives' and acquaintances homes.

As Valette's report further argues, economically healthy and well cared for animal will benefit its owner by being able to work more efficiently and remain active for longer. However working donkeys, horses and mules are also sentient beings (2015, p.4). They are not mere commodities or machines and as such, they have limitations and needs which need to be considered by policy makers and humanitarian and development assistance actors beyond economic reasons. The enhancement of working equids welfare is a social and ethical obligation that needs to be considered alongside other livestock. Figure 4 below, illustrates the number of working equids and their distribution around the world, which shows that they are present in vulnerable areas around the world where there is high presence of humanitarian and development projects and initiatives. Animal and human welfare should not be seen as separate issues; instead, the emphasis should be on

understanding and articulating the linkages between them and integrating both in policies and in programs at a local, national and international level.



Figure. 6 Working Equid Numbers. The Brooke Invisible Workers infographic 2015

Another issue why I chose Working Equids, which also has to do with invisibility and government's unwillingness to include working equids into policy agendas. As Cristopher Hall emphasizes, many governments in developing countries "can be embarrassed having to use donkeys to transport goods and yet they are the invisible link delivering crates of aid in times of disaster" (2015, p.93). Many governments fail to recognize the contribution they make to their societies and they are overlooked and are never given credit for the work they do instead of looking into the real value of working equids for their communities and the importance of providing for the physical and emotional welfare. As Dr Valette suggests, the welfare of working equids should also not be seen as secondary but part of a holistic and sustainable response to poverty alleviation and towards the attainment of the sustainable development goals. Greater collaboration and understanding between equid

welfare and development stakeholders is needed to foster cross-sectoral and complementary strategies and interventions that reflect the linkages between animal workers and human workers (2015. P.5). Also another key point of interest for the development and humanitarian sectors and another of the main reasons why I choose working equids as my subject of study is because of the great contributions they make to women and to the promotion of gender equality around the world. Not only as valuable economic resources to support their families but, most importantly as vehicles of empowerment and partners to be make their daily chores lighter and more effective. As the Donkey Sanctuary and World horse Welfare convey, women often rely on working equids to do tasks they would otherwise have to do themselves like collecting water, tilling land and transporting goods. The four-legged creatures enable women to contribute economically, increase their community status as well as their personal resilience. Working equids can be found in some of the world's most marginalized, women-headed households, where families cannot afford to utilize the draught power of cattle (2017, p.6).

Likewise the UN Food and Agriculture Organization (FAO) also recognize that working equids play a fundamental role in women's lives given that they lessen their work burden and improve women's and families' livelihoods through their direct and indirect contributions. For example, working equids work provides support to food security and poverty reduction through their role in income generation activities. As The Brooke reports (2014) an estimated two-thirds of working equid keepers are women and this is an essential point moving forward when designing policies and implementing programs that include the enhancement of working equid welfare. Figure 4 at the beginning of this section is the perfect illustration of a girl and her horse: an essential and reciprocal partnership that not only lessens and makes more effective the girl's daily tasks like collecting water or wood, but it also guarantees the horse's welfare on the hands of her caregiver.

As I have explored in the section above, there are many reasons why I have chosen this particular group of animals and the following chapters explore in more detail the concepts,

structures and stakeholders around so that one can better understand their importance and relevance in development and humanitarian aid discourses and practices.

## CHAPTER II.

*“We must fight against the spirit of unconscious cruelty with which we treat the animals. Animals suffer as much as we do. True humanity does not allow us to impose such sufferings on them. It is our duty to make the whole world recognize it. Until we extend our circle of compassion to all living things, humanity will not find peace”*

*.Albert Schweitzer*



Figure 7. Illustration By the Brooke the Most Common Welfare Problems of Working Equids

### 2.1 Theoretical Back Bone

This chapter is the backbone of this work given that it gives the theoretical and conceptual framework to back up my arguments on the importance of enhancing and improving equid welfare and its relevance in development and humanitarian theories and practice. To better understand the importance and meanings related of equid welfare it essential to explore and analyze some ideas and concepts around animal welfare that are essential to supporting and understanding the arguments put forward throughout this work. Given than in the first chapter I have identified working equids and their welfare as the main subject of studies and the reason why I chose them. This chapter is devoted to situating the concepts and theories behind what animal welfare means in the context of this work as well as the ethical and theoretical reasons behind the importance of including and overseeing the welfare in development and humanitarian discourses and practices.

In general, terms, for the purpose of this work, I refer to Animal Welfare to explain what animals need and how they feel, in other words, what has to do with their physical, psychological and emotional well-being and quality of life. Animal welfare can be thought of as a continuum: it can be good, bad, or somewhere in between. It is a very complex, ever-changing concept given that is greatly influenced by perception, and perception is highly influenced by, economic, social and geographical factors among others. As most contesting terms in social science, the terminology used in issues concerning animals is quite controversial given that not only are terms used interchangeably all have different, conceptual, ethical and political connotations. In addition, animal related issues are multi-sectoral and multicultural therefore it is important to unpack its meaning depending on the context in which it evolves. That is why for the purpose of this particular thesis I refer to equid welfare within the definition and meaning of Animal welfare used in policy and practice and especially the term used by the OIE, which is the main international regulating body in relation to the welfare of working equines. As stated in the OIE terrestrial Animal Health Code:

*“Animal welfare means the physical and mental state of an animal in relation to the conditions in which it lives and dies. An animal experiences good welfare if the animal is healthy, comfortable, well nourished, safe, is not suffering from unpleasant states such as*

*pain, fear and distress, and is able to express behaviors that are important for its physical and mental state. Good animal welfare requires disease prevention and appropriate veterinary care, shelter, management and nutrition, a stimulating and safe environment, humane handling and humane slaughter or killing. While animal welfare refers to the state of the animal, the treatment that an animal receives is covered by other terms such as animal care, animal husbandry, and humane treatment.* (OIE (1), art 7.1.1).

For the debate of working equids, I chose the term animal welfare over animal rights given that the first, seems to be a more effective term than the second for the purpose of giving them them visibility in policy agendas as well as in International development and humanitarian aid programs. The reason being is, that Animal Rights as a philosophical view argues that animals have rights similar or the same as humans and those are concepts still not something those with decision making powers are able to grasp. True animal rights proponents believe that humans do not have the right to use animals at all , and in the realm of working equids it will be unrealistic and unsustainable to think that way given that is a reality that needs to be confronted and transformed.

For making the plight of working equids more visible in policy and practice, it is very important to find leveled and not overly emotional arguments that can be relatable to all stakeholders involved. It is not a matter of prohibiting and taking animals away from people but informing and teaching animal owners and care givers how to take care of sentient and fully conscious living creatures that have specie specific needs and interests. By no means do I intend to lesser the importance of the contributions made by Animal Rights philosophers and activists, I believe some of their arguments should be part of welfare definitions and construction of meaning. Given that, animals cannot speak or stand up for themselves, using some of the principles present in Peter Singer (1975) work is essential to enhance the welfare of working equids and implement legislative and regulatory measures that protect their welfare based on humane standards. Therefore, for the purpose of this work despite recognizing that both terms are quite different I include the discourse of rights as the basis to construct a humane, inclusive and respectful vision of working equid welfare.

As defined by PETA , Animal rights is a philosophical view, which states that: “animals, like humans, have interests that cannot be sacrificed or traded away just because it might benefit others” (2015). Animal rights proponents believe that animals have a right to be free of human use and exploitation and they ground their arguments in a rejection of *speciesism* or the idea that being human is a good enough reason for human animals to have greater moral rights than non-human animals. A concept that Peter singer sees as prejudice or bias in favor of the interests of members of one's own species and against those of members of other species“(1975)”. Since the publication of *Animal Liberation* in 1975, Peter Singer forever changed the conversation around animals and perceptions toward them mainly because their sentience and moral consideration started to be recognized. What is more, he highlighted the importance to move away from discourse of dominion and start looking at non-human animals from a standpoint of equality. For Singer “the basic principle of equality does not require equal or identical treatment, it requires equal consideration of needs and interests (1975, p.3)”. For that reason when talking about working equid welfare in development and humanitarian scenarios it is of imminent importance to leave cultural perceptions aside and above and beyond anything the needs interest and interest of all equids(as with all living creatures) need to be considered and respected in the same manner as human needs and interest are accounted for. What is more Peter Singer popularized the term *speciesism* –briefly described above- to emphasize that in many occasions the interests humans of humans are the only deserving of moral and ethical considerations:

*“the racist violates the principle of equality by giving greater weight to the interests of members of his own race, when there is a clash between their interests and the interests of those of another race. Similarly the speciesist allows the interests of his own species to override the greater interests of members of other species. The pattern is the same in each case. (Singer 1975: 108)*

In his view, *Speciesist* actions and attitudes are prejudicial because there is no reason for favoring the interests of beings belonging to the species group to which one also belongs

over the interests of those who do not. That humans are members of the species *Homo sapiens* is certainly a distinguishing feature of humans—humans share a genetic make-up and a distinctive physiology, but Species membership is a morally irrelevant characteristic (Ibid). As Singer further argues, knowing that animals are sentient beings with the ability to suffer just as humans do, should be reason enough to give them equal consideration. The Equal Consideration Principle developed by Peter Singer's Claims that one should give equal weight in one's moral decision making to the like interests of all those affected by one's actions. It is a moral principle stressing that one should give equal consideration to the evaluation of the moral welfare of every individual: Human and non-human (1975 p,14) and working equids are no exception.

On the other hand, the concept Animal welfare is not as absolute as the concept of animal rights; it describes a boarder spectrum of views due to multidimensional and multicultural nature. While Animal rights are a philosophical view rooted on ethical and moral principles animal welfare proponents' employ scientific evidence to base animal care and handling guidelines. The latter term accepts that humans can interact with animals in entertainment, sport, industry and recreation nevertheless this interaction should include provisions for the proper care and management of all animals taking part in these activities. The problem sometimes with the concept of animal welfare that sits uncomfortably with animal rights activists is that sometime the issue of welfare is just a term to regularize and somehow legitimize abuse that is why, I consider of outmost importance to include Singer's concepts mention above, within the definition and understanding of the welfare of working equines.

Finally yet importantly, one of the key arguments throughout this work to state the importance of enhancing working equid welfare is the issue of Sentience. As defined by Singer it means the capacity to feel pain and pleasure, is what determines the status of being a moral subject. So any sentient being, either human animals or non-human animals, should be considered as moral subjects and conscious beings with the ability to suffer and therefore, consciously they have the interest to be treated in particular ways, not like other

lifeless subjects. (Singer 1975, p.8-10) That is why, at the very beginning of this work I chose Jeremy Bentham quote that underlines that the capacity for suffering as a vital characteristic that gives a being a right for equal consideration. In his view, if a being suffers, there can be no moral justification for refusing to consider that suffering. No matter what the nature of the being, the principle of equality requires that his or her suffering be counted equally with the suffering of any other being. Therefore, as one of the main pillars for bettering working welfare is to ensure that they do not endure any suffering and to do that is essential to include in to an integral understanding of welfare.

Another important element that composes the conceptual and ethical backbone of this work and that simultaneously is essential for further enhancing the welfare of working equids: is the concept of reverence of life developed by scholar Albert Schweitzer at the beginning of the 20th century. He identified the deterioration of western civilization because of an excessive discrepancy between the material development of the world and humankind moral responsibility (Schweitzer 1987). To reform western civilization, he proposed the *ethics of reverence for life*. Because all human animals are indispensably connected to the surrounding living world, his/her moral responsibility extends to all living things. Schweitzer considered every being sacred, and therefore any destruction of life is an unethical act.

The ethics of reverence for life he proposed then, still have great relevance today especially in the context of development and humanitarian world where everything is interconnected and approaches should be integral (Ibid). For Schweitzer all non-human animals are part of nature and they are connected to all living organisms where each plays its essential part. According to Schweitzer, the ethical will-to-live is an innate element of each human being that commands to show equal respect to all wills-to-live as to its own. "Ethics therefore consists of my experiencing the compulsion to show all wills-to-live the same reverence as I to my own" (Schweitzer 1987: 309). It is of essential importance to keep this concept in mind when designing and implementing strategies and programs that

aim at enhancing working equids welfare. Horses, Donkeys, Mules and Hinnies should be respected and taken care of, because they are equally as important as any other being and enhancing their welfare is and should be our ethical responsibility. Ethics task according to Schweitzer is to provide individuals with a basic moral principle that serves as a compass, pointing out the direction in every concrete case, but not making the decision in advance at all (Ibid).

## 2.2 The five Freedoms

For the purpose of this project and for a better understanding of what working equid welfare entails, I will keep the 'five freedoms' framework articulated by the Farm Animal Welfare Council (FAWC) during the 1970's which encompasses an animal's physical and mental-emotional state and protects animals from unnecessary suffering:

1. **Freedom from Hunger and Thirst** – by ready access to fresh water and a diet to maintain full health and vigor.
2. **Freedom from Discomfort** – by providing an appropriate environment including shelter and a comfortable resting area.
3. **Freedom from Pain, Injury or Disease** – by prevention or rapid diagnosis and treatment.
4. **Freedom to Express Normal Behavior** – by providing sufficient space, proper facilities and company of the animal's own kind.
5. **Freedom from Fear and Distress** – by ensuring conditions and treatment that avoid mental suffering.

I aim to discuss throughout this work, that despite the numerous challenge and limitations that the aforementioned freedoms pose, they serve as an operational framework for dealing with the welfare working equids in areas were development or humanitarian projects are to

be implemented. A definition of welfare with these five basic freedoms at its core is a good starting point to explore the welfare of working equids in the context of humanitarian and development work and contribute to more holistic responses when responding to human and nature made disasters that affect not only humans but also animals and the rest of the environment. Even if these Freedoms were originally designed for farm animals they have been adapted for companion and working animals and have been used for over 50 years as a guideline by organizations as the (OIE), the RSPCA and the American Society for the Prevention of Cruelty to Animal.

This framework looks at welfare outputs in terms of ‘freedoms’: ideal situations for animals which we should work towards achieving. Each freedom is then linked to the inputs (resources and management practices) which are needed to reach that freedom. What is more, can be of great use in development and humanitarian scenarios given that those freedoms are what we know as basic Human Rights and principles and are already accounted for in theory and practice in working with human animals, therefore this 5 freedoms are just an extension to apply the to non-human animals as well. One of the main challenges for ensuring the protection and welfare of working equids is that in many corners of the globe, equids are deemed *objects* of possession and not considered sentient beings with needs, rights and freedoms.

### **2.3 Welfare Challenges**

As briefly mentioned above one of the defining factors of welfare as well as one of its main challenges is the fact that welfare as a concept is greatly formed individual and collective perceptions and it can change drastically from place to place, person to person, circumstances and moment in time. But perceptions aside there needs to be clear guidelines based on the particular issues affecting a particular group of equids. Based on the project work performed by the Brooke on the field, they have identified five main areas that create most of the welfare issues in working equids and that need to be addressed to be able to

enhance their welfare and diminish their suffering. The figure below demonstrates the main causes for poor animal welfare as were as the variable around each particular case.

## Causes of Poor Animal Welfare



**Figure.8 Causes for Poor Animal Welfare developed by the Brooke 2011-2014**

The figure above describes the main reasons why poor welfare of working equines is largely present in many communities around the globe, which represent the complexity of the issues present. The following are the five main areas mentioned above: First is the lack of food and appropriate nutrition as well as limited access to water especially while working or resting. Second, disease and injury because of lameness and pain do to inappropriate care of their hoof and as effects of overloading which also create open wounds usually because of poor harnessing. What is more, the presence of parasites and

lack of resources and knowledge to address the issues present heighten the vulnerability to a wide-range of diseases. Third, hard environmental conditions are another hurdle. Especially because of making underage animals work and making them carry heavy loads before their body can cope with the weight, exposing them to heat stress to the point they become overheated and could potentially die and overworking them to exhaustion. Fourth area of challenges presented to working Equids has to do with behavior problems mainly caused by poor management practices and restriction. Many animals are highly distressed because of: having bad experiences with humans or something in their surroundings, having been severely restricted in their movement, feeling uncomfortable and unable to move freely and being limited in their natural behaviors by not being able to run, groom, roll, graze, or socialize can all be triggers of unwanted actions. Lastly, the fifth factor that creates issues that contribute to poor working equid welfare is poor management practices. These include but is not limit: Inappropriate housing conditions: having no shelter or shade, or being tied badly by their legs, bad hoof condition: having overgrown, broken or unbalanced feet and owners or care givers harmful practices sometimes grounded on culture or tradition (The Brooke 2015).

What is important to note is that the causes and issue that prevent good welfare are not only present in developing countries, given that as I was able to experience in Spain and Portugal, working equids still experience very poor conditions that result in their welfare being compromised. In the development world in many cases of poor welfare conditions it is not premeditated or consciously inflicted upon the animals, but is more a consequence of lack of information and knowledge as well as lack of resources and difficult circumstances that can be aggravated by the presence of natural disasters and armed conflict. In the developed world on the other hand, were there are structures in place to prevent this abuse and neglect and also there is more knowledge and information present for this not to happen. Figure 9 below is of a Donkey that I found abandoned in a construction site, tied with no access to water and with signs of physical pai. I reported it to the relevant Spanish authorities dealing with abuse and nothing was done even when the donkey was visibly

suffering due to neglect and abuse. Nothing was done because the abandoned construction site was private property and so was the donkey, pointing out another issue and cause that minimize welfare: Human intervention or lack of it. What is more this picture is an illustration of the role that perception has in determining welfare. In this case not even the neighbors had alerted authorities because they considered it normal and were in total denial of the sentience of this donkey and was perceived just as any piece of private property.



**Figure 9 : Abandoned Donkey, Spain in Andalusia Spain**

## CHAPTER III.

*“The working equid sector has a real opportunity to put the word interdisciplinary into practice. This word is often used yet rarely effectively practiced, as different disciplines fail to agree on their methods and even their vocabulary. If we can move forward by resolving these differences and combine the strengths of each stakeholder, the objectivity of veterinary science, the insight of social sciences and the metrics of the development sector, we may be able to create a ‘holistic’ approach to the problems faced by working equids and their owners worldwide”*  
*P. Compton 2014*



*Figure 10. Image Courtesy of El Refugio del Burrito of Donkeys working in the town of Mijas*

### 3.1 Stakeholders Involved

Due to the multidisciplinary and complex nature of equid and animal welfare, in general there are many stakeholders involved but it is important in the framework of humanitarian and development work to highlight the role of those who have the power and ability to convert theory into practice at local, national and global levels. As the OIE repeatedly mentions in their work, we must make cross-sectoral effort to build a world in which the welfare of animals is ``respected, promoted and advanced in ways that complement the pursuit of animal health human well-being, socioeconomic development and environment sustainability`` (OIE, 2017).

Therefore for the purposes of this dissertation I classify three main groups of stakeholders: The first and most important stakeholders are at a local level: equids themselves: horses, mules, donkeys and hinnies living as well as their owners, caregivers and their communities. Community organizations local veterinary and health entities, farriers, saddle fitters and all responsible for providing direct care to equids in each particular community around the globe. Given that this work does not devote to a specific geographical region or project, I acknowledge the importance of the local level and community based action as a main ingredient to advance national and global agendas. All through this work, there is mention to community based case study examples documented from the field, by the four organizations that compose ICWE International Coalition for Working Equids, who I identify as the second and `connecting stakeholder. The four members of this coalition as well as some of their local partners aim and work towards putting working equids higher up the agenda within the development and humanitarian sectors. They work together to raise awareness on the valuable role of working animals in livelihood systems and highlight how working equids contribute towards achieving the Sustainable Development Goals.

Regardless of the ICWE international nature, it serves as a connector and visualizer of local and national efforts at a global stage and its members play an immense role in providing direct care and resources to equids and owners, communities, local and national authorities. What is more the ICWE is also key in connecting with other development and humanitarian agencies, national government in which they operate and ultimately advocating and being the only voice for the welfare of working equids at the International Stage as an active member and player at the OIE: the third stakeholder to be explored in this work.

By no means I intend to glorify the OIE, given that I am aware of some of its limitations due to its highly politicized nature but at the very least they recognize within its statutes and vision the sentience of animals and that is a valuable starting point and a good reason to devote part of this section to them.

### **3.1.2 International Coalition for Working Equids**

The ICWE, the International Coalition for Working Equids, is comprised of the four main leading working equids International NGO's: The Brooke, The Donkey Sanctuary, SPANA and World Horse Welfare. ICWE was established in 2016 to work with the World Organization for Animal Health (OIE) and its members to implement the OIE Terrestrial Code Chapter 7.12 on the Welfare of Working Equids and their work has been essential to make advancement both in the field as well as at policy levels. The ICWE it is also part of ICAFAW (International Coalition for Animal Welfare) which was formed in 2001 to represent non-governmental animal welfare organizations from all over the world at the OIE. As reported on the OIE website, ICAFAW organizations work in over 150 countries worldwide raising the standard of animal welfare globally. Consequently, ICWE was created with the purpose and commitment to adopt, support, inform and implement global welfare standards for working horses, donkeys, mules and hinnies around the world and for raising awareness on the valuable role of working equids in livelihood systems and their contribution towards the achievement of the UN's Sustainable Development Goals.

The following are the four members of the ICWE in alphabetical order given that I did not find any other way to organize them due to the fact that the work that the four do is equally valuable for improving the welfare of working animals and including them in brother development and humanitarian discourses and practices:

The Brooke is an international charity that protects and improves the lives of the working horses, donkeys and mules that give people in the developing world the opportunity to work their way out of poverty. Based on their own statistics over 100 million of these animals are currently working worldwide, earning an income that around 600 million people rely on to put food on their tables, send their children to school and build better futures for themselves and their families. Sadly, many working horses, donkeys and mules are suffering, so Brooke works in more than 11 developing countries, with owners, communities, service providers, governments and international organizations to make long lasting improvements to the lives of animals and their owners.

Second comes the Donkey Sanctuary, an organization which holds a special place for me given that I was able to do a placement with them for two months at their sanctuary in Spain. The Donkey Sanctuary is a global organization that works in almost 40 countries, collaborating with intergovernmental organizations, international institutions, governments and like-minded parties to advance welfare standards for working donkeys and mules-hinnies through legislation, policy and good practices. Their work aims to improve the welfare of millions of donkeys and mules, and the people who rely on them, through programs in Africa, Asia, Europe, Australasia and the Americas. They have also become a referral point worldwide in issues related to donkey welfare, care and behavior thanks to their strong research and evidence based practices.

The Third member is Spana, another international NGO Established in 1923, with the vision that every working animal should live a life free from suffering and is treated with compassion. Their main mission is to improve the welfare of working animals in the world's poorest communities. They do that through treatment, training and teaching. they treat by providing free veterinary care when animals suffer or when emergencies strike,

train by building expertise among vets and promoting humane care by animal owners and most importantly, teach children to develop positive beliefs, respect and compassion towards animals. Last but not least is the fourth member, World Horse Welfare another international charity that has been improving the health and welfare of equines around the globe for 90 years. their whole approach is practical, based on scientific evidence and our extensive experience, and focused on delivering lasting change, primarily through education and sharing of best practice. By working in partnership with equine owners, governments, universities and other organizations, the charity successfully improves equine care knowledge, skills and policies affecting equids of all kinds.

### **3.1.3 The OIE: Mission, Structure and Governance**

The World Organization for Animal Health, (OIE) was created in 1924 through the *International Agreement for the Creation of the Office International Des Epizootis*, which was initially signed and ratified by 28 member countries. In 2003, it changed its name but kept its acronym in order to reflect the changes and expansion of its mandate. The OIE is intergovernmental organization headquartered in Paris, and built for bettering international collaboration and transparency in the control of serious *epizootic*<sup>3</sup> animal diseases. As observed by Planté, the OIE's mandate covers six focal points or key issue areas: Aquatic Animal diseases, wildlife health, Animal health information systems, and regulation of veterinary products, animal production and food safety and animal welfare (2009). Since 2001, the OIE Member Countries agreed to expand the OIE's historical mandate to include animal welfare, and since then they have made giant steps towards a more unified, inclusive and regulated animal welfare system.

The OIE's overall objective is to improve animal health and welfare worldwide by applying the principles behind their missions. Firstly, OIE's international standards are prepared and revised by recognized scientific experts and are adopted at annual General Sessions by the

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<sup>3</sup> Refers to an outbreak of disease affecting many animals of one kind at the same time *also* : the disease itself <https://www.merriam-webster.com/dictionary/epizootic>

World Assembly of Delegates of the OIE with the purpose of improving animal health, animal welfare and veterinary public health. Besides as mentioned on their organizational website, one of the OIE's historic missions has been to ensure transparency and improve knowledge of the global animal disease situation, including *zoonoses*<sup>4</sup>. This mission is fulfilled on a daily basis thanks to a unique tool, the OIE World Animal Health Information System, which assist in sharing, in real time, accurate information on Animal Disease Situation worldwide (OIE, 3).

Also, another important pillar of its mission is to provide expertise through the collection, analysis and dissemination of important Veterinary Scientific information across its geographical areas of operation. The last mission to observe, which is at the core of the OIE, is to promote international solidarity with the purpose of achieving better control of animal diseases across the world. It supports its members to structurally improve the structure of their national animal health systems in alignment with the Organization's standards by improving the quality of Veterinary education and services. A very important point of this OIE core mission is: ``To help developing and emerging countries deal effectively with health threats within the framework of the PVS (Performance of Veterinary Services) Pathway, aimed at consolidating national animal health systems by providing customized assistance`` (OIE 4).

Today, the OIE is made up by 182 members-entitled to one vote- from all regions of the world, and has permanent relations with closely 75 international and regional organizations, 12 Regional and sub-regional representations and 301 reference centers across the globe. Since 1995 the OIE has been recognized by the World Trade Organization (WTO) as the reference in international normative organization for animal health and *zoonotic diseases*<sup>5</sup> and their standards have become a benchmark in the development of international animal welfare norms.

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<sup>4</sup> Plural for Zoonosis

<sup>5</sup> A zoonosis (zoonotic disease or zoonoses -plural) is an infectious disease that is transmitted between species from animals to humans (or from humans to animals).

The first structural component and Highest Authority at the OIE is the World Assembly of Delegates comprised by all delegates designated by governments of member countries who meet once a year. Functions of the Assembly are to ``Adopt international standards in the field of animal health, especially for international trade; resolutions on the control of the major animal diseases; elect the members of the governing body and the Director General of the OIE`` (OIE(2)). Also, it has as a function to examine and approve the activities, annual report, annual budget and the Director's General financial report. As stated in Article 3 of the International Agreement for the Creation of the OIE ``The expenses involved in the establishment of the Office and its annual operation shall be paid by the contributions of the Contracting States, calculated in accordance with the terms of the Organic Statutes, referred to in Article 2``(OIE, 1924). As in other IGOs, its financial functioning is based on member ordinary and voluntary contributions in order to fund the functioning of the OIE's office and to advance its mandate. Member contributions are established in six categories in order to adapt to each members social, economic and cultural reality while Voluntary Contributions serve for financing specific activities Like the World Fund for Animal Health and Welfare (Planté, 2009).

The second structural component is the Council, who meets twice per year at the headquarters has as main task to look into ``technical and administrative matters and, in particular, the working programme and the proposed budget to be presented to the Assembly``(OIE (2)). The president of the World Assembly, the vice-president, the former president as well as six delegates representing each of the regions who -with the exception of the former president- are elected to three-year terms (Ibid) composes the Council. The third structural organizational component is the Director's General Office or Headquarters. They are responsible for implementing and coordinating activities such as: ``disease information, technical cooperation and scientific activities, which the World Assembly of Delegates has decided upon (Ibid). Currently Dr. Monique Eloit is serving her five-year term after being elected by the World Assembly in 2015 and taking office in January of 2016.

The fourth component is Regional Representations whose goal is to offer regionally relevant services through, Africa, The Americas, Asia and Oceania, Europe and the Middle East to all of its members to oversee animal diseases in a particular region. The goal of these Representations is to provide regionally adapted services to OIE Members so that they may strengthen the surveillance and control of animal diseases in the region. In addition, the fifth component is a regional institutional body created to address problems faced by its Member in all regions of the world (OIE) The Regional Commissions aims at making recommendations to specific problems facing its Members in the different regions of the world (Ibid). These commissions can be seen as developed regional institutional bodies and each is responsible for organizing a regional conference every two years, and are dedicated mainly to technical issues and regional cooperation concerning animal diseases and proposes recommendations to the World Assembly of Delegates.

As described by Dr. Planté, the sixth structural component of the OIE organizational structure is the Specialized Commissions, which intend to utilize current scientific information to study issues relating to disease prevention and control, revise OIE International standards and address any technical and scientific issues that the members might have (2009). The Specialized Commission on the Terrestrial Animal Health Code (Terrestrial Code) is a relevant structure in the advancement of animal welfare issues and practices. Given that together with the Animal Working Group, and a number of specialists the Terrestrial Code was drafted with the guiding principle that animal health is a fundamental component for the creation of solid animal welfare standards that will hopefully be accompanied by implementation and enforcement mechanism in the near future. (Wilkins, Houseman, Allan et Al, 2005).

The last structural component is formed network of international Reference Laboratories and Collaborating centers that provide scientific expertise in all subject matters under the OIE mandate and are placed at the disposal of all its member countries. These extensive multicultural and multifaceted networks are what makes the OIE the key player in animal health and welfare within the International global governance system.

After describing the OIE's main missions, structure and governance, this section, aims to briefly explore some of the contributions that the OIE and its mandate have made in the international stage in relation to the advancement of standards principles and guidelines of animal welfare. It is common knowledge that animals are used for working, companionship, for production of food and other animal products, for scientific and educational research, for entertainment, sports and International trade and transport purposes. While recognizing all these aforementioned purposes as legitimate, the OIE knows they carry ethical responsibility and any such use should be carried out humanly in accordance with the International Standards for Animal Welfare. The OIE's vision is to create: `` A world where the welfare of animals is respected, promoted and advanced in ways that complement the pursuit of animal health human well-being, socio-economic development and environmental sustainability`` (OIE, 2017b).

To act upon their vision the OIE has created an animal welfare global strategy as well as guiding principles that take into consideration the heterogeneity of their members along cultural, ethnic, religious and socio-economic lines. The OIE is constantly thriving to assist member countries in progressing towards the implementation of OIE standards outlined in The Terrestrial Health and Aquatic Code, through technical and scientific capacity building. To achieve the implementation of animal welfare standards the OIE provides specialized support for member countries in policy development and governance related to animal welfare. They also provide training, advice, and policy research and analysis as well as the inclusion of animal welfare in national legislation and make sure that the commercial and private sector abides by their standards. (OIE, 2018).

In May 2017 the OIE adopted its first global strategy on animal welfare that aside from recommending to create a global forum between technical experts and interested stakeholders, it is based on the OIE's vision and on the following four pillars:

- 1) *Development of international animal welfare standards*
- 2) *Enhancement of capacity building and training of Veterinary Services*

- 3) *Communication with governments, national and international organizations, and the public to raise awareness on animal welfare*
- 4) *Progressive implementation of OIE standards on animal welfare and their corresponding policies (OIE 2017a)*

As an example of implementation efforts of the four point mentioned above, one can look at the successful efforts at regional level of the regional animal welfare strategies (RAWS) in Asia, Oceania, Middle East and the Americas and Europe. Details vary from region to region to adapt to each regional reality but at the same time the objective of RAWS is to provide guidance through and agreed framework. The Regional Animal Welfare Platform for Europe illustrates the significance of having a regional forum that can help harmonize the application of animal welfare standards. Through their Stray Dog population Road Maps for the Balkans and West Eurasia, the OIE has achieved consensus for all member parties to commit and comply with the standards on stray dog population as outlined by chapter 7.7 on Welfare standards by 2025 and 2030, respectively. To the date, the OIE has imparted numerous workshops to provide information, promote awareness and educational and capacity building objectives in relation to the global standard related to stray dogs (Ibid). The OIE has provided an opportunity to bring for the first time all stakeholder and decision-makers together to the same table and starting the journey of working together for reaching common goals.

As can be seen throughout this essay, the OIE is global in scope and provides an effective international cooperation platform to advance animal health and welfare issues due to its strong network of member states, other IGO's, non-governmental organizations, private and commercial actors. The OIE's mandate keeps gaining relevance as animal health and Welfare issues become more common in setting policy agendas, and it has built the necessary political leverage to exert influence in International, national and local policy circles.

To close this section, it is important to discuss the connection of the OIE with the realm of cooperation and Humanitarian Action. Even though it does not explicitly use this

terminology in its organizational language, the OIE does underline the importance of planning and preparedness in relation to animals affected by disasters in its guidelines. As Kahn notes the OIE has a well-established leadership role in protecting the world against biological disasters, whether of natural or man-made origin, through its work in the elaboration of standards for diagnosis, early detection, reporting and control of animal diseases and zoonoses (2013).

For the first time, in 2012 the OIE Animal Welfare Working Group recommended that the OIE provide guidance to Member Countries on the management of animals in disasters. That same year the Regional Commission for the Americas took action and adopted a Resolution urging the OIE to do more to support the activity of national Veterinary Services in disaster prevention and response (Kahn, 2013). In 2016, OIE created the *Guidelines on Disaster Management and Risk Reduction in Relation to Animal Health and Welfare and Veterinary Public Health* with the main goal of strengthening the operational capacity of veterinary services in member countries and in alignment with OIE Standards for Veterinary Services and Animal Welfare. As described in the guidelines, the OIE advocates for the inclusion of disaster management and risk reduction measures relevant to national Veterinary Services into broader disaster management and response networks and policies (OIE, 2016).

What is more, The guidelines identify inter-sectoral and multi-disciplinary approaches as vital principles in disaster management and stress that the plans of Veterinary Services should be included in the National Disaster Management and Risk Reduction plans. (Ibid) The OIE does not prescribe how members and their veterinary services should act but let's each OIE Member Country to adapt to local their needs based on their particular context. As argued by Kahn in order to achieve any success in this front, it is critical to conduct risk analysis; planning; training; resource allocation; communication, integration and coordination with government; cooperation with private-sector and non-governmental stakeholders; and disaster simulation exercises. As in any other disaster response context, prioritizing risk reduction is vital to avoiding or successfully responding to future disasters

(2013). Moreover, through its strong network and connection with the non-governmental sectors, the OIE is actively involved in supporting NGO and civil society initiatives in advancing their agendas towards achieving better standards in the realm of animal health and welfare especially in the context of disaster management. The work of NGO's is of vital importance for the work of the OIE, given that they are the ones working on the ground and bring about animal welfare advancements. Also, they usually have much better understanding of the state of affairs and needs of the population, than authorities do. That could be one of the reasons why in May, 2018 the OIE signed a cooperation agreement with the International Coalition for Animal Welfare (IFCAW) to further advance their working partnership and to help improve animal welfare globally through the effective implementation of OIE animal welfare standards and guidelines.

The IFCAW is a NGO purposely created in 2001 to represent leading non-governmental organizations from across the globe at the OIE. It has 17 members working in over 150 countries around the world. Its member organizations share the primary objective of preventing cruelty towards animals and relieving their suffering. The coalition contributes in the OIE decision-making process of drawing guidelines by having experts on the animal welfare-working group offering comments, advice, information, and producing position statements on particular cases. As mentioned on their official website, ICFAW believes that ``animal health and animal welfare are intrinsically linked and that therefore the OIE has a major role to play in this domain, for the benefit of people and animals alike`` (IFCAW). The partnership between these two organizations is an example of the importance of creating inclusive and multi-sectoral approaches that considers all actors involved with the purpose of advancing common views and principles and achieving desired set goals.

### **3.2 Working Equids: Contributions towards sustainable development goals -SDG's**

In 2015, the United Nations launched 17 Sustainable Development Goals (SDGs) for all its member countries to aim to reach by 2030, and with this work I want to demonstrate that

working equids in good welfare can assist in attaining these goals in various ways. As it has been observed in the previous sections of this work, achieving sustainable change where development and humanitarian needs are paramount and resources most scarce, involves complex partnerships and variable approaches. As an important part of this process as it has been observed by the work done by the organizations mentioned above as well as by the animal local partner in the field, enhancing working equid welfare supports strong and resilient livelihoods.

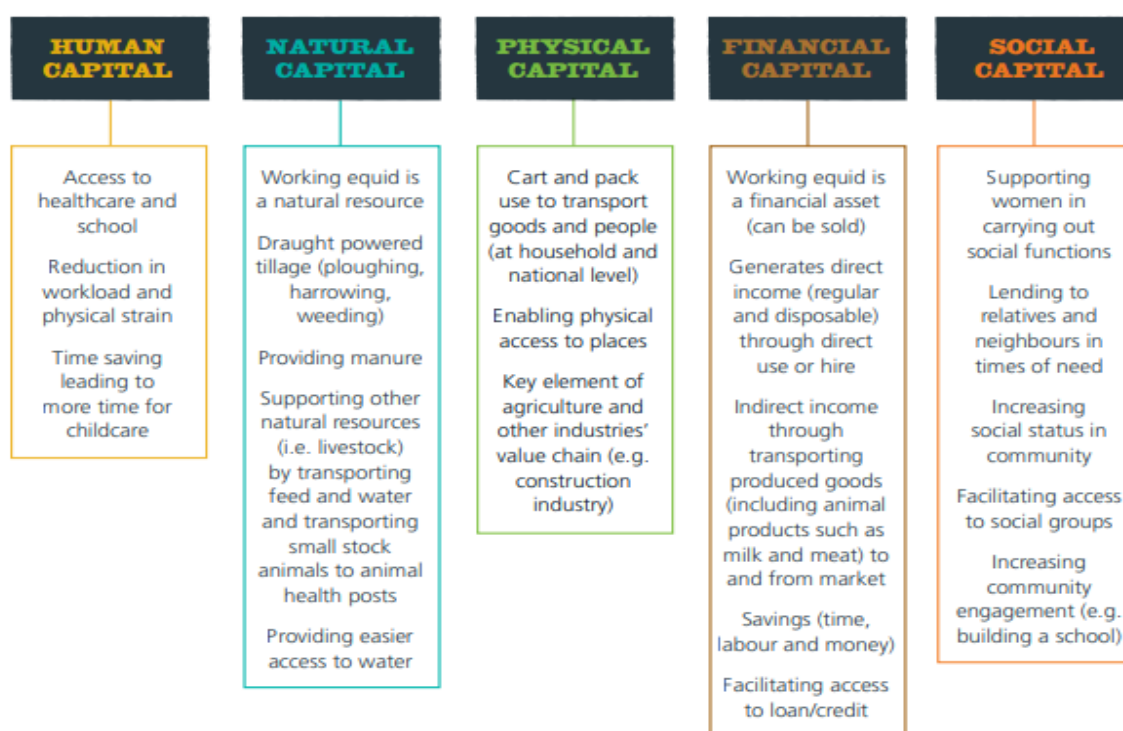


Figure 11. . Invisible Workers Report: The Brooke 2015 p.7

Based on the Invisible workers report written by Dr. Valette and published by the Brooke working animals perform money earning and money saving tasks which are key for their communities. The money earning roles performed by working equids are in agriculture, construction, tourism, mining and public transport while the money saving roles are in the transport of people and goods. What is more, the report does a very good job at pinpointing

how working equids contribute to people's livelihoods as human, natural, physical, financial and social capital as explained in the figure 11 above and as a consequence how they contribute to the UN Sustainable development goals. More specifically, research and evidence based work done by ICWE and its members in the field have demonstrated how enhancing equine welfare in the field contributes in very significant ways to some of the 17 Sustainable goals pictured in figure 12 below. In a joint report written in 2018 all four members concluded that

As it was reported in a joint report written by the ICWE there are In rural areas, working animals facilitate farming and transportation: they pull ploughs and carts, deliver goods to market, herd livestock and collect water from wells. Urban uses include construction, the transport of people and goods, and refuse collection. By enabling their owners to participate in work, they boost economic capacity and further benefit communities by enabling education, access to basic services and supporting gender equality (ICWE 2018). Simple interventions can empower owners to keep their working animals healthy and ensure their continued productive benefit. Community development programs offer improved access to good, affordable harnessing, hoof care and veterinary interventions, while increasing overall awareness of animal health and welfare. Strengthening animal health systems through training and capacity building of government employed veterinarians can also support the animals on which so many communities around the world depend. Expansion of current policy and legislation and implementing welfare standards would serve to enhance the recognition and protection of this valuable workforce (Ibid).

Based on their field The Donkey Sanctuary in conjunction with World horse Welfare have determined that the improved welfare of working horses can contribute to 12 of the 17 sustainable development goals. As it has been argued throughout this work one of the main contributions of enhanced welfare is Strengthening livelihoods which contributes to SDG 1, No poverty, SDG 8, Decent work and economic growth, and SDG 17, Partnerships for the goals. Equid welfare improves livelihoods given that these four-legged creatures increase the income and productivity of the poorest communities by enabling their owners

to work (ICWE 2018, p.2). Just to state an example from the work done by the Donkey Sanctuary, in India, Pakistan, Kenya and Ethiopia, research highlighted that rural communities ranked working equids as their most important livestock, due to their capacity to provide and support income generation on a daily basis (Kandpal 2014).



**Figure 12 Sustainable Development Goals. Image from WHW and Donkey Sanctuary**

What is more and essential for many communities around the world which is provided by working equids is Access to water which contributes to SDG 6, Clean water and sanitation as well as to SDG 3 Good Health and well-being. Healthy equids translates into access to water. Millions of people across the world spend several hours every day collecting the precious resource of safe, clean water. Up to 200 million hours per day are spent collecting water by women and girls (ICWE 2015). Livestock production is also dependent on ready access to water. The simple act of equids carrying water reduces the time required to access it and the time that communities save in the trips provided equids is more time that they have in their hands to perform other tasks. Also as ICWE report Healthy animals also support healthy lives, promoting wellbeing at all ages by enabling access to medicines and healthcare facilities. As a stated example reported by ICWE ``One Tunisian survey reported

that 90% of respondents use income generated by working animals to afford medical treatments where distance or terrain are barriers to healthcare, in particular for the sick, elderly or pregnant, working animals are often the only source of transport to access appropriate services` (2015p.2)

Another very important contribution that healthy working equids make is building resilience, and this way they contribute to SDG 2, Zero hunger, SDG 8 Decent work and economic growth and SDG 13 (Climate action). As Geiger notes, the extra income generated through working animals allows people to save money, reinvest in growth and fund access to education. As he further adds, their ability to transport goods increases potential for wider community access to quality nutrition through local food markets (2016). To illustrate an example ICWE reports that `93% of the income of Ethiopian farmers and 100% of the income of Mexican farmers who sold milk and crops, depended on the presence of working animals Working animals are often the most valuable asset that people own and therefore require the largest expense to replace` (2015, p.3). What is more it is important to look at the contributions working equids can make in terms of climate change. As Rahman suggests, climate change and extreme weather events pose a considerable threat to marginalized communities as the loss of working animals can contribute to reductions in agricultural productivity and food security (2014). Many working animal species are well suited to arid zones, supporting livelihoods and increasing the ability of agricultural-dependent communities to adapt to climate change. As an energy source, working animals also offer a mitigating contribution when compared to engine power (Ibid). Valuing the assistance of these animals, helps ensure community resilience and sustainability in the face of imminent climate change.

Enhancing the welfare of working Equids also contribute towards achieving productive farming which aims at achieving SDG 2 (Zero hunger) and SDG 12 (Responsible consumption and production). As stated by ICWE: `working equids increasing productivity by reducing the time and labor, they enable farmers to go ‘the missing mile’ to market, often in otherwise inaccessible areas (2015 p,4) . This enables farmers to be able to turn

their crops into cash crops to cash and at the same time allowing the community to diversify in the type of foods they consume which can also be valuable to improve their nutrition.

A further vital impact that working equids offer is empowering members of the communities especially women, which is this contributes to SDG 5 Gender equality. As Geiger suggests, women often rely on working equids to perform tough task that otherwise they will have to still do on their own. Given women the chance to be economically active and independent is a great factor to increase their status in their community as well as their resilience (2016). As Dr. Valette mention in her *Invisible Helpers* report, in some of the world's most marginalized, women-headed households, working animals offer the most affordable source of draught power, providing livelihood support and opportunities to explore otherwise restricted economic, natural and social resources (Valette 2014). As the author rightfully mentions, despite the limited attention given to women's use and access to working equids and the contributions of donkeys, mules and horses to their the Brooke and other organizations in the field have been able to prove the immeasurable contributions this animals make to their lives. In Dr Valette, s words:

*For women from equine owning communities, these animals are essential or, as some women put it, they are an additional member of the family or an additional limb of the body. Their welfare is therefore critical. Working equids in poor welfare, be it because they are overworked, suffer wounds or foot problems, or are not provided with adequate harnessing and access to nutritious food, shelter and water, are impaired in their ability to benefit women and their families optimally. Without their help, women's burden increases, affecting them both physically and in their capacity to care for their children. Income goes down and extra expenses add to families' financial burden, leading to women having to adopt coping strategies that affect their families' access to food, their children's education and well-being, and their access to and involvement in women's groups and social functions. (2014, p.23)*

I believe the paragraph below is a strong testimony to put forward to policy makers and stakeholders at all levels as well as a motivator for women as animal caregivers. They want healthier animals because they want to improve their chances at life. As the Brooke reports,

the relationship between working equid welfare and human livelihoods is evident when one considers the economic contributions of working horses, donkeys and mules to household economies, and by extension national economies. They provide employment opportunities for hundreds of millions of people and a number of industries in rural and urban settings rely on their draught power to operate (2018).

Aside from women empowerment which is essential, enhancing the welfare of working equids also increases the chances of Enabling education opportunities which is directly related to SDG 4, Quality education. As Geiger proposes, taking care of their animals allows education for children. By assisting in providing families with additional income and doing the task otherwise people will do, working equids replace liberate children from some of the tasks they are asked to do and that usually keep them away from going to school. Not only that, in many remote communities around the world they can be the only source of transport to take children to school (2016). As reported by CREW, In Costa Rica for example, outlying communities rely on working animals to access primary and secondary education; transport would be impossible without the use of their horses` (2018). The effect of improved access to education has enormous consequences for development and humanitarian assistance given that it assists in improved literacy rates, gender rights and equality alongside greater economic mobility. As ICWE has found through their research, in place where agriculture is the main means of livelihood, access to education can provide vital theoretical and practical skill in relevant areas such as such as veterinary care and welfare science, which in turn, can also help improve awareness and productivity. Working equids, not only assist is processes of traditional training and education but is also assisting in very much needed knowledge for generations to come. Thanks to the work done by ICWE and its members curricular inclusion of animal health and welfare by government and education systems in different parts of the world, which is tremendous leap forward (SPANNA). Humane education programs have been created and implemented in many parts of the globe including fundamental topics such as: compassion for animals, environmental protection and social justice are accessible, meaning that education professionals with an International Certificate in Humane Education (ICHE) can

transfer knowledge to mainstream settings (ICWE 2015) and can have great impact in years to come.

As has been stated by Valette (2014) the documented evidence available on the financial contributions of working equine animals to household incomes, although still limited, provides an unequivocal picture of the versatility and critical role that those animals play in household incomes. Whether it is transporting people and goods for a fee, carrying feed and water for small ruminants and bovines, ploughing and cultivating land, providing and transporting manure, transporting construction materials, or being used domestically by families for transport, working horses, donkeys, mules and hinnies make a significant contribution to and support people's livelihoods. Yet, working equids are still invisible to policy and implementers, nationally, regionally and internationally. Because they do not produce food outputs, they are undervalued and perceived as of secondary importance in livestock policy and programs, but with the evidence provided in this section what will hope that working equid welfare will have a space in agenda setting in the near future.

As a final point in this section I want to add another very important goal to which enhancing the welfare of working equids contributes which is SDG 17, Partnerships for the Goals. This point is essential in backing up my argument all through this work, which is the relevance of working equids in development and humanitarian aid and the importance of working all together for enhancing working equid equids not only as our ethical obligation towards animals but also towards people as well. It is clear that working equid welfare translates into improved human welfare and well-being therefore it is a task that can only be accomplished by joining forces. The of ICWE and its members has shown that collaborative and mutually beneficial interventions for human and animal wellbeing are key to supporting sustainable change.

## CHAPTER IV.

*""For thousands of years, the invisible forces of charisma, bravery, poise, focus, endurance and conviction have been most reliably bolstered by a silent, non-predatory tutor. Recognizing Equids multicultural importance, not just as a beast of burden, or even a companion of kings, but as a teacher of kings, conquerors, heroes and pioneers, is an essential first step in wresting this wisdom from obscurity and purposefully exercising it in the future. Equids stand along at the place where all trails come together, and a new moon shines upon us. ""*

**- LINDA KOHANOV**



**Figure13. Me & Working Horse in Boyaca Colombia, 1984 Family Album**

In the last three chapters, I have revised the importance of enhancing the welfare of working equids not only because it is our ethical responsibility to respect and protect all living beings in this planet, but also because they are essential and transformational agents in the lives and general livelihoods of many around the globe. Understanding their status as sentient conscious beings, identifying their needs and specie specific characteristics, as well as the stakeholders involved and the need for making equid welfare an item, and hopefully a priority in broader governmental, development and humanitarian agendas. This last chapter highlights other contributions that working equids can bring to development and humanitarian practices, and to vulnerable populations in post-conflict and post-disaster societies, where there is high incidence of trauma and need for psycho-social support. Here I am at exploring tools and strategies to help recover individuals and communities from traumatic experiences but most importantly to further connect the importance of working equid welfare with human welfare.

Before presenting some new perspectives I propose for the enhancement of working equids and its connection to development and humanitarian work, I want to focus on some personal experiences that have motivate me to delve into this theoretical work. In the first section of this last chapter, I describe some of the main highlights from my experiences at El Refugio del Burrito and some of the horse related experiences I have had during the process of writing this work. These experiences mixed with the knowledge learned in this Master's coursework, as well as the literature consulted have motivated me to continue to pursue this subject in more detail given that what is presented in this work is just one introductory view to a vast and complex subject.

#### **4.1 Lessons From El Refugio Del Burrito**

For the month of July and the month of September of 2019, I went as an intern to El Refugio del Burrito in Fuente de Piedra, Andalucía Spain. As reported in their website, they are Spanish non-profit association working to improve conditions for donkeys and mules in Spain and is a subsidiary of The Donkey Sanctuary, a non-profit charity based in the UK that has worked for over 45 years to protect donkeys and mules

around the world. Even though their numbers constantly fluctuate, they claim to have helped over 1300 donkeys, mules and hinnies and currently takes care of over 350 donkeys. My idea of going to the sanctuary was to learn first-hand some of the ins and outs of animal equid welfare organizations in terms of their both advocacy and animal care and welfare work. Since my childhood days, I had a fascination with donkeys, but after spending time and learning from them I can say that my love and respect for this creatures has only grown stronger.

One of the first thing that got my attention is that many of the welfare issue that I mentioned in the previous chapter which were referred to the developing world are also relevant to the south of Spain. Even if equids are not as vital for livelihoods as they are in developing countries in Spain donkeys and mules are still used to perform some agriculture work, tourism and are used in particular local holidays and cultural events. Neglect and abuse are largely present and again in many occasions this happens due to the perception that some of rural communities of the south of Spain have of equid welfare. One of my tasks apart from providing direct care to donkeys was to design and implement a project for donkey-assisted interventions in line with EAGALA (Equine Assisted Growth and learning Association) principles and concepts.

It is important to know that all of the donkeys at the Sanctuary endured abused at some point in their lives and that is why they ended up at the sanctuary. Many of them are old and with chronic health issue so they will stay for the rest of their days at the sanctuary, while the young and healthy just spend some time until they are fit healthy and easy to handle to go to their next home. Despite this donkeys, mules and hinnies receiving great and professional care, one of the realities is that they can get bored given that life at the Sanctuary can get monotonous. Due to this, the staff always tries to come up with ideas and experiences that can help entertain donkeys given that it is an important aspect of their mental welfare, but at the same time not compromising any other aspects of their welfare. The Sanctuary has outside visitors on daily bases and they offer educational experiences for visitors which are essential for the

organization's advocacy work as well as for raising funds to maintain the sanctuary functioning. After hearing one day, that a group of 20 people from a psychiatric ward were coming to visit the sanctuary I suggested we created a more structured interactions that could maximize both the people and the donkey's experiences for the day. I chose to follow the structure I learned during my certification process as equine specialist for the Eagala model. Founded in 1999, EAGALA or the Equine Assisted Growth and Learning Association became the structure and standard for certifying Equine Specialists and Mental Health Professionals to provide Equine Assisted Psychotherapy and Learning worldwide. Equine-assisted learning (EAL) is an experiential learning approach that promotes the development of life skills for educational, professional and personal goals through equine-assisted activities (Eagala 1). I just thought having a structure and a code of ethics could be helpful to create a program from scratch, I just used adapted some of the principles and concepts and adapted activities to donkey specific behavior given that it is quite different from that of horses.

The project was designed and the activity with the hospital group was conducted working in conjunction with the administrative, welfare and barn management team to make sure that above all the welfare of the donkeys will not be compromised neither would the welfare of the people involved. One of the main components of the guidelines designed was to making them adjustable not only to the needs and realities of each group of people will come but to the realities both physical and emotional of the donkeys involved. Implementing this activity I can say has been an delighting moment which made me realize that all the efforts and work I have done for this final projects were worth it. The twenty people that assisted the interaction all had different mental health diagnosis from all levels of severity, and my goal was that both humans and donkeys could benefit from the experience. The most transforming part of the experience was to say how as the day developed the expressions on peoples faces changed as they interacted and connected more to the donkeys. The group's moderators and psychologists were in tears to see the positive effects these animals had created to all the participants. One of the main lessons I learned from this experience was to see how important it is to listen to everyone's particulars needs

while always having the animal's welfare at the top of the list. By taking care of the donkey's needs respecting their nature and needs we were also able to provide a better and more meaningful experience to the people involved. Additionally, this little project was just a reminder of the importance of working together in a harmonious manner with all stakeholders involved and being able to adapt with high standard to an ever-changing environment. Also, another important lesson and remainder was to see the positive effect that interacting with healthy equids can have on people even in the simplest of ways. These interactions provide experiential learning activities that can be used as an effective tool in development and humanitarian scenarios. In Annex 1 at the end of this work you could see a draft of the project that I designed and first implemented, it will now be used by El Refugio as their standard for donkey assisted interactions, and it is something I cannot deny I feel very proud off.

I could write a whole thesis on my two-month internship, write about the story of every donkey and how fantastic and unique each single one of them was, also to see how a sanctuary can be used as space for humane education to take place within our communities is a true asset. I was able to witness many visitors come in and leaving the sanctuary with a happier more fulfilled expression. I cannot lie and say that everything was perfect but I can vouch that most of the workers there give their everything to give these equids the best possible care. The problems I saw were mainly bureaucratic hurdles, due to being dependent on the Donkey Sanctuary in the UK, but that is a reality that many NGO's worldwide have to face and unfortunately sometimes are the reason to undermine the reach and effectiveness of their work.

Finally another very important lesson learned is that in the west it needs to be learned that the solutions to the problems in the rest of the world are not based on western standards and perceptions because they are better or more advanced. In terms of equid welfare, the problems seen in developed countries like Italy, Spain and Portugal are equally as bad as some seen in countries like India, Mexico or Ethiopia-to name a few-. Therefore the time has arrived to adopt models based on local knowledge and local realities and work on

collaborative not prescriptive approaches. Also it is of imminent importance to understand that were ever we go there is a plurality of truths that cannot be universalized due to its heterogeneous nature. But what I do believe that can and should be universalized is respect not only for humans, but also for animals and their environment.

## **4.2 The Way Forward: the Search for New New Perspectives**

Therefore as a consequence of the previous section another important point comes to mind its recognizing that interacting with non-human animals can be a transforming experience and a powerful tool for igniting personal growth and community development, especially in valuable and disaster ridden communities. In this section, I want to unite some of the lessons I learned from my internship experience and other horse related interactions with my thoughts on how I believe that enhancing the welfare of working equids can be an essential tool in development and humanitarian scenarios.

One of the perspectives I look forward is one in which all development, humanitarian workers can understand the concept of sentience, and reverence of life exposed in the second chapter of this work and apply it in both theory and practice. At the base of any policy or practical work with working equids, we even need to transform our own perception and move away from equid-human relations build on dominion but instead based on understanding respect and partnership. I think that changing the way we relate to equids cannot only have a positive impact to their general welfare but can have enormous benefit to our own wellbeing.

To illustrate this point one could look at what scholars like Hallberg argue, by stating that through our work with horses we are able to reconnect with the natural world and recognize deep bonds that promote wellbeing and a sense of wholeness which is important for people

and communities that are trying to recover from traumatic experiences. She views the practice of Equine facilitated Psychotherapy/Learning (EFP/L) as giving us the opportunity to step into the application of these theories, as well as to discover our bodies as a vehicle of connection with nature. What is more, she claims that changing our lifestyles is not enough, and that we must learn the lost art of interspecies communication to be able to step into the web of nature and our animal roots (2008 p.136). It is crucial that all projects aimed at improving equid welfare have a component that works on education and changing perceptions for the best interest of the animals and its human and environmental surroundings. Also by proving communities with information on additional values that horses can bring to individuals and communities, I am sure they will come on board.

I believe that transforming the use of the horse and providing new ideas and opportunities to give equids the place they deserve. By including working equids into development and humanitarian agendas there is a myriad of possibilities where humans and equids can interact and bring mutual benefits. It will be interesting in further research to explore the different cultural practices related to using the horse for personal development growth and well-being. As Garcia notes the work of Kohanov, Budiansky, and Hallberg is important in the sense that they attempt to formulate, for the first time, more scientific and theoretical responses to questions that have been ignored or treated as too mystical in nature to be studied scientifically. : Recognizing that horses are not magical, although many of us perceive their actions as such, is important, because as Hallberg reminds us, the horse continues to simply do what it does best —be a horse. Things do not have to be magical to be truly amazing. (2008, p. 167).

The other new perspectives that I look forward to is one in which we see equids as teachers to educate our communities in basic principles of compassion, empathy and respect which are three essential values that should accompany all development and humanitarian endeavors. Thinking of the possibility of creating simple and supported community or government run sanctuaries could be a great asset and a point of knowledge to further

advance issue related to working equids as well as development work. I envision spaces where working equids that can no longer be productive, live in an equid appropriate area where their 5 freedoms are respected and met. At the same time, these sanctuary spaces could be beneficial resources to the communities. First, they could be spaces where knowledge centralizes veterinary, harness fitting or farrier workshops could take place. The more communities know about the needs and characteristics of their animals the better the chances for improved welfare. What is more these new spaces can also be useful to centralize other services and integrate efforts from different development and humanitarian programs.

Secondly a sanctuary with animals that are no longer working but have the right to continue living is a good example for the communities involved especially children, the more humane education programs we have; the bigger the chances we have to advance towards societies that are compassionate, empathic and inclusive. I have no doubt equids are the best teachers for us to learn from if we want to achieve that. Through this work, my aim has not been to find assessment methods to welfare or particular solutions in terms of animal health or community interventions. My main aim has been to make readers aware of a reality that they might not have been known before, and make visible creatures that have previously been invisible. This invisibility has been one of the main factors to compromise their welfare. For change to happen on the ground, all stakeholders involved need to be aware of their perceptions of working equids and realize before anything that they are sentient beings that deserve to be treated with dignity and respect and that their needs and interest are in no way any less important than ours.

## CONCLUSIONS

As it has been explored though out this work enhancing the welfare of working equids is a complex issue that requires multi-faceted responses, but raising its importance and increasing its visibility is not only an ethical responsibility towards equids but also towards the humans that depend on them. As has been seen in the previous chapters better welfare for equids translates into better livelihoods for the individuals and communities involved and in turn, it can result in more inclusive and holistic development and humanitarian interventions that move beyond human only approaches.

There is no doubt that these animals are doing life-sustaining tasks for many communities around the globe in appalling conditions and the efforts to improve their welfare are not only important for socio-economic reason but most importantly for ethical ones. After conducting this work there is no doubt that working equids are, as the Brooke CEO, Petra Ingram states, they are the invisible powerhouses of the developing world (The Brooke 2015). By regulating Welfare practices and including approaches that are informed from the ground up; from Equid owners to local, national and International stakeholders, it will be possible to find sustainable and effective solutions. As a result, there will not only be healthier, happier animals but also better-equipped communities with better access to resources that will result in improved livelihoods for many marginalized communities around the world. Whilst acknowledging the vital importance of working with equid owners and caregivers and their communities and advocating for their realities and needs to be made, it is also important to advocate for those that have the power to create policy changes at a larger scale.

That is why, creating spaces for the visibility of working equid welfare at organizations like the UN and the OIE are essential to create a common language that can help bring long lasting solutions and change at a local and national level as well. Likewise, the international Coalition of Working Equids plays a pivotal role as a connector with all the main

stakeholders involved. The four main organizations composing this coalition and their local partners are very important actors to complement and enrich the work of development and humanitarian organizations working in areas where working equids are present. The following remarks by the princess Royal at the 7<sup>th</sup> International Colloquium on working Equids hosted by World Horse Welfare in 2014, sum up in an effective manner some of the concepts that I have put forward all through this work. In her words:

*“Animal Welfare is just as important as child welfare in the context of human welfare in developing countries depending upon the welfare of their horse. The horses’ welfare is paramount because is the horse which carries the child to his place of education or fetches the water for the family in the place of the child, which enable the child to go to school. The horse carries the child to medical attention should he need it, carries the mother to the hospital while in labour and carries the vital food supplies so that the mother can carry baby on her back instead of leaving baby alone at home”*

(Princess Royal, London 2014)

There is no doubt in my mind after conducting this work that the welfare of working equids is essential for millions of human beings all over the world and despite the fact that in the past 10 years a lot has improved in terms of visibility, there is still a very long way to go.

Realistically, the welfare of welfare of working equids is nowhere near from being a main item in policy agendas but by continuing research efforts and by involving key development and humanitarian actors the chances that working equid welfare improve are larger than if they do not get involved.

During the concluding phase of my research I had an insightful conversation with one of my equine mentors, Elena Violet-an expert in equine ethology and communication-, who helped me sum up in my mind many of the concepts present in this work. Talking with her about my work made me aware of the importance of not forgetting the contributions equids have made to human civilization through time and space, which are to some extent unmeasurable and unknown. Mainly because us, human animals have not have the capacity to understand them and learn all what it needs to be learned from them. One of the reasons for this is due not wanting to let go of our relationship of control and dominion to one of

reciprocal learning and partnership were respect is at the center. During this writing process and the experiences I underwent to accomplish this work, I have been blown away by working equids loyalty and displayed bravery. I have always had profound love and devotion for this creatures but now more than ever, after seeing to the extent that that they go to satisfy us and do as they are told, is humbling and heart breaking at the same time. The suffering equids endure for us is something that should be unbearable for us to watch in silence the same way it is unbearable to see how human rights are overridden. It amazes me to see how they keep on going regardless of the pain, discomfort and ill treatment they withstand under our dominion. Equids have been and continue to be great teachers for human kind, and one of the greatest lessons that we can learn from them that could be valuable tools in development and humanitarian scenarios are: reseliance, patience and perseverance.

Even more so, I have come to realize that animal welfare and working equid welfare in particular is about achieving a balance between emotional, psychological and physical factors and important ingredients to have for it to be achieved are having respect, acquiring knowledge and enacting positive leadership. For working equid welfare to improve a myriad of multi-faceted approaches, need to be included. Proper treatment and handling based on their physical needs and characteristics need to be implemented- and by proper, I mean respectful-.

Today, protecting the welfare of animals has unequivocally entered the public policy mainstream in a growing number of countries, with significant public and private regulations governing the welfare of animals in our care. In many countries, this not only relates to production animals but also to sport, companion animals, laboratory animals, or those used in animal assisted therapies. But unfortunetly as I have repetedly mention above this is not the case for working equids. Their invisibility at local national and global stages has further compromised their welfare that is why we need to link and concentrate efforts between the stakeholders involved in order to bring sustainable and ethical

solutions. It has been my goal to show the importance and relevance of enhancing working equid welfare, and its importance for development and humanitarian discourses and practices. Mainly because I see it as proof that we are all interconnected in this planet and working towards the welfare of non-human animals is essential to protect and enhance our own welfare and to maintain an ethical compass that goes in hand with development and humanitarian principles. So besides from making visible the plight for working equid welfare, I intended through out this work to highlight the value and importance of these magnificent beings that even though they have endured millions of years of abuse in our hands Equids around the world as all other living creatures deserve our respect, loyalty and protection.

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## ANNEX 1

\*\*\*This annex document was originally written in Spanish but will be happy to translate to English or Portuguese upon request.



**EL REFUGIO  
DEL BURRITO**

Septiembre 25, 2019

Escrito Por: Laura Trujillo

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# Proyecto:

Interacciones y Aprendizaje Asistido por  
Burros

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I.

## I. Introducción

La idea principal de este proyecto es poder ofrecer y facilitar experiencias únicas de interacción y aprendizaje con burros y mulos. La idea principal es utilizar todos los beneficios que traen interactuar con estos maravillosos animales mientras se disfruta de la naturaleza y se aprende de nuestros animales de nuestro trabajo y de paso de nosotros mismos. También queremos hacer conocer nuestro trabajo y brindar la oportunidad a un público completamente heterogéneo, la oportunidad de conocer de cerca, un animal tan especial como el burro.

Queremos que todas las actividades que realicemos fomenten la concientización sobre la importancia de honrar, respetar, querer, y cuidar a los burros, compartir sus historias que por más tristes que sean son una realidad causada por lo seres humanos, pero una realidad que para ellos ha sido transformada desde su llegada al refugio, donde finalmente han logrado encontrar la tranquilidad, protección y felicidad que se merecen.

Las actividades y principios del proyecto están inspiradas en algunos de los conceptos del modelo EGALA<sup>6</sup> Y otros modelos de actividades e interacciones asistidas por animales de modo experiencial. La idea es que cada participante pueda tener una experiencia única y propia, que, aunque será facilitada no abra directivas que impidan el desarrollo de cada Proceso.

Algunas interacciones tendrán propósitos y objetivos más específicos que otras, pero en la base de todo se trata que cada participante pueda aprovechar a su manera todo lo que los burros pueden aportar para nuestro bienestar. Esta científicamente comprobado que las integraciones con animales fomentan el bienestar físico y mental, sobre todo para personas en situación vulnerable y personas sufriendo de dificultades emocionales. La presencia del burro con su calma, bondad y ternura tiene efectos transformadores en las personas, y eso es lo que queremos aprovechar

Es de vital importancia que antes de diseñar cualquier experiencia, se sepa de manera clara el propósito y necesidades de cada grupo para poder adaptar la actividad a las necesidades y expectativas de cada uno. Y también es necesario consultar con quien esté a cargo de los burros quien es quien deberá decidir que burros pueden ser utilizados para las actividades definidas, con el principal propósito de velar por su bienestar.

## II. Objetivos del Proyecto

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<sup>6</sup> EAGALA Equine Assisted Growth and Learning Association [www.eagala.org](http://www.eagala.org)

El aprendizaje y las interacciones asistidas por Burros serán diseñadas a la medida de cada grupo dependiendo de sus intereses y necesidades y del propósito que quieran lograr con su visita al Refugio. Nuestras experiencias están adaptadas a tres finalidades generales:

1. Propósito Lúdico: Días de Ocio

Cuando la finalidad de un grupo es simplemente tener un día diferente, en la Naturaleza, y no hay un propósito más allá de ofrecer una actividad diferente e enriquecedora.

**Publico:** Colegios, Empresas, Grupos de Turistas, Organizaciones sociales trabajando con poblaciones vulnerables

2. Propósito Educativo

Cuando Un grupo tiene finalidades educativas definidas: Por ejemplo, educación en Valores o actividades, específicas integradas al pensum académico. Integrar charlas educativas sobre el burro y su historia y sobre todo educarles sobre la importancia de la historia de cada burrito que está en El Refugio y la importancia de la compasión y la protección hacia todos los seres vivos.

**Publico:** Colegios, Organizaciones sociales, Universidades, Escuelas técnicas

3. Desarrollo y Crecimiento Personal y/o Empresarial

En casos donde los grupos tienen un objetivo concreto donde quieren generar procesos de desarrollo y crecimiento personal las actividades se hacen basadas en la información que nos del cliente, por ejemplo, si se quiere mejorar el trabajo en equipo, o se quiere trabajar el liderazgo, la confianza o resolver conflictos la actividad será diseñada dependiendo de los objetivos, necesidades y expectativas de los participantes

**Publico:** Colegios, Organizaciones sociales, Empresas

### III. Actividades Propuestas

Las actividades serán desarrolladas depende del grupo y del objetivo establecido por el cliente, pero todas serán de carácter experiencial por eso en el refugio actuaremos como facilitadores y no como guías o directores de cada experiencia.

<b>Actividad 1</b>		
<b>Interacción inicial</b>		
<b>Tareas</b>	<b>Consideraciones</b>	<b>Duración</b>
1. Entrar al Paddock definido	<p>Paddock Definidos previamente basados en las características del grupo y en cuales burros esta accesibles y requieren de actividades de estimulación.</p> <p>Usar un paddock que tenga posibilidades de aislar sea a personas o burro. Tener en cuenta el tema de seguridad pero sin causar preconcepciones en las personas que puedan afectar la actividad</p>	2min
2. Hacer un Circulo	<p>Mientras se organiza el grupo dejar que los grupos se integren o no a la actividad.</p> <p>Explicar que estamos en el espacio de los burros, nosotros somos sus invitados, hay que respetar su casa y su espacio, no obligarlos a nada.</p>	3min
3. Ejercicio Mindfulness	<p>Reconocer el momento presente hacer un ejercicio de respiración y relajación con los ojos cerrados y ahí soltar a los burros a invitarlos a que se unan a la interacción</p>	3min
4. Momento de Observación y conocimiento	<p>Darles unos minutos para que observen a los burros (siguiendo en el círculo) y observar su comportamiento</p>	2min
5. Reconocimiento	<p>Caminar por el paddock saludar a los burros, presentarse a cada uno que quieran, pueden contarles algo de ustedes y de cómo se sienten hoy. Traten de ser el espejo del burro y el burro los suyos e imiten su ritmo y movimiento.</p> <p>Explorar si el burro se siente cómodo</p>	10min

	<p>conmigo cerca o lejos, Escoger Un Burro, tratar de aprender algo sobre el/ella pensar en un nombre que sea una cualidad que vean en ellos o el nombre que creen que les identifica.</p>	
6. Compartir reacciones	<p>Volver al círculo. El Facilitador se encargará de hacer preguntas que inviten a los participantes a compartir su experiencia. (Las preguntas serán enfocadas en los movimientos y comportamientos de los burros no de las personas)</p> <ul style="list-style-type: none"> <li>*Que estaban Haciendo los Burros?</li> <li>*Como respondieron los burros cuando se acercaron?</li> <li>*Cuales burros les llamaron más la atención y por qué?</li> <li>*Cual burro crees que se parezca más a ti y por qué?</li> <li>¿Qué crees que signifique lo que está haciendo o hizo un burro?</li> <li>*Cuales burros crees que son más amigos?</li> <li>*Que te llamo la atención de los burros?</li> <li>*Dejar que las personas creen sus propios significados y dejar claro que pueden hacer el ejercicio y no decirlo en voz alta.</li> <li>*Pensar en un nombre para el burro: puede ser una cualidad que vean en el burro o que les guste de la personas o un nombre que crean que sea el ideal para el burro(hacerlos pensar porque)</li> </ul>	5-10min dependiendo del tamaño del grupo
7.Escoger un nuevo amigo	<ul style="list-style-type: none"> <li>*Una vez las personas indiquen que ya escogieron su burro deben desplazarse cada uno cerca del animal escogido. Puede haber más de una persona por burro (facilitar que todos los burros sean escogidos)</li> <li>Cada burro tendrá un cartón correspondiente con un número que se</li> </ul>	5min

	pegarán a la cerca y donde los participantes escribirán las cualidades y nombres que cada uno le ha dado al burro. que es el mismo que tendrá en el collar o cabezal	
8. Crear Carteles	*Crear los carteles para cada burro en los grupos o individualmente. Después dar los nombres reales y cada uno de los grupos tendrá una hoja donde que adivinar el nombre real de cada burro. El facilitador puede dar un par de pistas de características	5min
9. Adivinanza	Adivinar el nombre del burro	5min
10. Despedida	Volver al círculo, respirar profundo todos juntos y agradecer a los burros por la experiencia cada uno puede ir a despedirse de los burros	

#### Materiales Necesarios

- Collares o cabezales para cada burro
- Carteles con el nombre de los burros que se van a utilizar
- Marcadores
- 1 Cartulina por burro para poner las cualidades y nombres de los burros cada una numerada con el número correspondiente al cabezal
- Carteles numerados (Dependiendo el número de Burros)
- Hojas en blanco enumeradas por el número de burros y los participantes o grupos tienen que poner el nombre que crean
- Cepillos disponibles

#### Consideraciones:

*\*Antes de la actividad es importante tener la mayor cantidad de información posible sobre el grupo, Y coordinar internamente entre Coordinador de la intervención, Facilitador y la persona encargada del bienestar de los burros quien decidirá que burros pueden ser adecuados*

*\*Una vez confirmados los asistentes, escogidos nuestros principales facilitadores: Nuestros Burros y definido el propósito de la experiencia cada actividad puede ser adaptada dependiendo si es un propósito, lúdico, educativo o de desarrollo y crecimiento personal/empresarial*

*\*Durante la actividad es importante recordad que es una actividad experiencial así que tenemos que tratar de controlar lo menos posible, dejar que la espontaneidad tanto de burros como de personas fluya y simplemente facilitar que la experiencia sea lo más enriquecedora posible independientemente del propósito o el grupo con y por el que trabajemos*

*\*Durante la actividad si hay personas o burros que no estén interesados a participar dejar un espacio donde se sientan seguros, pero donde no afecten la actividad. Designar un área donde se quedarán sentados observando la actividad y con la posibilidad de participar al inicio de una nueva tarea.*

*\*Una de las funciones del facilitador es asegurarse que las actividades se lleven a cabo a tiempo*

<b>Actividad 2</b>		
<b>Interacción y obstáculos</b>		
<b>Tareas</b>	<b>Consideraciones</b>	<b>Duración</b>
1. Entrar al Paddock definido	<p>Paddock Definidos previamente basados en las características del grupo y en cuales burros esta accesibles y requieren de actividades de estimulación.</p> <p>Usar un paddock que tenga posibilidades de aislar si es necesario sea para los burros o las personas</p>	5min
2. Hacer un Circulo, ejercicio de respiración	<p>Explicar que estamos en el espacio de los burros, nosotros somos sus invitados, hay que respetar su casa y su espacio, no obligarlos a nada. Tener en cuenta el tema de seguridad, pero sin causar preconcepciones en las personas que puedan afectar la actividad. Reconocer el momento presente hacer un ejercicio de respiración y relajación con los</p>	

	ojos cerrados y ahí soltar a los burros a invitarlos a que se unan a la interacción	
3.Momento de Observación y re conocimiento	<p>Darles unos minutos para que observen a los burros (siguiendo en el círculo) y observar su comportamiento</p> <p>Caminar por el paddock saludar a los burros, presentarse a cada uno que quieran, pueden contarles algo de ustedes y de cómo se sienten hoy. Traten de ser el espejo del burro y el burro los suyos e imiten su ritmo y movimiento.</p> <p>Explorar si el burro se siente cómodo conmigo cerca o lejos, Escoger Un Burro, tratar de aprender algo sobre él/ella pensar en un nombre que sea una cualidad que vean en ellos o el nombre que creen que les identifica.</p>	5min
4. Momento de escoger y construir	<p>En grupos (3/4) parejas o individualmente, dependiendo del tamaño del grupo cada uno escoge un burro. Tienen que ponerle un nombre de una dificultad o algo que quieran superar. Se les proporcionaran obstáculos por donde los burros tengan que pasar y tienen que crearse el numero de obstáculos por sobre pasar dependiendo el número de grupos. Cada grupo tiene que construir un obstáculo. (Confirmar con la persona responsable de que materiales u objetos pueden utilizarse y si será permitido usar cabezales o no, la recomendación del método Eagala es de no usar, para fomentar la creatividad de los participantes)</p> <p>Todo el grupo crea el circuito y tienen que decidir que es cada obstáculo para cada grupo. Aunque son los participantes quienes construyen los obstáculos es la responsabilidad del facilitador de minimizar todo tipo de riesgo para las personas y los burros. Esto se hace por medio de sugerencia y si es necesario se</p>	10 min

	dan ciertas reglas que garanticen la seguridad de la actividad sin decir que son reglas de seguridad.	
5. Superar Obstáculos	Una vez las persona o grupos indiquen que ya escogieron su burro deben desplazarse cada uno cerca del animal escogido y empezar el circuito de obstáculos basado en las reglas establecidas por el facilitador. (Lo cual generalmente es establecido depende del propósito de cada actividad, y pensando en el bienestar de todos los involucrados)	15min
6. Feedback	Una vez terminada la actividad se vuelve al círculo y se hacen preguntas sobre cómo fue la actividad. Importante que los facilitadores se concentren en el comportamiento de los burros para poder hacer preguntas sobre lo que notaron en los burros, y dar espacio para que las personas compartan o no sus emociones. Una vez todas la personas que quieran, compartan su experiencia se cierra al círculo se agradece y se hace una respiración grupal final.	10min
7. Despedida	Dar unos minutos para que cada persona se despidan de su burro o del burro que quieran para clausurar la sesión.	

Consideraciones:

*\*Antes de la actividad es importante tener la mayor cantidad de información posible sobre el grupo, Y coordinar internamente entre Coordinador de la intervención, Facilitador y la persona encargada del bienestar de los burros quien decidirá que burros pueden ser adecuados*

*\*Una vez confirmados los asistentes, escogidos nuestros principales facilitadores: Nuestros Burros y definido el propósito de la experiencia cada actividad puede ser adaptada dependiendo si es un propósito, lúdico, educativo o de desarrollo y crecimiento personal/empresarial*

*Antes de iniciar la actividad aclarar que es importante crear un espacio emocional seguro, y lo que pase en el paddock se queda en el paddock. El manejo de la confidencialidad es esencial*

*\* Los props o objetos que se utilizarán durante la actividad tendrán que ser autorizados previamente por la persona encargada de su bienestar.*

*\*En el paso 5 el facilitador tendrá que crear las reglas del circuito de obstáculos y tendrá que decidir, la distancia entre un obstáculo a otro, el orden, y reglas como hacerlo en silencio comunicándose con señas, por escrito etc (de esta manera se controla que no haya mucho ruido y la gente se comporte con calma alrededor de los animales.*

*\*Explicarle a cada grupo que tienen 3 min para planear como van a superar los obstáculos y el significado de cada uno. Promover la creatividad*

*\*Durante la actividad si hay personas o burros que no estén interesados a participar dejar un espacio donde se sientan seguros, pero donde no afecten la actividad. Designar un área donde se quedarán sentados observando la actividad y con la posibilidad de participar al inicio de una nueva tarea.*

*\*Una de las funciones del facilitador es asegurarse que las actividades se lleven a cabo a tiempo*

*\*Los tiempos pueden ajustarse dependiendo de cada grupo y su propósito.*

<b>Actividad 3</b>		
<b>Burro Billar <sup>7</sup></b>		
<b>Tareas</b>	<b>Consideraciones</b>	<b>Duración</b>
1. Entrar al Paddock definido	Paddock Definidos previamente basados en las características del grupo y en cuales burros esta accesibles y requieren de actividades de estimulación.  Usar un paddock que tenga posibilidades de aislar si es necesario sea para los burros o las personas	5min
2. Hacer un Circulo, ejercicio de respiración	Explicar que estamos en el espacio de los burros, nosotros somos sus invitados, hay que respetar su casa y su espacio, no obligarlos a nada. Tener en cuenta el tema de seguridad, pero sin causar preconcepciones en las personas que puedan afectar la actividad. Reconocer el momento presente hacer un ejercicio de respiración y relajación con los ojos cerrados y ahí soltar a los burros a	

<sup>7</sup> Este nombre fue adaptado de la actividad usada por Eagala y otros métodos de terapia y aprendizaje asistido por equinos llamado Horse Billiards

	invitarlos a que se unan a la interacción	
3. Instrucciones	Explicar actividad Usar la analogía de una mesa de billar donde en cada esquina hay un hueco o lo que llamaremos bolsillo, donde los participantes tendrán que llevar un burro y meterlo en cada esquina hasta que todos los burros estén en un `bolsillo` cada participante tendrá 30 segundos. Las personas estarán en una línea horizontal y en cada punta un balde de agua, y se irán turnando hasta que se terminen los 20 min de la actividad. Los burros no se pueden tocar o asustar no se pueden utilizar objetos para agarrarlo o empujarlo. No se puede hablar entre los participantes. Importante hacer énfasis que es un juego, y la importancia del proceso y no del resultado final.	5min
4. Realización de actividad	El facilitador pondrá dos baldes con agua Dirigirá a los participantes a hacer una línea horizontal. Y cada 30 segundos dejara pasar al siguiente. Importante dar como mínimo 3 oportunidades máximo 5 a cada participante dependiendo del número del grupo. El facilitador estará encargado de llevar el tiempo y de hacer cumplir la regla del silencio y quien la incumpla tendrá que salir de la línea y no hará mas parte de la actividad. Pedir a los participantes que observen y analicen el comportamiento de los burros durante la actividad.	15-20 min  Dependiendo número de participantes
5. Feedback	Una vez terminada la actividad volver al círculo dejar que cada participante describa su experiencia y la actitud de los burros. Y reflexionar sobre algo que aprendieron durante la actividad. Cerrar con un momento de respiración y agradecimiento en conjunto	10-15 min

7. Despedida	Dar unos minutos para que cada persona se despida de uno o más burros	3 min
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*Consideraciones*

*\*Tener en cuenta las consideraciones de las actividades 1 y 2 y además, el Facilitador tiene que estar atento en todo momento y Tener consideraciones de seguridad tanto física como emocional sin alertar a los participantes*

*\*Dentro de las reglas trazadas no decir nada sobre los baldes ya que puede ser una herramienta que a algún participante se le puede ocurrir para llevar a los burros a un bolsillo, si esto no ocurre no hay problema, hay que dejar que la actividad fluya naturalmente*

**IV. Personal Clave**

Cada sesión Tiene que tener al menos un facilitador y en casos de grupos muy grandes o con necesidades especiales se tendrá facilitadores asistentes que ayuden a desarrollar las actividades.

	<b>Funciones</b>
<b>Coordinador(a) de Interacción</b>	<ul style="list-style-type: none"> <li>• Encargada/o de comunicar con el cliente y recoger la información sobre cada grupo. Comunicar al Facilitador o Facilitadores la información</li> <li>• Comunicar con el cliente después de la interacción y pasar una hoja de evaluación de la experiencia</li> </ul>
<b>Facilitador/a</b>	<ul style="list-style-type: none"> <li>• La persona encargada de facilitar la sesión</li> <li>• Diseña las actividades basadas en la características y necesidades de cada grupo,</li> <li>• Decide en conjunto con la coordinadora de la interacción cada actividad, y con el departamento encargado del bienestar de nuestros burros se decide que burritos van a participar de la experiencia</li> <li>• . Es importante que quien facilite la sesión sepa de burros para que sepa leer su comportamiento y sepa actuar adecuadamente cuando es necesario.</li> </ul>
<b>Facilitador Asistente</b>	<ul style="list-style-type: none"> <li>• Asistir al facilitador Principal en el caso de grupos de más de 10 personas. Ayuda a garantizar la seguridad física y emocional de nuestros participantes</li> </ul>
<b>Expertos</b>	Nuestros Burros

## V. Recursos

- Klotz, Anahid, Donkeys and Humans: Natural Horsemanship with Donkeys Focus: Animal Assisted Activities, Education and Therapy (Book)
- Equine Assisted Learning for special populations  
<https://pdfs.semanticscholar.org/ecfe/9deab8b0042001c6c828fe30c1371c692a86.pdf>
- McLeod Saul, 2017 <https://www.simplypsychology.org/learning-kolb.html>
- Hauge. H, Kvaalem.I, Berget.B, Enders-Slegers, MJ, & Braastad B 2013  
<https://www.tandfonline.com/doi/pdf/10.1080/02673843.2013.779587?needAccess=true>
- Eagala Model Introductory videos  
[https://www.youtube.com/watch?v=Drm\\_vK5deFs](https://www.youtube.com/watch?v=Drm_vK5deFs)  
[https://www.youtube.com/watch?v=CQodonI\\_USs&t=113s](https://www.youtube.com/watch?v=CQodonI_USs&t=113s)
- Forbes 2017 <https://www.forbes.com/sites/laurabegleybloom/2017/03/30/8-lessons-horses-can-teach-you-about-business/#20d4368c38eb>