



Efficient Communication of Aalborg Zoo's Animal Welfare and Zoological Practices

THESIS | AALBORG UNIVERSITY | 2019

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| Culture, Communication & Globalization | Consumption & Market Communication |

|31.05.2019|

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Preface

This is a written 10th Semester thesis in the **Master's Programme**, at **Aalborg University**: *Culture, Communication and Globalization*, with the focus and specialization in *Consumption and Market Communication*.

Keywords: Communication, Rhetoric, Zoo, Animal Welfare, Zoological Practices, High School Students & Zoos, Corporate Social Responsibility, Carroll's Pyramid, Toulmin's Model of Argumentation, Aristotle's Modes of Persuasion, Aalborg Zoo, Document Analysis, Focus Groups, Thematic Analysis.

Special thanks to:

Susanne Solskov, In charge of Marketing at Aalborg Zoo, who provided us with inspiration and suggestions toward topics and areas of interest from Aalborg Zoo's perspective. Being available to supply us with needed information and discussing topics regarding zoological practices has been an invaluable help in familiarizing us with the subject.

Lill Rastad Bjørst, Supervisor and Associate Professor

in the Department of Culture and Global Studies at Aalborg University, who were readily available to provide us with academic sparring, discussion, and constructive criticism regarding the thesis and its direction. Flexibility and understanding of eventual hurdles during the writing process have contributed to a pleasant and effective cooperation and work environment.

Abstract

This thesis seeks to explore the topics of animal welfare and zoological practices from a communicative perspective. The overall target of the thesis is to investigate how these topics can be utilized as a foundation toward effective communication for Aalborg Zoo in order to gain interest from specific target groups and improve its image. Using document analysis, Carroll's theory on corporate social responsibility will be used to identify and explore different initiatives and practices of Aalborg Zoo that could prove useful in the communicational strategies. The rhetorical theories of Toulmin and Aristotle have been included in order to formulate suggestions to structuring an effective persuasive and argumentative based approaches to the communication. Furthermore, focus groups have been included to examine a specific demographic segment that constitutes one of Aalborg Zoo's target groups.

The analysis brought numerous findings for Aalborg Zoo to use in its communication. From the findings, the thesis concluded that Aalborg Zoo is a socially responsible organization because of correlation between the theoretical approach and various initiatives and practices. From the findings, general suggestions to how these components can contribute to different situations, have been formed. Moreover, with the findings from the argumentation analysis of Copenhagen Zoo, the thesis suggests that Aalborg Zoo's communication should be based on the theoretical components by Toulmin, namely claim, data and warrant in order to form well-structured statements. The findings also emphasize awareness regarding the use of data, given that wrongful use can result in a distancing from the audience, and thereby rejection of argument. In terms of Aristotle's theory, findings of persuasive messaging display that the persuasive components can be used in Aalborg Zoo's communication of animal welfare and zoological practices not only in order to effectively persuade the audience, but additionally in specific contexts and with different purposes. Furthermore, on basis of the focus group interviews, the thesis found that high school students potentially possess specific preferences when it comes to communicative aspects of Aalborg Zoo. These preferences are reflected in their engagement in environmental issues, relevant events to their age group at the zoo, engaging and dynamic social media presence as well as a need for logical reasoning and clear argumentative approach in terms of zoological practices. In this thesis, these statements are addressed through the chosen theoretical perspectives and interpreted using the concepts of persuasion, argumentation, and CSR, which adds an additional perspective to the overall research question of the thesis.

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- Appendix 2: CSR
- Appendix 3: EAZA
- Appendix 4: WAZA
- Appendix 5: Copenhagen Zoo
- Appendix 6: TEDxTalks Transcripts
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1. Introduction

The overall target of modern zoos in the 21st century is to educate visitors about the animal world, thereby ensuring the public is conscious of the importance of nature conservation (Snijder, 2013: p. 9). However, before this definition was formed, zoological gardens, also known as zoos, went under the name, menageries. At that point of time, a menagerie was usually a private collection of wild animals with the purpose of exhibition. The history of menageries is long and came to exist with the birth of cities. Dating back to early as 2500 BCE, findings in Egypt and Mesopotamia suggest that rulers created menageries for exhibition of animals. Records document how ancient rulers travelled to distant places in order to gather exotic animals, such as giraffes, bears and dolphins, to be brought back and added to collections. Similar to the function of modern zoological gardens with their treatment of animals and conservation, evidence suggests that the rulers hired animal handlers to ensure the welfare and conservation of these animals. Menageries were created as private collections by wealthy with the goal of advocating their status and power (Rutledge, 2011). Additional examples of menageries have been found in history, such as Hittite kings who displayed exotic animals, such as lions, wolves, leopards and bears. Emperor Wu Di showcased elephants, yak, pandas, and herons. Montezuma displayed jaguars, eagles, and snakes (Rutledge, 2011). Apart from illustrating status and power, the exhibition of exotic animals was a method of showing ability, as rulers, to conquer enemies, geography, and nature (Toulmin, 2016).

The transition from private menageries to public zoological gardens took a century, and in some cases, even longer. One of the first menagerie collections to open its gates for the public was the Royal Menagerie of Louis XI, founded at Versailles in 1664. The menagerie transferred from royal to public ownership, making it available for both the public and the scientific community until the collection was transported to the Jardin des Plantes, a botanical garden in Paris, as a result of the French Revolution (Toulmin, 2016). Over the next decades, other menageries transitioned into zoological parks, thereby opening their doors for the public in cities, such as London, Dublin, Melbourne, Philadelphia (Vandersommers, 2018).

A turning point for the evolution of zoos occurred when the model of the modern public zoological gardens came to be in 18th century, during the Age of Enlightenment (Rutledge, 2011). During this period of intense population growth, industrial revolution, urbanization, and the creation of middle class families with expendable income, public animal collection went from private menageries, symbolizing wealth and power, to becoming legitimate public institutions, supported by taxes instead

of individual coffers, with the purpose of providing the public with a scientific education (Vandersommers, 2018). During the Age of Enlightenment, European history was characterized by the promotion of science, reason and logic as ideals for society and government, which led to the scientific focus of that period extending to zoology. Due to the scientific shift at this time, studies of animals were established for scientific reasons where scientists wanted to study animal behaviour and anatomy. The combination of botanic and animal collections for scientific study open to the public formed the model for zoological gardens in Europe and America (Vandersommers, 2018).

Today, zoological gardens have become mainly associated with entertainment and public education, however, the zoos still place emphasis on scientific research and conservation. As part of the development from menageries to modern zoos, the staff working within the facilities changed as well; professional staff members and zookeepers have become necessary to ensure high quality and appropriate daily operations within modern zoos. As development of zoos have continued, the function of zoological gardens has become more than showcasing animals with operations now including organized events, advertisements and restaurants. With the new change of direction of operation and function, zoological gardens have evolved into a mixture between an organization, institution and business, which is observable in how modern zoo now have various functions such as; public education, entertainment, scientific research, conservation, sale of merchandise, and other revenues.

As opposed to the time with menageries, which were not known for their fair treatment of animals, the public has now developed a new view towards the animal welfare where zoological gardens have more responsibilities regarding animal welfare than previously before (Nibert, 1994: p. 122). With the environmental challenges facing the world, environmental responsibility, including animal welfare, has become a popular theme in public discourses, making effective communication of animal welfare and zoological practices essential for zoos around the world (Chung, 2013)

1.1 Disneyfication of the perspective on animal rights

Disneyfication, in the context of animal welfare, can be described as the assignment of human characteristics to animals (Bekoff, 2009: p. 173). The assignment of characteristics, traits, and abilities can be closely tied to the portrayal of animals that Disney empathises in its media. While Disney has had, and still has a significant impact on several people in their childhood, these portrayals

and cultural dimensions are possibly transferred and embedded in the adult's conscience. This association between animals and human traits and abilities are the fundamental thought that will contribute to an explanation of how people today can have a very emotional connection and association with animals and their rights. In some way, it could be argued that some people will 'romanticize' their perspective on animals that may be rooted in the portrayal of animals in fictional visual media, cartoons, or animation movies. While *Disneyfication* can also refer to cultural stereotypes being reinforced or reproduced, for example in terms of gender roles where the male is seen as the strong and heroic gender, and the female gender as the more weak, fragile, and in need of saving - we strive to gather a specific perspective on this term, where animal welfare perspectives can be influenced by this thought of animals being possessive of human traits. This process may influence the way that zoos need to communicate to the general public, and the way that they seek to educate or inform people about animals. Not only do they need to consider the environmental aspect in terms of justification and explanation to their practices, but also the more emotional and personal aspects that ties into the relationship that people may have to the animals, created by this *Disneyfication* process.

1.2 Globalisation and digitalisation challenges

In a highly globalised world, and due to the digital interconnectivity, that characterises our modern society through social media, it is easier than ever to access and share different perspectives regarding animal welfare (Pfeffer, Zorbach & Carley., 2014: p. 117). This enables people to seek out information by themselves, rather than having to rely on proven experts in the field, which may be hard to find. In some cases, people are able to find reliable sources on the internet, but it is to a higher degree difficult to filter and be critical of sources on the internet, which can lead to a lot of information that is hard to verify, especially on social media platforms, due to user-generated content (Kaplan & Haenlein, 2010: p. 59). Furthermore, it is possible to share and spread information at a much faster rate today, due to social media and the reach that these platforms have (Pfeffer, et al., 2014: p. 117). This gives rise to another challenge that modern zoos might have when communicating, and when handling sensitive cases. The prospect of an *online firestorm* is increasing due to the social media platforms and their ability to spread information regarding an event in a matter of hours. An *online firestorm* can be described as a wave of negative influence, created by social media users, targeted at a company, a practice, or even a person (Pfeffer et al., 2014: p. 117). In the event of situations that

might damage the image of a zoo, this can quickly transfer to unrelated zoological gardens because of the global networks of social media. In short, an event on the other side of the world can have severe consequences locally and vice versa. A zoological garden needs not only to handle scandals locally, but also when it happens in another zoo as a result of globalisation and our increased connectivity online.

An example containing a combination of animal rights and digitalization can be found in the case with Copenhagen Zoo and its giraffe, Marius. The situation regards how Copenhagen Zoo was forced to put down its giraffe, since its genes were too similar to the genes of other giraffes in EAZA's (European Association of Zoos and Aquaria) breeding programme, meaning that Marius could no longer attribute to the programme. The announcement of Marius' planned death was met with anger from parts of the public who gathered a petition, which was signed by thousands of Danes (Eriksen, 2014). However, even with the petition, Marius was brought down, and the body was dissected as part of an educational event that was covered on live stream. After the educational event, the meat of Marius was fed to the local lions of Copenhagen Zoo (Rincon, 2014). The irregular educational event created international attention where a large amount of people were outraged by the way Copenhagen Zoo handled the case with Marius.

1.3 Case - Aalborg Zoo

The case with Copenhagen Zoo and the public response is a good indicator for how animal welfare has become a more general concern for members of the public, and it shows the importance of good communication under such circumstances. Considering this controversy with zoological gardens, our group has been presented with the opportunity to collaborate with Aalborg Zoo and its communication. We arranged a meeting with the zoo where we discussed possible issues and angles with the zoo's head of marketing, Susanne Solskov, from which we found an area that has been an issue. We were informed that young students from local high schools are the most difficult target group to reach. Our meeting continued to concentrate on the topics of youth, mind-set of the younger generation, animal welfare and zoo's current marketing efforts. Finally, the meeting resulted in an agreement with Aalborg Zoo for our group to form general communicative suggestions based on selected theoretical approach, which can be used in formulating potential communication strategies for the zoo. Furthermore, we agreed to examine the zoo's target group, which allows us to explain the tendencies among young high school students and form suggestions for how the analytical

findings can assist in communicating values and zoological practices of Aalborg Zoo to said target group.

2. Research Question

On the basis of Aalborg Zoo as the main case, we aim to explore communication suggestions that reflect and contemplate upon the concepts of digitalization, globalization, and Disneyfication as influential to the approach. Furthermore, with the development in technology, animal welfare, zoological practices, the research question is formulated as followed:

“How can Aalborg Zoo, from a rhetorical approach, efficiently communicate its actions regarding zoological practices and animal welfare in order to improve interest?”

In order to answer the thesis’ research question, following sub-questions have been formulated:

2.1 Sub questions

- *In accordance with Carroll’s theory, how is Aalborg Zoo pursuing to be socially responsible in its operations?*
- *Based on Toulmin’s model of argumentation, how is Copenhagen Zoo structuring its statements regarding certain decisions or position through various communication channels?*
- *How do different representatives of zoological organizations use persuasive communication in order to influence the audience on the topic of animal welfare and zoological practices?*
- *How do Danish high school students perceive zoological practices, animal welfare, and Aalborg Zoo as an organization?*

The CSR perspective functions as an approach to explore and identify zoological initiatives and practices which can be used as foundation in communicative strategies. Furthermore, the rhetorical theories are used to formulate potential framework for efficient and successful communication. The inclusion of high school students’ perspective, will serve as a specific example of how the

communicative suggestions, derived from the theoretical concepts, can be applied to a relevant target group.

3. Research Approach

This section will outline and describe the research approach that this thesis follows, including the reflections upon methodological aspects and the methods that are to be used in order to answer the research question. Lastly, this section will discuss the limitations of the research approach taken in the thesis.

3.1 Methodology

3.1.1 Qualitative Approach

In this thesis, a qualitative approach is taken, due to the nature of the research question(s). Focus lies upon the words and interpretation of the data material and is not concerned with the quantification in the collection of data (Bryman, 2016: p. 17). The qualitative approach used in this thesis enables detailed information to be gathered. In order to gather perspectives and perceptions regarding Aalborg Zoo, it is necessary to achieve more complex and detailed data. For the rhetorical aspect, the thesis is not concerned with what communicative tools that could be used in order to efficiently present and market zoological practices and animal welfare, but rather how these tools should be used. Hence, the qualitative approach enables us to identify and explain how rhetorical approaches have been taken, and furthermore, how they could be used in order to efficiently communicate the chosen topics from Aalborg Zoo's perspective.

3.1.2 Philosophy of Science

The ontological position that this thesis is based upon is social constructivism where attitudes, beliefs and values are formed in a social context. Concepts of our reality is shaped by the dynamic nature of our society and are based upon cultural and historical aspects (Collin, 2015: p. 325). A distinction between the physical reality and the societal reality is important in an ontological context, as these perspectives can be said to be two different perspectives on social constructivism. With the physical reality being a construct, the reality itself is argued to be a construct, whereas the societal reality approach is limited towards an understanding where the societal reality is socially constructed (Collin,

2015: pp. 326-327). In this thesis, the perspective is drawn towards the limited constructivism where it is social reality that is constructed in a social context. Animal welfare and the perspective on the concept of a zoo can be argued to be socially contextual because of, for example cultural differences, which can cause varying attitudes, beliefs and values. For example, in a country where the very survival of people relies on slaughtering and eating animals, there would probably not be the same discussions regarding animal rights in terms of carnivorous practices. On the other hand, in a society where the consumption of meat could be a choice and less of a necessity, discussions regarding the ethics would be more likely. This distinction is an example of how societal and historical context can influence the perception of reality in a social context.

The epistemological stance of this thesis is rooted in the tradition of hermeneutics. The basic proposition of the hermeneutic tradition is that society need to be able in interpreting messages and expressions, in order to understand and communicate with each other (Andersen & Koch, 2015: p. 205). Hermeneutics and its origins as a tool to reading texts can be traced back to Greek philosophy, religion, and rhetoric. The use of hermeneutics in its evolution includes religious text understanding in the middle ages, and philosophical interpretations of ancient texts in the renaissance (Andersen & Koch, 2015: p. 205). In this thesis, the hermeneutic tradition is used in order to excerpt further meaning and intentions from the data, by including implicit or suggested articulations that occur in the empirical data, thus creating a deeper understanding and more detailed suggestions toward communicative practices.

3.2 Account of Methods

3.2.1 Empirical data

The empirical data for this thesis consists of numerous documents, press releases, transcripts of audio, and YouTube videos due to the variety of analytical tools used in answering our research question. In order to conduct our analysis of corporate social responsibility, relevant CSR information and documents from the website of Aalborg Zoo, have been selected. We have also chosen include data from the websites of EAZA (European Association of Zoos and Aquaria) and WAZA (World Association of Zoo and Aquaria), given that Aalborg Zoo's membership of these organizations provides a framework for the zoo to follow, thereby influencing the overall CSR. Moreover, our empirical data will consist of press releases from Copenhagen Zoo. Copenhagen Zoo has been

selected in order to analysis how another Danish zoological garden argumentatively handles problematic situations in press releases and Q&A. Furthermore, we have also included videos of representatives from different zoological gardens who present their zoos' values, and why zoological gardens are important. These videos are available on YouTube and were released in 2014 and 2015. Lastly, our empirical data also consists of interviews from two focus groups. The focus groups consist of high school students who match the criteria of the zoo's target group. All documents can be found in the appendices.

Beginning with Carroll's theory on corporate social responsibility, we have selected data from three different sources, namely from the official websites of Aalborg Zoo, EAZA and WAZA. We selected CSR related data from Aalborg Zoo's website to analyze how Aalborg Zoo defines corporate social responsibility and how some of these CSR initiatives and practices can become part of the zoo's communication. Furthermore, we also chose to include data from EAZA and WAZA given that the organizations' frameworks require Aalborg Zoo's operations to follow specific initiatives. This analysis will provide us with relevant topics to answer our research question. In terms of argumentation analysis, we have included samples of data from Copenhagen Zoo's press releases and Q&As, as they present large textual sections to which we can apply Toulmin's argumentation theory and examine how another Danish zoological garden communicatively addresses certain situations. The findings from the argumentation analysis can then be utilized in forming suggestion for Aalborg Zoo's future communication. With the YouTube videos, we will be able to examine how various representatives rhetorically represent other international zoological gardens. The use of Aristotle's modes of persuasion will enable us to examine how persuasive tools are utilized to influence the public's view on animal welfare and zoological practices. The findings from this analytical section can form suggestions to how Aalborg Zoo can utilize certain persuasive tools in communication, thereby influencing its audience. Lastly, the empirical data formed by the focus groups allow us to perform a thematic analysis in which we interpret and divide the students' answers into different themes. These themes provide us with different perspectives on certain topics from the students, which in combination with aforementioned theories create ideas on how to communicate toward that specific target group, and thereby answering our research question related to this demographic segment.

3.2.2 Focus Group Interview

In order to include an investigation of high school students' perspective and perception of Aalborg Zoo's image, focus group interviews will be conducted to achieve dynamic and interactive data created in conversation and discussion. A focus group interview is basically a group interview where a specific topic is chosen to be the foundation of the interaction between the respondents (Bloksgaard & Andersen, 2012: p. 27). By having the interaction and the discussion being the main source of data, a focus group interview can be distinguished from a single interview by having the ability to focus on the conversation, the social interaction and discussion that can occur during a focus group interview. It is thereby possible to note and acquire data on how the respondents argue and may attempt to persuade the other respondents. The focus group interview is usually directed by a moderator who directs and facilitates the discussion of a specific topic (Kvale & Brinkmann, 2015: p. 205). Another role of the moderator is to create a permissive atmosphere where the respondents can feel comfortable sharing their perspectives and attitudes towards the topic. The group aspect of a focus group interview can help the respondents to express more sensitive and personal opinions (Kvale & Brinkmann, 2015: p. 206). Furthermore, it serves the purpose of generating a high quantity of data with limited usage of time and resources.

Practical procedure

In this thesis, the goal is to utilize the focus group interviews to collect data on high school students' perspective and attitude toward the image of Aalborg Zoo, animal welfare and the practice of zoos in general. The focus group interviews will facilitate a framework in which the respondents can supplement each others' perspectives and discuss different aspects of the topics. The data that is hoped to be achieved is a detailed view on how the respondents perceive a zoo and their communicative strategies in terms of establishing a certain image. In order to achieve the desired data from the respondent, there are several aspects that should be considered before conducting the focus group interviews. First of all, the selection of respondents should be reflected by the research question and thereby the purpose of the interviews. Secondly, the number of respondents should be considered, and this could depend on the topic and what level of detail that we wish the data to contain (Bloksgaard & Andersen, 2012: p. 35). Furthermore, it should be considered how many focus group interviews should be conducted. This is also a question of resource and time management. As a base rule, interviews should be conducted to the point where answers start to get repetitive, but the amount

of data analysis should also be kept in mind. In order to secure a direction and focus during the interview, an interview guide will be utilized. The interview guide is in place to keep the thematic focus and to address certain specific points that are essential for the purpose of research. The interview guide should reflect the area of interest and address the research questions of the thesis. Like a conventional interview guide design, it is required to consider how strict the interview guide should be. Because we want to hear different perspectives and non-forced attitudes, it would be favorable to avoid having a too strict design of our interview guide (Bloksgaard & Andersen, 2012: p. 37). By using a semi-structured design, we will be able to allow the respondents to provide detailed answers while keeping the direction of the topic. A useful tool to guide the respondent to give as useful answers as possible is an introduction, describing the procedure of the focus group interview. This will provide the respondents with a clear direction of what is expected establishing basic rules in order to avoid eventual conflicts. Furthermore, the introduction can be used to set the atmosphere of the interview (Bloksgaard & Andersen, 2012: p. 38). In order to achieve as detailed and as ‘truthful’ information as possible, it is essential that the respondents feel comfortable in the setting and that they feel that they can articulate their perspectives and attitudes in a safe environment.

Interview guide (Appendix 8)

The focus group interview that is to be conducted will be semi-structured, in the attempt to gather the respondents’ perspective and experiences regarding Aalborg Zoo in specific, and animal welfare and zoological practices in general (Kvale & Brinkmann, 2012: p. 49). The interview will, on a structural level, be placed between a casual conversation and a closed-ended survey, in an attempt to allow the respondents to speak freely about opinions and experiences, while still following some thematic choices that are to be beneficial to the research and have theoretical relevance. The interview guide will contain a focus group consent form with an introduction to the respondents, clarifying the topic of the focus group interview, describing the process and stating the expectations that we as researchers have. Lastly, the interview guide will contain a template as a structural guideline for the interview, containing several questions that are to be discussed (Appendix 8). This template serves only as a tentative approach as we will allow the conversation or discussion to flow naturally, thereby pursuing eventual routes that the discussion creates. The themes in the template consists of questions based on concepts related to the research question, both from the theoretical perspective, but also from the literature addressed in the introduction.

3.3 Document Analysis & thematic analysis

The empirical data will be analyzed based on the approach of document analysis. Document analysis provides an approach to written documents or transcripts, by eliciting meaning and understanding, thereby developing empirical knowledge, which corresponds with the epistemological stance of the thesis (Bowen, 2009: p 27). In combination with document analysis, a thematic approach is taken, by categorizing the empirical data and coding it based on the research question and theoretical concepts. The categorization of the data will both be using concept-driven and data-driven coding. The concept driven coding derives the categories from our theoretical concepts allowing for focused attention and identification of the relevant concepts. The data-driven coding allows the data to shape the categorization uncovering new topics and focus areas (Gibbs, 2007: pp. 8-9). The data used in the research of CSR is coded based upon the theoretical concepts of Carroll's pyramid of CSR, which structures the approach to the data. The data regarding Toulmin's argumentation theory is more loosely structured because the concepts of the theory need to be combined and analyzed in unity, but overall the theoretical concept in itself, provides the structure for this data analyzation. The transcripts of the speeches that are to be analyzed using Aristotle's modes of persuasion is coded based upon the different persuasive appeals, and the focus group is coded directed by the data, allowing the answers and the results of the interviews to shape the categorization.

3.5 Limitations

The limitations of the research approach taken in this thesis can be identified both from a theoretical and methodological perspective. A limitation of CSR was the inability to measure the impact of different initiatives, and furthermore whether the different aspects were in reality conducted. The limitation of the argumentation analysis is that the analysed data material is a one-way communicative event, where reactions and potential counterarguments were omitted, which excludes the possibility of measuring practical efficiency of the arguments. In terms of persuasion, the limitations were similar; the inability to observe the effects that the rhetorical approach has had on an audience. The focus groups provided a new insight into a demographic segment, however a representative sample cannot be argued for, as the number of respondents which is required is not realistic due to the qualitative nature of this research. Moreover, the interviews were limited due to resource

management, as it could have been beneficial to conduct more test interviews to further adjust the interview guide according to the sample answers.

4. Theory

4.1 Schwartz and Carroll's Pyramid of CSR

For several of years, the debate over the appropriate relationship between business and society has focused on the topic of corporate social responsibility, also known as CSR. The tone of debate was set by Keith Davis in the 1960s, asking two important questions: “*What does the businessperson owe society?*” and “*Can business afford to ignore its social responsibilities?*” (Davis, 1960). After these questions were asked, multiple definitions have been applied to the concept of CSR, but they remained too vague and ambiguous. According to Carroll's article, the definitions of CSR fall into two general schools of thought; those that argue businesses are obligated only to secure maximum profits while operating within the legal boundaries and minimal ethical constraints, and those who support the idea of obligations towards society (Schwartz & Carroll, 2003: p. 504).

As part of bridging the gap between economics and other obligations, Archie Carroll proposed a definition of corporate social responsibility that culminated in his model “*Pyramid of Corporate Social Responsibility*”, which included the economic, legal, ethical, and discretionary expectations that society has of organizations. The model was later altered to economic, legal, ethical and philanthropic responsibilities, as illustrated in the figure below.



(Source: Carroll, 2016: p.3)

4.1.1 Economic Responsibilities

Placed at the bottom of the pyramid, Carroll included the economic responsibility into his model of corporate social responsibilities. According to his article, the economic perspective has been added due to the fact that as a requirement of existence, businesses have economic responsibilities to the society in which it was created and sustained (Carroll, 2016: p. 3). The economic expectation is described as a social responsibility given that society expects and requires businesses to sustain themselves, which is only possible by being profitable, securing investments and other resources from shareholder and owners to continue business operations. Businesses that are not performing adequately in terms of their economic or financial sphere will go out of business and any other responsibilities that may be imperative for them become moot considerations. The concept of economic responsibilities therefore functions as a basic requirement that must be fulfilled (Carroll, 2016: p.3).

4.1.2 Legal Responsibilities

In terms of legal responsibilities, society has established the minimal rules for which businesses are expected to operate and function under. Laws and regulations are parts of these rules and reflect society's view of “*codified ethics*” as they present fundamental frames of equitable business practices, which have been formed by politics at federal, state and local levels. In order for businesses to operate, they are expected and required to followed and obey any laws and regulations (Carroll, 2016: p. 3).

4.1.3 Ethical Responsibilities:

According to Carroll, the overall expectations of the majority of societies hold that laws and regulations formed by state, federal and local are essential, but not sufficient enough. Hence, society also expects operation and conduct of said businesses to be performed in an ethical fashion. The ethical responsibilities imply that businesses are to follow activities, norms, standards and practices that are expected by society but, however, not part of any official laws or regulations. Thus, included in the section of ethical responsibility, businesses are expected to conduct their affairs in a fair and objective fashion when laws and regulations cannot provide an adequate framework for a correct approach (Carroll, 2016: p. 3). Thereby, the concept of ethical responsibility regards activities, standards and practices that expected or restricted by society, and not by law. The overall objective of these expectations is that businesses will be responsible for their operations and conduct in terms of standards, values, principles, and expectation that reflect what society deems essential. Included in his theory, Carroll places emphasis on the importance of the great universal principles of moral philosophy such as rights, justice, and utilitarianism as an addition to the ethical responsibilities (Carroll, 2016: p.3).

4.1.4 Philanthropic Responsibilities

Ranked at the top of the pyramid is philanthropic responsibilities, which includes all forms of business giving and embraces voluntary or discretionary activities of a businesses. Actions as such are not a direct responsibility but is expected both by modern businesses and societies as well. The nature and size of activities are voluntary or discretionary and are guided by the commitment to assist in activities that are not required by law or expected by society due to ethical complications (Carroll, 2016: p. 4). However, according to Carroll, social activities are partially products of ethical motivation, as they are motivated to give back to society. The notion of expectation in this concept is constituted by the

public having the sensation that businesses will contribute in some way. Carroll emphasises the existence of a social contract between businesses and societies where the public expects businesses to be good corporate citizens, similar to the way individuals are. Numerous companies are involved in philanthropy as a method of demonstrating good citizenship, thereby enhancing their reputation for not necessarily noble reasons. As opposed to ethical responsibilities, the philanthropic responsibilities are not unquestionably expected in moral or ethical sense by society even though the public expects contribution in some form, since businesses are seen as unethical based on giving patterns or quantity (Carroll, 2016: p. 4).

4.1.5 Structure

The original definition of CSR was published by Carroll in 1979 but was later in 1991 redefined and remodelled into the form of the CSR pyramid. With the utilization of the pyramidal form, Carroll isolates the definitional features of corporate social responsibility and displays the 'building block nature' of the model. As previously mentioned, the economic aspect is placed at the bottom of the pyramid due to its foundational significance for businesses. Carroll compares the placement of the economic aspect with a building in the sense that businesses must sustain profitability in order to support society's other expectations, thereby the infrastructure of CSR is built on the ground of an economically strong and sustainable company (Carroll, 2016: p. 4). Simultaneously, businesses are expected follow laws and regulations as these are codification of the rules of which companies are to operate. Moreover, society expects businesses to conduct their affairs in an ethical fashion, meaning that companies are expected and obligated by society to act reasonably and avoid/minimize harm to involved stakeholders. Lastly, through business giving and providing financial, physical, and human resources support to the societies in which they operate, companies are expected to be good corporate citizens (Carroll, 2016: p. 4).

In order to conduct the analysis for this thesis, the Carroll's theory has been chosen due to its ability to assist in answering the research questions. However, before continuing analysing the chosen empirical data, relevant limitations of said theory must be named and accounted for. For example, limitation related to other studies have been found, as one scholar emphasises an important aspect of the theory by Carroll, as the scholar claims that cultural elements of different society in which an analysis is conducted can have important influence on perceived CSR priorities. In the conclusion of

his article, Visser concludes that the most critically limitation is in fact the relative priorities of CSR are likely to be different compared to the “classic”, ordering in America (Visser, 2006: p. 30). Thus, the criticism challenges the applicability of theory, as it may not be the ultimate method of understanding CSR in his case Africa, due to cultural differences that may be between Africa and other western countries, such America and the other parts of Europe. Furthermore, even with geographically close countries, such as countries within Europe, are in some cases, different in terms of CSR (Visser, 2006: p, 48-49). Moreover, after Crane & Matten used Carroll’s CSR pyramid, they concluded that all the different domains of the theories played a role in Europe, however, the significance of them were different, as were they interlinked in different manner (Crane & Matten, 2004: p. 46). Although these mentioned limitations are important as well as relevant for application of the theory in specific cases, we are examining a Danish organization with a mostly Danish audience, which ensures us that the overall culture will not be a radical implication for the thesis, thus the aforementioned limitations will not have substantial effects of the findings from the analysis nor the results of our conclusion, which is the premise of the use of Carroll’s Pyramid of CSR.

Another limitation is the concept clarity of the theory. Some scholars have found Carroll’s use of the pyramid framework to depict how CSR domains as confusing or inappropriate in terms of some application. The confusion occurs as the layout may lead one to believe that the top level is the most import or highest valued domain, that should be strived for, by any business, and the lowest domain, being economic responsibility, is the least important or valued domain of the concept. The confusion is observable in how Reidenbach and Robin used a pyramid to depict their conceptual model of corporate moral development in which the highest level of the pyramid represents the most advanced level of moral development (i.e., the “ethical” corporation), while the bottom level of the pyramid illustrates the least advanced level (i.e., the “amoral” corporation) (Reidenbach & Robin, 1991: p. 274) . This sort of ranking of the pyramid’s CSR priorities was not intended by Carroll, given that he specifies the importance of the economic and legal domains being the fundamental base, and philanthropic responsibilities being less import than the other levels within the pyramid (Reidenbach & Robin, 1991: p. 42). In relation to our thesis, the critics are something to be aware of. However, the theory will not function as a tool to place various elements of Aalborg Zoo in hierarchical order but rather to identify and categorize different aspects which relate to the social responsibility of the zoo.

4.2 Stephen Edelston Toulmin: The Uses of Argument

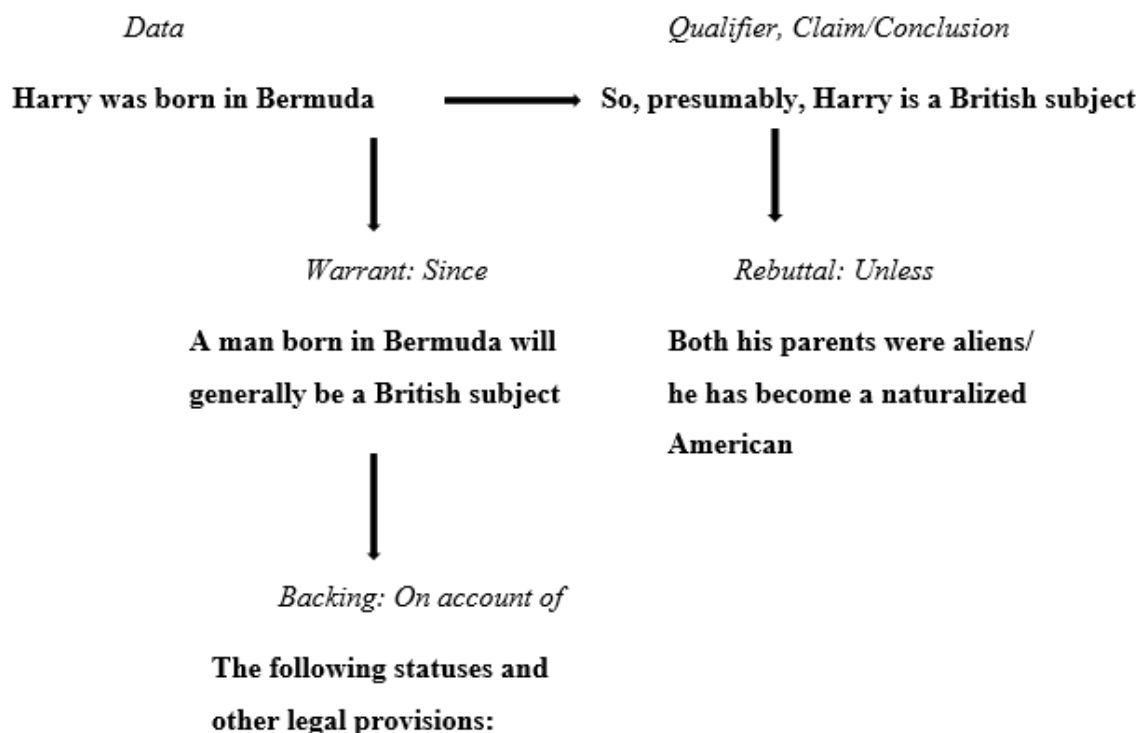
In 1958, the British philosopher, Stephen Edelston Toulmin contributed to the academic society with the book, *The Uses of Argument*. The book was a refinement of Aristotle's original work, *Model of Argumentation*. The theory of Aristotle has previously functioned as the fundamental guidelines when analyzing various microstructures of arguments. In terms of his theory, it has been customary to place these microstructures in a simple manner, namely 'minor premise', 'major premise', and hereby 'conclusion'. As displayed in his theory, Aristotle's approach was shaped by syllogism, which is the idea of logical argumentation that applies deductive reasoning to arrive at the conclusion. Thus, argumentation in its earliest form consisted of a specific statement (minor premise), a general statement (major premise), and a conclusion extracted from the combination of the two, as exemplified in the following sentence: "*Socrates is man; All men are mortal; So Socrates is mortal*" (Toulmin, 1958: p. 108).

In terms of the work proposed by Aristotle, Toulmin questioned the simplicity in the case of argumentation as it was not elaborated enough when considering the complexity of an argument. Furthermore, Toulmin also challenged the sufficiency of combining or separating comparable parts like minor and major premises, since it generated appearances of uniformity or universality (Toulmin, 1958: pp. 108-113). The focus of Toulmin was placed on arguments containing general propositions or utterances as ways to justify specific conclusions regarding individuals (Toulmin, 1958: pp. 108-113). Furthermore, he was primarily interested in arguments by which general propositions or utterances are applied, to justify conclusions about individuals (Toulmin, 1958: pp. 108-113). Consequently, Toulmin arrived at his proposal to refine Aristotle's syllogistic argumentation features in order to examine rational arguments in a broader sense, moving from a field-invariant to a field-dependent approach of argumentation.

In its fullest version, the model of Toulmin includes six features, although the core of an argument can be made using three of them, specifically *claim/conclusion*, *data* and *warrant*. According to Toulmin, with the utilization of these three features, one forms a fundamental argument. Thus, if these elements are not employed, it is not a real argument cf. Toulmin. The claim or conclusion is the statement, which the sender wants to use in order to convince the receiver to support. The distinction between *claims/conclusions* and *postulates* is an important part of the theory, as *claims* are *assertions* made on the basis of supporting *data*, whereas *postulates* are assertions made without any support

data to verify. In order to differentiate between the two, one must pay attention to either linguistic markers or reasoning markers, like ‘*therefore*’, and ‘*accordingly*’ (Bengtsson, 2009: p. 97). The data is the information or factual evidence, which functions as the base for the claim. The warrant is the information, which can work as bridges, thereby providing validity for the argument. Furthermore, the warrant is also a general notion, which the sender assumes to be shared by the receiver, hence making it implicit information, and the logic or explanatory object of the argument.

The basis form of the concept is D (data) → So C (*claim/conclusion*), since W (*warrant*), which is shown in Toulmin’s example: Harry was born in Bermuda → So, Harry is a British subject, since a man born in Bermuda will be a British subject (Toulmin, 1958: pp. 97-99).



(Source: Toulmin, 1958: 97-99)

In terms of limitations of Toulmin's model of argumentation, the theory is well-known for being prominent in English composition textbooks and curricula, and its reach extends into scientific and mathematic educations as well (Ellis, 2015: p. 4, l. 3). With the prominent position in the academic society, the theory does not contain many limitations that would be relevant for this thesis. The few limitations found in relation to Toulmin's work concerns the fact that the theory: "*does not describe or assist the process of developing claims by thinking critically through the implications of possible stances on tough intellectual issues*" (Ellis, 2015: p. 4, l. 3). The quote raises a valid concern and limitation, as the theory does not assist in the investigation of reasons or thoughts for the use of argument patterns, which can be relevant. Hence, the thesis will analyze Copenhagen Zoo's' argumentation in relation to how the organization rhetorically expresses opinions and describes situations and discuss reasons for why particular statements are made. Furthermore, minor critique related to some conceptual definitions by Toulmin were found as well. Otherwise, the theory is still highly prominent in its field.

4.3 Modes of Persuasion (Aristotle & Isocrates)

Rhetoric can be considered to be a discipline comparable with medicine and biology, where these attempts to explain what makes people healthy or the components of nature. Rhetoric seeks to understand and explain what makes communication persuasive and successful (Gabrielsen & Christiansen, 2010: pp. 12-13). Rhetoric can be used to understand how a speaker achieves to make an audience listen to a message and comprehend it in a certain way. Essentially, the discipline of rhetoric attempts to present some fundamental elements that makes communication persuasive (Gabrielsen & Christiansen, 2010: p. 12).

A central figure in the field of rhetoric is the Greek philosopher, Aristotle (384-322 BC.), who in his work *Rhetoric*, presented the first systematic approach to rhetoric by compiling the works of his predecessors into a system (Gabrielsen & Christiansen, 2010: p. 18). One of Aristotle's insights is the modes of persuasion, which consists of three different concepts that present how a speaker can influence the communicative message with the use of; *pathos*, *logos* & *ethos*. With these persuasion concepts, Aristotle argues that persuasion does not only rely on the logic of the message, but rather a

combination of these modes of persuasion (Gabrielsen & Christiansen, 2010: p. 18). The first mode of persuasion, *pathos* regards emotions by: “(...) *putting the audience in the appropriate mood, by playing on its feelings*” (Rife, 2010: p. 261). The concept of *pathos* regards how rhetorical communication can influence an audience emotionally and thereby influence the way a message is received or perceived. Whether the communicative event is effective or successful relies on the speaker's ability deploying *pathos* to provoke the right emotions of the audience (Gabrielsen & Christiansen, 2010: p. 19). The second concept of the modes of persuasion is *logos*, which is based upon logic reasoning and argumentation, strengthening the persuasive ability of the message (Gabrielsen & Christiansen, 2010: p. 19). A message needs to be explained in a logical sense and with the right supportive argumentation in order to be successfully persuasive. *Logos* is also a factor in the last concept; *ethos* which regards the speaker or persuaders credibility and character (Rife, 2010: p. 261). A person who utilises *logos* might strengthen her/his *ethos* by constructing the message in a logical and reasonable way, which then reflects the speaker's' credibility and knowledge. When it comes to *ethos*, this trait is often referred to as *phronesis*, which is one of three virtues of *ethos*. This virtue regards the speakers' knowledge and competence of the orated topic. A speaker needs to be established as knowledgeable and able to contribute to the topic in order to obtain this virtue of *ethos* (Gabrielsen & Christiansen, 2010: p. 116). For example, in politics it is important that the politician that is interviewed regarding a specific topic has influence and knowledge in that area. It does not make sense if a politician in the area of economics addresses social inequity. Furthermore, a construction worker might not reflect *phronesis* if that person addresses animal conservation actions. In contrast, an animal expert who works in the field of protection of endangered species with proven expertise on the topic addressing the same topic will be able to reflect a stronger *ethos*, even if the expressed perspective is the same. The second *virtue* of *ethos* is *areté*. This virtue regards the speakers projected moral, values, and sympathy (Gabrielsen & Christiansen, 2010: p. 118). In order for a message to be persuasive the character of the speaker needs to reflect sympathy, good moral, and appropriate values. These elements of the characteristic of the speaker are not only concerning the basic or commonly approved values in a society in general, but rather needs to be contextually appropriate for the audience that receives the message, in order to strengthen *arete* and appear trustworthy (Gabrielsen & Christiansen, 2010: p. 118). As an example, a speaker who has completely different values in terms of animal welfare to the audience that receives the message, will probably not achieve a strong *arete* based upon the reflected values, prioritizations, and morality. The last virtue of *ethos* is *eunoia*, which can be interpreted as the goodwill of the speaker. *Eunoia* is reflected by the

speakers concern and understanding of the audiences' situation or problems (Gabrielsen & Christiansen, 2010: p. 120). An insight to this virtue can help to prevent events, such as implicitly correcting or criticizing the audience. For example, if a speaker points out the barbaric nature in eating meat to an audience who consumes meat, it will most likely result in a weakening of the speakers *eunoia*, as the audience will be implicitly called barbaric, and may result in a form of dissonance. Regarding this virtue of *eunoia*, an essential factor is to avoid distancing oneself from the audience and rather strive to achieve a mutual and agreeable position in a moral spectrum and furthermore, to keep relevance to the audiences' situation and horizon of understanding (Gabrielsen & Christiansen, 2010: pp. 120-121). In a linguistic sense, there is a need to balance this virtue with the virtue of *phronesis*. The choice of wording regarding a specific topic needs to be considered in context to the audience who are receiving it in order to prevent outdistancing from the audience. For example, if the speaker starts using a lot of complex terms to a crowd who has no deep or academic understanding of the topic, it might distance the speaker from the audience, and on the other hand, if the language becomes too simple, it might reflect that the speaker has no competence or knowledge of the topic (Gabrielsen & Christiansen, 2010: p. 121). A balance in these virtues is required to maintain and to reflect a strong *ethos* in order to successfully persuade an audience. Besides Aristotle and the modes of persuasion as a tool for successful persuasion, Isocrates (436-338 B.C) a Greek rhetorician argued that rhetoric is highly situational, which came to be reflected in his concept of *kairos* (Gabrielsen & Christiansen, 2010: p. 14). *Kairos* regards the context of a message, and how situational awareness can be beneficial in order to achieve effective deliverance of a message. Isocrates believed that different situations required different types of speeches (Gabrielsen & Christiansen, 2010: p. 15). By different types of speeches, it is all elements of a message that needs to be considered in context to the specific situation; structure, wording, and presentation. A message needs to be delivered at the right time in the right way. In this thesis, we have chosen to include this concept as a fourth mode of persuasion, since it includes the perspective of time in a qualitative sense, and thereby can help to discover if the timing of messages in different context can influence the effectiveness of the message.

In this thesis, the modes of persuasion will be used to analyze different orators and their perspective on zoos, in order to uncover tendencies when covering the topic. Furthermore, the focus group interview will be analysed thematically, but also with the notion of how the informants experience and perceive persuasive messages. From this thesis' social constructivist standpoint, the notion is that values and norms are created within the social spectrum and that perspectives are highly reflected

from social development. Thereby, the values of a society might vary based on its origin and contextual nature. In their book '*Persuasion in advertising*', John and Nicholas O'Shaughnessy argue that there is a general consensus regarding certain values, but the prioritization might vary from culture to culture (O'Shaughnessy & O'Shaughnessy, 2005: p. 64). Thereby, the aspect of values can be said to be highly contextual to the social environment, which thereby should be considered when looking at the evaluation and perspective on persuasive messages in different types of media. A certain level of critical perspective needs to be present when interpreting individual's perception and experience from persuasive messages. Furthermore, John and Nicholas include an example of how 'The Body Shop' argues their advertisement has shifted to be exclusively based upon logic and functionality, focusing on animal welfare and environmental aspects of their cosmetic products (O'Shaughnessy & O'Shaughnessy, 2005: pp. 64-65). The authors argue that this distinction from emotional persuasion is invalid as animal welfare and environmental aspects resonates with individuals' values on an emotional level. Persuasion is more complicated than black and white distinction between the different types of appeal, where *pathos* is not necessarily exclusive from *logos*. As previously mentioned, Aristotle argued that it is not only the logic of a message that has importance, and it may be a similar situation in today's advertisement environment, where companies claim that their advertisement relies only on logic and reasoning but fail to connect these to the emotional aspect. Though an almost ancient theory, Aristotle's modes of persuasion still provides an interesting distinction in messages' persuasive elements if the different appeals not necessarily are taken as exclusive from one another.

5. Analysis

5.1 Corporate Social Responsibility of Aalborg Zoo

The analysis will commence with Carroll's pyramid of corporate social responsibility. The theoretical scope of Carroll will assist in determining how Aalborg Zoo is socially responsible by categorizing the zoo's operation, including initiatives and zoological practices, into various sections. The analysis will provide findings which can be used as components in suggestions for communication.

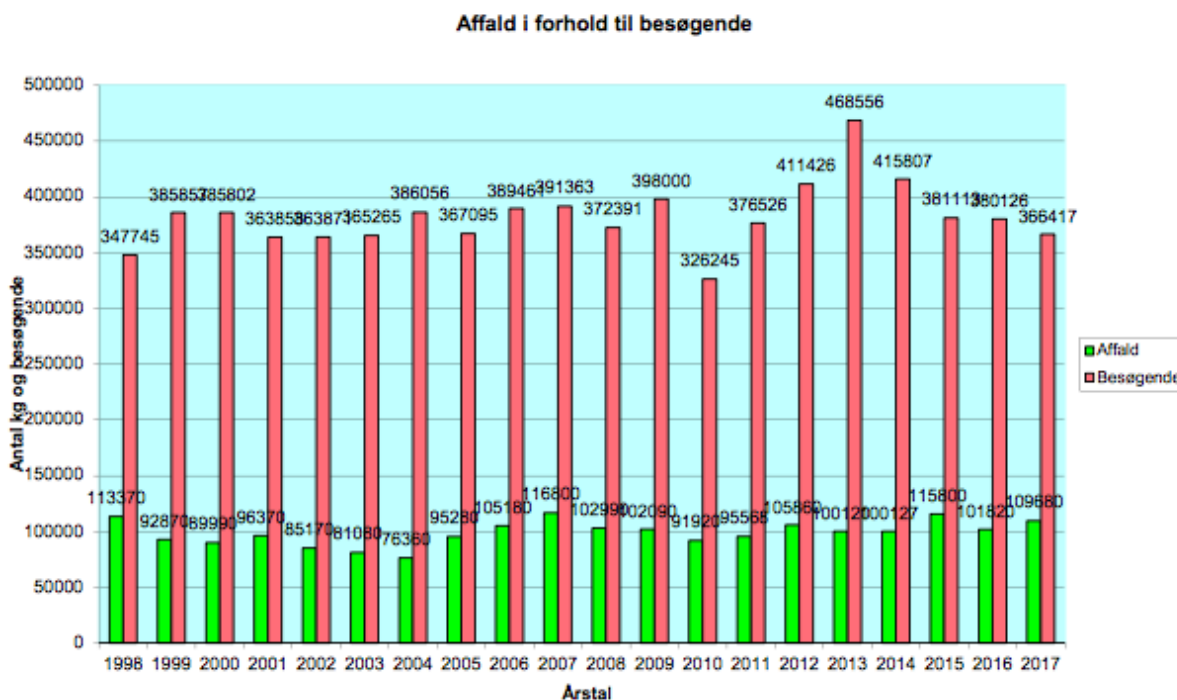
5.1.1 Economic Responsibilities

To begin the analysis of Carroll's pyramid of corporate social responsibility (CSR), one must first start to analyze the economic responsibilities of Aalborg Zoo. In relation to this economic section of the zoo, various initiatives are taken in order to create revenue for the organization. For example, with the headline "*The ancient rulers return - do you dare to participate?*" (Appendix 2: p. 13, l. 396), it may be argued that Aalborg Zoo almost challenges potential visitors to come and experience the new dinosaur exhibition. According to Carroll, economic responsibility regards the ability of the business to generate revenue and stay profitable in order ensure its continuous existence, this challenge may be issued to approach the inquisitive nature of the public in order to get them through the gate, thus generating revenue. Therefore, in this case, Aalborg Zoo repeats a previous event with focus on animals and history by placing large dinosaurs in realistic sizes around the facilities, with the main goal of generating income (Appendix 2: p. 13, ll. 397-400). Furthermore, to create the unusual experience of observing real size dinosaurs, Aalborg Zoo invests capital in its exhibitions in order to gain additional visitors and increase revenue for the organization, thus we find coherence between actively attempting to generate income through high visitor numbers and the definition of economic responsibility by Carroll. However, even though the data gathered from Aalborg Zoo's website indicates willingness to increase revenue through economic initiatives, the actual result from the event has yet to come. It can therefore be quite difficult to actually conclude on the zoo's economic responsibility in terms of this single event, since that the event may not bring additional visitors, resulting in lost capital, which weakens the economic stability and responsibilities of the zoo.

Staying on the topic of economic initiatives, Aalborg Zoo has developed the concept, "*Zoo Business*". The purpose of the initiative is to attract new sponsors by emphasizing the benefits from a partnership with Aalborg Zoo. For example, possible benefits for companies include co-branding with one of Europe's best zoos, and the possibility of including CSR on conservation of nature, animal welfare, and the environment into the company (Appendix 2: p. 9, ll. 258-263). The zoo has divided current sponsors into one of three categories: silver, gold, and platin, depending on the level of financial contribution to the zoo. Regarding the theory, some degree of economic responsibility is demonstrated as Aalborg Zoo already has several sponsors highlighted on the website. But once again, the economic initiative can be observed as another attempt to further strengthen the economic stability of the organization through actively searching for investments, which does not necessarily equal economic responsibility cf. Carroll. In addition to the economic section, the number of visitors

per year is worth mentioning in terms of its importance for the annual revenue and how the future for Aalborg Zoo will proceed. In order to place these numbers in perspective, a graph with the number of visitors from 1998 until 2017 has been added below. From analyzing these numbers, it is observable that the zoo's number of visitors is relatively stable. However, the visitors number had steadily fallen from 2011 till 2017, which is one of the more important findings in terms of the CSR section as fewer visitors will have a negative impact on gate revenue and can therefore raise questions to financial stability of Aalborg Zoo cf. Carroll.

To sum up the economic responsibility section, Aalborg Zoo is actively launching initiatives in order to generate additional financial income, such as searching for sponsors and planning events. It is, however, difficult to evaluate if Aalborg Zoo fulfils the criteria related to economic responsibility, given that these are only initiatives without further data to support their effectiveness. Aalborg Zoo does present several active sponsors on its website, which correlates with the economic domain in Carroll's theory, since the sponsors are clear indicators for financial income, thus arguing for some degree of economic stability. Lastly, the finding that the attendance has slightly decreased the last six years argues against the notion of economic responsibility.



(Appendix 1: p. 15)

5.1.2 Legal Responsibilities

The analysis will proceed with the next level of the pyramid of corporate social responsibility, the legal responsibilities. In terms of legal responsibilities, Aalborg Zoo is working within various legal boundaries issued by governmental institutions, such as the European Union and the Danish government.

Given that the employees are working with animals that can present potentially dangerous situations, Aalborg Zoo places emphasis on the work environment of its employees. To ensure the safety of employees on every organizational level and conduction of business within the legal limits in which it operates, Aalborg Zoo has designed a list of goals for the zoo to fulfil. For example, as part of the official list of goals that have direct effect on employees, the zoo focuses on reducing serious issues within the working environment, such as noise, vibrations, psychosocial issues, chemical and biological issues, indoor environment issues, and risks of accidents (Appendix 2: p. 12, ll. 355-357). The list of goals indicates that Aalborg Zoo is highly focused on ensuring that the environment, in which its employees operate, is following the legal frame set by the Danish government in terms of working environment. According to Carroll, Aalborg Zoo is required to follow laws and regulations in the society in which it operates, which may be the reason to structure the list. One might add that the organization is clearly aware of its legal responsibility given the formulated list of goals, which commits the zoo to uphold relevant laws and regulation in the field of zoology. Moreover, given that Aalborg Zoo is under evaluation by various organizations in terms of legal requirements, the arguably responsible from a legal standpoint.

Furthermore, employees at all organizational levels are encouraged to have open dialogs with the management regarding any physical or psychological issues in order to secure that employees are operating under optimal conditions, thus also ensuring that business operations are conducted within the legal limits in terms of union agreements. The efforts of ensuring mental and physical health of employees indicates a commitment to uphold union agreements, which correlates with the definition of legal responsibility by Carroll. Another example of Aalborg Zoo's initiative to uphold its legal commitment is found in the following statement: "*With regular intervals, procedures with the purpose of ensuring compliance with laws regarding work environment are composed and updated*" (Appendix 2: p. 13, ll. 389-390). According to the statement, the organization makes sure that operations and procedures will be updated regularly as part of guaranteeing business operations

function accordingly to laws regarding work environment. Another attempt to conduct business within the legal frames can be observed in how Aalborg Zoo has developed a handbook for its environmental management. The handbook has been developed in agreement with Danish and European environmental laws in order to reduce any environmental issues that may be caused during daily business operations in Aalborg. The handbook operates as guidelines for Aalborg Zoo's environmental activities and environmental management system, which ensures the organization upholds current environmental laws and policies that are required of businesses operating within that specific business area (Appendix 2: p. 10, ll. 311-322).

The commitment to operate within the legal framework of the European Union is also part of Aalborg Zoo's partnership with European Association of Zoos and Aquaria (EAZA). As member of the EAZA, Aalborg Zoo is represented in EU processes and at EU institutions and is provided with up-to-date knowledge on key policy developments. The legislative work of the cooperation with EAZA mainly focuses on the nature and biodiversity law of the EU (Appendix 3: p. 1, l. 17). To be more specific, Aalborg Zoo, as member of EAZA, is required to operate in agreement with EU legislation on wildlife trade, derived from Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES). With the specific law on wildlife trade, Aalborg Zoo is expected to follow guidance and recommendations concerning breeding various endangered animals. Moreover, the commitment also concerns which animals should breed and which should be transferred to other zoological gardens in order to maintain an acceptable genetic order (Appendix 3: p. 1, ll. 18-20). With the construction of guidelines for business operations and membership of EAZA, it can be argued that Aalborg Zoo is legally responsible, given that these initiatives are designed to help the zoo with upholding various laws, nationally and internationally. Furthermore, the notion of Aalborg Zoo's legal responsibility is based on the zoo being under regular evaluation by EAZA in order to ensure that laws and regulations are followed.

European Union Zoos Directive is another aspect of legal responsibilities to be followed by Aalborg Zoo, as it provides the focal point of national zoo legislation in EU Member States, sets out the public role of zoos and requires Member States to develop and implement a license system for zoos (Appendix 3: p. 1, ll. 21-23). Furthermore, Aalborg has agreed to enforce the EU Invasive Alien Species regulation, which regards the organization's responsibility to eliminate any risks to the European ecosystems and economy associated with non-native invasive species of animals and plants.

Lastly, as member of EAZA, Aalborg Zoo is required to operate in accordance with the newly added EU Animal Health Law, which framework is to streamline existing legal acts into a single law, thereby simplifying rules and areas of legal responsibility (Appendix 3: p. 1, ll. 26-27).

To sum up the legal responsibilities, Aalborg Zoo expresses awareness of various laws and regulation under which the organization operates - multiple initiatives have been made to ensure this. Among other things, Aalborg Zoo has dedicated a lot focus to the safety of its employees where a list of goals has been made in order to ensure that the operation of the zoo is in compliance with various legal frames. In terms of Aalborg Zoo's fulfilment of mentioned initiatives regarding work environment, it can be argued that the zoo must be legally responsible for its employees, since external organizations are evaluating rather the zoo are conducting business within the legal frame or not. The case with external evaluation can also be found in the membership of EAZA, as Aalborg Zoo's compliance with laws and regulations are reinforced by EAZA, thus displaying some degree of legal responsibility through its commitment to conduct business in accordance with various laws and regulations presented by the European Union.

5.1.3 Ethical Responsibilities

In relation to the ethical responsibilities of Carroll's theory, Aalborg Zoo has dedicated a vast amount of information regarding the zoo's environmental work on its website and in official documents. For example, the focus in the mission statement from Aalborg Zoo is not only on creating an entertaining experience for its visitors, but also the overall animal welfare within the facilities. In the mission statement, the zoo states that its priority is to contribute to the conservation of nature, which can be fulfilled by enhancing knowledge and comprehension of animals, as well as nature in general (Appendix 2: p. 1, ll. 18-19). Accomplishment of such goals can, according to the zoo, be beneficial for both audience and nature. In order to enhance the knowledge and comprehension of animals and nature, Aalborg Zoo emphasizes scientific research, distribution of information, and the experience center surrounding the animals within the Zoo's facilities, while continuous focus is placed on animal welfare, conservation of nature, and environmental awareness.

The mission statement indicates that Aalborg Zoo is committed to ensure that its business operations surpasses public entertainment with the focus on animal welfare through research, distribution of information to the public, conservation of nature on an international level, which is an example of how the organization defines ethical responsibilities (Appendix 2: p. 1, ll. 21-23). With efforts in

maintenance of animal species and their natural habitats through breeding collaborations, research, and communication prior to 1999, Aalborg Zoo became the first environmentally certified zoo in the world. According to the zoo, being environmentally certified only drove the zoo to increase focus on the area and reduce negative effects on the environment caused by its operations (Appendix 2: p. 10, ll. 286-288). The achievement of becoming the first environmentally certified zoological garden verifies some degree of ethical responsibility from Aalborg Zoo, as it confirms that the zoo has gone beyond what is required by laws and regulations cf. Carroll.

In terms of environmental initiatives, the zoo established an environmental group with the overall target of reducing environmental impact in 2012. The idea is to approach different environmental areas, which are not necessarily under the influence of any law or regulation and find solutions in order to reduce the negative effects that may emerge and damage the society in which Aalborg Zoo operates (Appendix 1: p. 9). This environmental group is an example of ethical responsibility under the area of environment rather than animal welfare, as the zoo attempts handle any environmental issues that may be caused by its operations. In the environmental report, Aalborg Zoo highlights the group's fight against the use of dangerous pesticide to maintain clean and fresh groundwater for future generations, which started when the zoo entered a project with Aalborg municipality in 2016. To this day, the result of the project can be seen in garden where "*toxic free zone*" signs have been placed, and work against the use of pesticides continues to be a priority for the zoo (Appendix 1: p. 9). In this case with dangerous pesticide, one might argue that Aalborg Zoo should be required to ensure that dangerous chemicals are not permitted in its daily operations, rather than just expected by society.

The environmental group remains operational, and currently handles the assignment of increasing the use of ecological products within the zoo, which is becoming more and more expected by members of society, thus, according to the definition by Carroll, arguing for some extend of ethical responsibility. Also related to ethical responsibilities of Aalborg Zoo, the group was originally formed to optimize energy levels in the relatively large and complicated amount of buildings in the facility, which indicates that the zoo operates in an ethical fashion cf. Carroll. Moreover, it is the groups responsibility to continuously formulate the environmental goals mentioned in the zoo's environmental report. According to the zoo, the environmental goals have been formulated to ensure that Aalborg Zoo implement the environment policies into its operations. These goals are valid for Aalborg Zoo and are also in place to motivate its business partners and suppliers. For example, zoo

formulated goals for itself that are “*technically and economically justifiable*” (Appendix 2: p. 11, l. 325), such as an increased focus on environmental topics like energy, water and garbage sorting, and the use of energy-saving vehicles and working tools (Appendix 2: p. 11, l. 326).

In terms of suppliers, the zoo strives to motivate them into the use of environmentally friendly packaging, and in general limit the use of packaging to the absolute minimum for products delivered to the zoo. In terms of ethical responsibility, Aalborg Zoo presents initiatives that may help the environmental situation if followed, which correlates with the theory on ethical responsibility by Carroll. To ensure that employees are following the zoo’s initiatives, new employees receive a thorough review of the environmental system that regards the environment and work operations in the zoo. Given that Aalborg Zoo firmly believes that new employees are eager to learn the systems, the zoo is currently preparing a handbook with important information regarding the zoo’s environmental rules, initiatives, etc. for all personnel.

In order to be ethically responsible for the care of exotic animals, relevant education and training is, according to the environmental report, a serious topic. Employees in animal departments and technical departments are participating in national and foreign course programmes, including scientific conferences (Appendix 1: p. 16). Thus, it can be argued that Aalborg Zoo demonstrates ethical responsibility, since the zoo continuously educates its employees through relevant course in order to conduct business in an ethical fashion, delivering the service expected by society, concerning animals and their well-being.

Moreover, according to the environmental report, Aalborg Zoo is open to communicate with companies about new products or services that can further assist the zoo in its environmental work (Appendix 1: p. 17). The openness towards collaboration with other companies can be seen as a sign of ethical responsibility, given that it displays intentions and willingness to develop the organization beyond what is required by laws and regulations cf. Carroll.

In addition to the formulated mission statement regarding the zoo emphasis on contributing to animal conservation through promoting knowledge for society, the zoo promotes knowledge on different themes through numerous public events. Aalborg Zoo uses these events to promote different themes, such as global warming where the audience can learn about the challenges that animals face and their environment situation due to the increasing temperatures. The events are based on the fascination of a given subject in order to encourage a deeper understanding of the human behaviour in relation to

the environment (Appendix 1: p. 18). Given that Aalborg Zoo utilizes these events to promote concerns and values that are shared with society, it can be argued that the zoo reflects ethical responsibility cf. Carroll.

Another form of event held by Aalborg Zoo are learning sessions. Looking at the history of zoos, there have always been schools bringing classes to the zoological gardens, however, methods of learning and curriculum of said classes have changed. As part of the collaboration with EAZA, Aalborg Zoo participates in a conservation campaign, involving efforts to bring a unique experience for its audience, across all ages. The goal of the campaign is to spread knowledge and assist people in understanding why animals have evolved to their current state, and how they affect our world. According to the EAZA, knowledge about animals and their habitats creates empathy with nature, which can help the audience to access intrinsic values and facilitate a sense of responsibility (Appendix 3: p. 3, ll. 63-72). Moreover, the educational initiatives taken in the conservation campaign by EAZA, help zoos raise awareness of serious issues that face societies such as climate change, bush meat, and the illegal trade of wildlife (Appendix 3: p. 3, ll. 82-84). In relation to the theory by Carroll, ethical responsibility is shown as Aalborg Zoo's collaboration with EAZA surpasses the act of only displaying exotic animals by following guidelines from campaigns to promote knowledge of animals and spread awareness of other important concerns that are shared by society. Thus, the organization goes beyond what is required of them by laws and regulations to act in an ethical fashion cf. Carroll. Moreover, the zoo's ethical commitment to the environment is also demonstrated as the environment, conservation of nature, and sustainability are major themes during feeding time and presentation of trained animals on the zoo's stage (Appendix 1: p. 18).

The ethical aspect of Carroll's theory comes to show in Aalborg Zoo's shop, located within the facilities. The zoo shop has become more environmentally oriented and has since begun selling fair-trade and eco-friendly products, such as chocolate, crackers, and chips from the company Solhjulet. Furthermore, as part of the ethical responsibility of Aalborg Zoo, the organization strives to include additional products without palm oil. Besides from the already mentioned snacks, the shop has also included fair-trade coffee in its selection since 2016. The inclusion of eco-friendly products indicates that Aalborg Zoo is responsible for its operations in terms of standards and values held by society, which, according to Carroll, correlates with ethical responsibility.

The initiatives can be traced back to the membership of World Association of Zoos and Aquariums (WAZA), which includes effort to make the world live in harmony with nature (Appendix 4: p. 3, l. 63). The goal for WAZA and Aalborg Zoo is to promote sustainable use of natural resources in order to help communities and visitors taking better care of the environment. To achieve this goal, Aalborg has included three Memorandums of Understanding (MoUs) as part of the partnership with WAZA, which entails promotion of: “*sustainable and responsible consumer consumption, improvement of industry standards and environmental awareness*” (Appendix 4: p. 3, ll. 69-71). One of these Memorandums of Understanding is Roundtable for Sustainable Palm Oil (RSPO), which was signed on October 19, 2017 and, as mentioned earlier, is visible in how the zoo strives to exclude products with palm oil. Continuously, due to Aalborg Zoo’s partnerships with various organizations who are focused on animal welfare, certain demands and responsibilities influence the framework in which the zoo operates. Among others, Aalborg Zoo’s membership of WAZA requires the zoo to think beyond entertainment of audience, and commit to promoting optimal animal welfare and providing facilities for the animals to thrive in. According to WAZA, modern zoos are no longer entertainment centres for the public to observe animals but rather centres for excellent animal welfare in which latest scientific knowledge and best-practice experiences are reflected and applied in animal welfare programmes (Appendix 4: p. 1). Considering the collaboration with WAZA and its rules regarding animal welfare, Aalborg Zoo displays ethical responsibility by going beyond mere animal care in accordance with laws and regulations, as the zoo strives towards excellent standards for the animals. In this case, the ethical responsibility of Aalborg Zoo is justified, as the zoo’s membership of WAZA matches society’s expectations regarding the standards for the animals within the zoo’s facilities. In accordance to Carroll, it can therefore be argued that Aalborg Zoo conducts its business in an ethical fashion. Furthermore, members of WAZA are also required to implement and enforce the WAZA Animal Welfare Strategy, *Caring for Wildlife* (2015) in business operations. According to WAZA’s website, the strategy calls for members to aim towards high welfare standards for animals in the facilities; be animal welfare leaders, advocates and authoritative advisers, and provide optimal environments that fits physical and behavioural needs of the animals in care (Appendix 4: p. 2, ll. 41-44). As part of the strategy, WAZA recommends members to apply the Five Domains Welfare Model, which includes physical/functional domains, such as nutrition, environment, physical health and behaviour, and a mental domain, which combined provide insight to overall welfare status (Appendix 4: p. 1, l. 25). Furthermore, nine chapters on recommendations and checklists for various topics are included. The recommendations suggest relevant education of staff members in animal welfare, a

commitment to animal research, and continuous use of animal friendly methods to exhibits (Appendix 4: p. 1, l. 28). These recommendations are clearly visible on Aalborg Zoo's website, and, for instance, are demonstrated in how the zoo educates its staff through relevant courses to ensure high quality. Continuously, as part of the collaboration with WAZA, Aalborg Zoo participates in several conservation breeding programmes. The idea of participating in the breeding program is to actively support demographic and genetic substitutes to wild populations and research on important topics, concerning animals. As a result of participating in the breeding programmes, certain demands and expectations are presented for Aalborg Zoo to follow. For example, WAZA states the following:

“Zoo and aquarium populations must be viable over the long term, which means that they must be demographically stable, genetically healthy, well-maintained and capable of self-sustaining reproduction, distributed among several institutions to lessen the risks of catastrophic loss and of sufficient size to maintain high levels of genetic diversity” (Appendix 4: p. 2, ll. 41-44).

With the inclusion of breeding programmes, it can be argued that Aalborg Zoo displays ethical responsibility, since the zoo's work with the demographic of animals correlates with society's expectation that zoological gardens will protect endangered animals and people will be able to experience these animals in the future cf. Carroll.

To sum up the section of ethical responsibilities, Aalborg Zoo arranges and participates in several initiatives and partnerships in order to be ethical responsible. First and foremost, the organization expresses interest in conservation of nature rather than just showcasing animals. As another example, Aalborg Zoo displays some degree of ethical responsibility towards the environment by distribution of eco-friendly products in its shop, as it is not required by law, but rather appreciated by members of society and WAZA. The zoo's commitment to go beyond what is required by laws and regulations can also be seen in its membership of EAZA and WAZA. With these memberships, the organizational structure and procedures of Aalborg Zoo must be in correlation with the requirements and expectation from EAZA and WAZA. The membership sets high demands to animal welfare and the educational distribution from Aalborg Zoo.

5.1.4 Philanthropic Responsibilities

As previously mentioned in the analysis, Aalborg Zoo's mission statement is focused on different topics, among these are the topics of research and conservation of nature (Appendix 2: p. 1, ll. 18-24). In terms of Carroll's theory, scientific research and conservation of nature come to be important topics, as the domain of philanthropic responsibilities is largely based on research and conservation, which also correlates with the partnerships of EAZA and WAZA.

In order to manage the finances and selections of the different projects that Aalborg Zoo are involved with; the zoo formed the Aalborg Zoo Conservation Foundation (AZCF) on January 1st, 2014. The conservation foundation is an independent and juridical part of the zoo with its own board and scientific committee managing the budget and finances. The purpose of AZCF is to fund projects that are either formed or supported by Aalborg Zoo. The projects are to benefit endangered species that Aalborg Zoo, on a national as well as international level, strives to rescue and support. In addition, the foundation is to support projects that can benefit the nature and animals in northern Jutland (Appendix 2: p. 7, ll. 210-219). In terms of practical information regarding the AZCF's process, projects that are approved by the scientific committee will receive as much as 200,000 Danish kroner in support. Conclusively, AZCF will receive a report with findings from the project, which then can be published on the website of AZCF or become a scientific article (Appendix 2: p. 7, ll. 252-254). In this case, some degree of philanthropic responsibility in form of business-giving is demonstrated by Aalborg Zoo, as the organization has created a foundation to financially support projects that are relevant for animal welfare or conservation of nature in agreement with the zoo's own mission statement.

An example of business-giving has been found in Aalborg Zoo financial support to biological studies, primary in north-east Greenland. The focus has been to financially support research of endangered species located in Greenland. In one of the most recent cases, the zoo provided support to Søren Faurby and his project on biogeography of Greenlandic Tardigrada in 2005 (Appendix 2: p. 5, l. 170). According to the theory, financial support is an example of business-giving from which it can be argued that Aalborg displays philanthropic responsibility.

Furthermore, Aalborg Zoo has been part of numerous campaigns under which the involvement in Greenland is included. Another of these campaigns regards the Payamino Indian tribe. The partnership between the zoo and the Payamino Indian tribe started in August 2002 and concerned the

16.000 hectare of rain forest within the tribe's territory. As part of the partnership, the research for animal species living within the area and biodiversity are important parts of the conservation of nature, given that the results of the research can be used in argumentation to ensure conservation of the area. With donations from a private doctor, Aalborg Zoo built a research center from which research could be conducted in 2005 (Appendix 2: p. 6, l. 192). The research center was utilized by groups from Glasgow University, Manchester University, and students from Aarhus University. Besides the contribution from a scientific perspective, the presence of scientists and students contributed to the tribe's view of conservation of nature as well as its economy. All users of the facilities provided by Aalborg Zoo, paid a small amount of money to the maintenance of the research center, which contributed to the tribe's economy, since the maintenance work were performed by members of the tribe. Moreover, members of the tribe were hired as guides and canoe navigators for the scientists. Similar to the case with Greenland, Aalborg Zoo displays philanthropic responsibility through business-giving in form of coordinating and constructing a research center for the purpose of research and conservation of nature, which is not required by society cf. Carroll.

Also included in the campaigns are multiple projects in Africa, which can be seen as part of the philanthropic responsibilities of Aalborg Zoo. According to the zoo's website, a close partnership with Transfrontier Africa, project leader, Craig Spencer and his team has been developed throughout the last three to four years. The objective is to register and monitor elephants by patrolling for poachers and assembling of GPS on the elephants. In 2012, the original camp was closed due to financial issues, however, Aalborg Zoo joined the elephant project and contributed with funds in order for the project to reestablish at a new location and continue its operations (Appendix 2: p. 3, l. 101). Additionally, Aalborg Zoo is part of another project by the name of Black Mamba. The zoo is the primary sponsor for the project, which involves a group of 26 local women who operates in Balule, South Africa. Balule is part of the Kruger National Park, and the women are successfully defending the area from poachers (Appendix 2: p. 3, l. 106).

Lastly, Aalborg Zoo is involved in the project, Zoos Go Wild. The objective of the project is to motivate and assist European zoos in making partnerships with conservation projects in situ, meaning projects in the animals' natural habitats. With financial support from Aalborg Zoo, a ten-month travel around Colombia, Ecuador, Peru, and Bolivia resulted in 42 conservation projects being presented to EAZA, which subsequently led to four zoos entering projects (Appendix 2: p. 5, l. 131). Similar to the other campaigns and projects, philanthropic responsibility is displayed as Aalborg Zoo performs

business giving in the form of financial support, which is not direct responsibility of the zoo, and therefore either required or expected by society cf. Carroll.

Looking back at philanthropic responsibility, Aalborg Zoo displays a history of various activities that promote animal welfare and conservation of nature through financial support. Many of these activities can be defined as parts of the zoo's corporate philanthropy, as they are examples of some form of business giving. In these cases, Aalborg Zoo provides financial means for people to conduct science and support the common goal of helping animals, which correlates with Carroll's definition. Even though, the true level of corporate philanthropic work can be questioned when the zoo gains research and a good reputation from the publicity, Aalborg Zoo is still philanthropic responsible as Carroll's definition allows for business-giving with not necessarily noble or self-sacrificing reasons.

5.1.5 Findings

In terms of the four different levels of corporate social responsibility, namely the economic, legal, ethical, and philanthropic responsibilities, Aalborg Zoo demonstrates commitment to each of them. In relation to economic responsibilities, we found that the zoo is actively launching initiatives to generate financial income, such as searching for new sponsors, creating events, etc. The intention of Aalborg Zoo is quite clear, since these initiatives can be seen as investments to ensure economically responsibility. Another indicator of the zoo's economic responsibility was found in the numerous sponsors, which were highlighted on the webpage. The current sponsors indicate revenue basis for Aalborg Zoo, which argues for some level of economic stability. However, it is difficult to evaluate how economically responsible Aalborg Zoo is, since it has seen a slight decrease in attendance the last couple of years.

Now moving on to the legal section of the sub-conclusion. Aalborg Zoo displays multiple signs of commitment to conduct business within the legal framework of both Denmark and other countries. For example, we found that due to the dangerous nature of the work environment, Aalborg Zoo has designed a list of goals to be implemented into the work environment to ensure that operations are following any legal requirements. Given that Aalborg Zoo is still functional and is under evaluation by several organizations, we can conclude that the zoo is fulfilling its legal obligations. Furthermore, as part of its membership of EAZA, Aalborg Zoo is required to follow laws and regulations determined by the European Union. In this case, we found that the zoo successfully demonstrates

legal responsibility as EAZA continuously reevaluates whether Aalborg Zoo is following the legal framework of the EU or not. Continuing with the ethical responsibilities, Aalborg Zoo displays numerous initiatives and practices that, from the zoo's perspective, are meant to ensure that operations are conducted in an ethical fashion. This was found in how Aalborg Zoo's environmental group strives to make the zoo a toxic free zone by avoiding the use of dangerous pesticide. Furthermore, Aalborg Zoo promotes other activities that argues for ethical responsibility, such as the initiative to motivate suppliers to use environmentally sound packaging or the zoo's open communication with companies regarding new products or services that help with the zoo's environmental work. In doing so, Aalborg Zoo promotes activities that are not required by laws or regulations but still expected by society, which justifies its ethical responsibility. Furthermore, additional examples of going beyond what is required by laws and regulations were also found in the zoo's membership of EAZA and WAZA. Findings indicates that Aalborg Zoo's organizational structure and procedures must be in correlation with the expectation from EAZA and WAZA. The membership sets high demands for areas, such as animal welfare and educational distribution, which justifies the ethical responsibility of the zoo, since additional initiatives beyond legal requirements are taken. The last domain of philanthropic responsibility is characterized by Aalborg Zoo's support of animal welfare and conservation of nature through business-giving. The organization has played a financial role in multiple projects around the world where business-giving in forms of financial support has been provided for people to conduct science, conservation work, and support the common goal of helping animals. The analysis found that all examples of business-giving from Aalborg Zoo were posted on its official website form which enables us to argue that the philanthropic work also helps the zoo's reputation. However, even though the business-giving of Aalborg Zoo helps both the public and the zoo, the Aalborg Zoo remains philanthropically responsible, as Carroll's definition of philanthropy allows for business-giving with not necessarily noble or self-sacrificing reasons.

To conclude the section of corporate social responsibility, we have found that Aalborg Zoo, from a theoretical perspective, is socially responsible due to various initiatives and practices highlighted in the analysis and sub-conclusion.

5.2 Argumentation analysis of Copenhagen Zoo (Toulmin)

This section will contain an argumentation analysis of communication, concerning various topics from Copenhagen Zoo. The objective of the analysis is to examine how the zoological garden defends certain decisions or positions on different communication channels. In order to analyse the mentioned aspects, Toulmin's Model of Argumentation will be utilized to examine how the zoo structure its statements during such communicative events.

5.2.1 Press releases

The analysis will begin by applying Toulmin's model of argumentation to Copenhagen Zoo in order to display how the zoo has managed situations based on its argumentation. These are examples of press releases and Q&As published on the zoo's official website in relation to certain events, which needed further explanation. In the first press release with the name '*Musk ox put down*' (Appendix 5: p. 2, l. 72), Copenhagen Zoo attempts to justify its decision to put down a musk ox, which, according to the zoo, had health issues. In this case, the zoo presents the following *data* (D): "*On January 19th, the zoo's veterinarian put down a musk ox with health issues. The musk ox has had several issues with its legs (...)*" (Appendix 5: p. 2, ll. 73-74), explaining the physical issues troubling the animal. Furthermore, the data is followed by the statement: "*(...) and he has therefore been put down due to health considerations.*" (Appendix 5: p. 2, ll. 74-75), which constitutes the *claim* (C) that the lost life of the animal was because of considerations regarding its health. The *claim* is further supported in the following section (Appendix 5: p. 2, ll. 75-76), as the zoo states that the musk ox did not meet the high requirements from the European breeding program due to the health and genetic evaluation (D), which confirms the claim that the musk ox needed to be put down (W). The aforementioned example provides the necessary elements to construct a core argument, namely *data*, *claim*, and *warrant* cf. Toulmin.

Moving on to a similar case where a giraffe was put down, which Copenhagen Zoo addresses with a large statement containing multiple argumentation tools cf. Toulmin:

"The zoological garden has put down a male giraffe. The giraffe had reached the age (almost two) where he naturally would leave the flock in order to avoid power struggles and breeding with

related giraffes (D). In general, giraffes breed well in captivity, and, therefore, the European zoological gardens do not have the capacity to accommodate all of them (W), and the male giraffe could therefore not be relocated to another zoo (C). After being put down, the zoo's veterinarian extracted tests which can be utilized for international research on giraffes (D) (...)" (Appendix 5: p. 2, ll. 80-84).

The exemplified statement begins with a large amount of information regarding the situation surrounding the giraffe, which constitutes the *data* (D). Thereafter the *data* is followed by an explicit *warrant*, bridging the data to the zoo's *claim* that the giraffes could not be relocated to another zoo (C), since other European zoos did not have space within their facilities due giraffes' ability to breed well in captivity (W). The section then continues with additional *data* that further elaborates on the situation and explains the usefulness of the giraffe after it was put down, thus further justifying the zoo's decision and management of the case. In this case, Copenhagen Zoo displays a different pattern than previous, as it starts with *data* (D), so *warrant* (W), since *claim* (C) followed by additional *data* (D). However, besides the irregular pattern, the zoo still provides the fundamental components in constructing a core argument, which is more valid compared to a postulate, an *assertion* without supporting *data*. In this example, Copenhagen Zoo attempts to address a sensitive topic, as the giraffe was put down without any health-related issues. Therefore, the zoo stresses the fact or *data* that the giraffe needed to be transferred but due to the overpopulation of giraffes in European zoos, the zoo had no other choice than to put down the animal to prevent it from breeding with related giraffes and participate in power struggles. It can be concluded that the overall welfare of the group of giraffes were the main focus of Copenhagen Zoo, since the decision was based on the welfare of the animals.

The analysis will now proceed by addressing two press releases, which also regard animals that have been put down, as such cases are quite important for Copenhagen Zoo due to the potential for generating public concern. The next segment (Appendix 5: p. 5, ll. 177-189) therefore concerns the fatal confrontation between an ostrich and a rhinoceros. Copenhagen Zoo starts the press release with a large sequence of information, describing the situation and how the ostrich had moved into the territory where the rhinoceros was located with its calves, thereby resulting in an attack from the rhinoceros due to the potential threat presented by the presence of the ostrich in the area. Further *data* (D) is presented with the statement: "*The ostrich was badly hurt so we decided to put it down right away*". Observing the press release as a whole, the only *assertion* presented is located at the

end as the zoo states “*But it is obvious that when an animal like a rhinoceros feels pressured like it did today, it will defend itself, which sadly had a fatal outcome*”. In this case, the *assertion* or *claim* (C) is immediately connected with supporting *data*, however, the previously information (D) presented in the beginning of the press release accounts for the warrant (W), thus providing the argumentation pattern of D, so C, since W. The fatal confrontation between the animals constitutes a difficult situation for Copenhagen Zoo, since such situations raise questions toward the security of the zoo and overall animal welfare within its facilities. This may explain why the zoo’s argument is based on the fact that the situation is similar to what can happen in nature, which indicates that the zoo attempts to maintain natural settings surrounding its animals.

Moving on to the next press release (Appendix 5: p. 5, ll. 192-200) where a camel was put down due to a broken leg. In this press release, the animal keeper, Nikolaj Rhod, begins the sequence by presenting the information (D) that the camel had been put down on Saturday morning and the camel had broken its leg, which was followed by the *claim* (C) “(...) *it was not possible to save it*”. This presents the argument that the male camel could not be saved (C), since it had broken its leg (D/W). The animal keeper continues the sequence by delivering his personal account for what happened that Saturday morning, including how they found the animal and what might had caused the leg to break. The personal account from Nikolaj Rhod could function as *data* (D), however, the *data* does not relate to any *assertion*, making this an example of a text that only function as information for the reader. However, he does present another argument in the example to follow: “*It was not possible to put the leg back on such a big animal (C) that weighs around 800 kilograms (D)*”. In this example, Rhod constructs an argument by *claiming* that it was not possible to put the leg back in place (C) due to the animal weight of the animal (D), therefore it had to be put down (W). With his statement, Rhod attempts to ensure the public that it was not possible for them to rescue the animal, thereby avoiding public criticism.

5.2.2 Q&A with Bent Holst

On March 22nd, 2018, the zoological garden of Copenhagen had to address a difficult situation where one of the tigresses was attacked and killed by a new tiger within the facilities. As the case became news for the Danish population, the zoo published a press release and an in-depth Q&A with the scientific director, Bent Holst, which will constitute the next section of the analysis. Copenhagen Zoo

begins the press release with a large amount of information (Appendix 5: p. 3, ll. 90-94) that mainly regards circumstances of the tigress' death, which can be considered *data* (D). The aforementioned *data* is thereafter followed with the statement: "*The tigers have been through a normal introduction process*" (Appendix 5: p. 3, l. 94), *claiming* (C) the tigers have been through a process that is considered normal. Within the same statement (Appendix 5: p. 3, ll. 94-96), the zoo explains the process consists of the tigers meeting each other through the bars, and thereafter a face to face interaction within the facilities where no sign of aggression was detected by the personnel. The mentioned statement functions as additional *data* (D) to support the *claim*, providing the implicit warrant that the tigers have been through a normal introduction process, since several encounters between the two animals did not lead to any aggression (W). In the above-mentioned example, it can be argued that Copenhagen Zoo attempts to convince the public that all personnel followed the normal procedure for uniting these animals, which may be to ensure readers that the mistake was not committed by the zoo. Furthermore, Copenhagen Zoo displays its first example of a postulate within the same press release, as the zoo states: "*All zoological gardens experience their carnivores getting into fights, but fortunately, a fatal outcome is very rare*" (Appendix 5: p. 3, ll. 103-104). The statement becomes a postulate as Copenhagen Zoo does not provide further *data* to support that similar cases occur in other zoological gardens or that fatal outcomes are rare, thereby forming a weak argument, which can be questioned by the public. The postulate may be deployed as Copenhagen Zoo did not have sufficient data to support their assertion at that time, but still presented the postulate to assure the public of other animals' safety and welfare.

The case with the tigress' death continues in a Q&A with the science director, Bengt Holst, who answered the questions received from the public. When asked why the tigress was killed by the tiger, Holst answered (Appendix 5: p. 3, ll. 114-115) that it is normal for the tigress to submit herself to the male, and if not, the situation can escalate and result in what occurred in Copenhagen Zoo (C). Afterwards, he continues by delivering a large amount of information, as exemplified:

"One of the tigresses submitted herself to the male right away by committing to a position of submission while sending pacifying sounds towards the male, and these two actually function well together. The other tigress never submitted herself but was still accepted by the male for some time, while he was getting familiar with the new surroundings. Later on, the tiger became more territorial and attacked the tigress after she provoked him." (Appendix 5: p. 3, ll. 115-119)

The exemplified information constitutes the *data* (D), supporting his following *claim* that the male tiger wanted to “*put her in her place*” (Appendix 5: p. 3, ll. 119-120), which became fatal for the female. Holst finishes the statement with “(...) *since she would not submit herself*” (Appendix 5: p. 3, ll. 119-120), thus explicitly stating that the tigress was killed, since she would not submit herself to the tiger (W). Once again, the zoo presents the necessary tools to form a theoretically well-structured argument cf. Toulmin. Besides structuring a good statement, it can also be argued that Holst attempts to create distance between the episode and Copenhagen Zoo, as he points out the nature of the animals being the reason for the tragic ending. This may be to convince the public that the zoo still remains professional and in control of the situation.

The Q&A continues as Copenhagen Zoo is confronted with the tigers had displayed aggressive behaviour prior to the fatal attack when located within the same facility, which led to the question: “*why would the zoo not keep the tigers separated in order to protect the tigress?*” (Appendix 5: p. 3, ll. 122-123). To answer this question, Holst begins his statement with a *claim* (C) as exemplified: “*When we place animals together, it is important that they are allowed to display the behaviour that they normally would use in order to establish a relationship to each other*” (Appendix 5: p. 3, ll. 124-125). Holst’s *claim* is based on the opinion that the process of uniting the tigers should be close to the circumstances found in nature. The statement (Appendix 5: p. 3, ll. 125-130) continues with a large piece of *data* to support the *claim* of Holst, as he states that these animals need to establish a form of hierarchy, which cannot be completed if they are stopped at the first sight of aggression (D). Continuously, the animals must develop their own social system through aggression, which may lead to the animals getting hurt, since that is the way these animals behave in the wild (C). Hence, Holst argues that the aggressive behaviour of the tigers is necessary, since it is part of their lifestyle and assists them in establishing their own social system within the facility (W). As for the first part of the Q&A, Holst bases his answer on the fact that Copenhagen Zoo attempts to simulate natural circumstances during the introduction, which he defends deploying Toulmin’s argumentation tools, namely *data*, so *claim*, since *warrant*. Furthermore, Copenhagen Zoo mostly constructs arguments in accordance with Toulmin’s theory with the argumentation pattern containing *claim*, *data* and *warrant*, thereby avoiding the creation of weak arguments based on postulates cf. Toulmin. The relative strict argumentation pattern from Holst indicates that he is well prepared when it comes to defending Copenhagen Zoo’s decision-making.

The argumentation pattern is also observable in response to the next question, where Holst is asked if the tiger's death could have been avoided if it had more space to flee (Appendix 5: p. 4, ll. 133-134). In answering this question, Holst *claims* that the fight might as well have happened in an area with one thousand hectares available (C). The *claim* is then followed with the information (D) that the fight happened due to the tigress not moving, since she felt it was her territory. The fact that the tigress did not move supports Holst's *claim* that the fight could not necessarily have been avoided in the wild. Furthermore, the statement provides the *warrant* that the fight could not have been avoided because the tiger did not move, since she felt it was her territory (W). Once again, it can be argued that the aforementioned statement emphasizes that the fatal episode happened due to natural circumstance, and Copenhagen Zoo's facilities or operations are not to blame.

In the next section (Appendix 5: p. 4, ll. 136-140), Holst is asked the question: "*Would it have been better for the tigress if her mother would not have been put down?*" to which he presents the *data* that the two tigresses were no longer kittens but rather full grown tigers (D). The presented *data* supports Holst's *claim* (C) that the mother would not have defended the two tigresses, given that they would have been competitors at that age. The *claim* is then further supported by the additional *data* (D) that the mother could have attacked them as she wanted the male alone, and the two females could have attacked the mother (W). This example further supports Holst's main argument that these types of animals can be violent in some cases due to their natural instincts, hence removing the responsibility from the zoo.

As a general tendency, Copenhagen provides large amounts of information to support some of its *claims*, which also can be seen in the following section (Appendix 5: p. 4, ll. 142-156). In this case, Holst is asked the following question: "*Male and female tigers normally live separate in nature. Is that the reason for the fight?*" to which his response, once again, is based on a cluster of information (D). In terms of the *data*, Holst addresses how, differently from the nature, tigers live together in Copenhagen Zoo, thus they are not faced with the challenges as they would have been in the nature, such as the enrichment from hunting. In the middle of the information, Holst provides the following *claim* (C): "*On the other hand, we can replace some of the physical enrichment with social enrichment*", which is supported by the aforementioned *data*, confirming that the tigers are within the same facility and they have to handle smell patterns from the other tigers close by. With the inclusion of social enrichment in his *claim*, Holst highlights that Copenhagen Zoo contributes to the welfare of

its animals, which may be present a positive aspect for the public after the documentation of the unnatural aspect of keeping the tigers together in captivity.

Within the same section, Holst presents an example of the zoo's former tiger, now located in the U.S., that has plenty of successful experience of living with several young tigers, which is also unnatural for tigers. He *claims* (C) that it can be accomplished in Copenhagen Zoo because there is nothing to intimidate the tigers. The *claim* is then confirmed by the *data* (D) that there is no competitive situation that actually makes the animals aggressive, since they are provided with the necessary amount of food (W). To this point, the analysis has provided us the finding that the argumentation pattern of Holst is mostly based on the same three argumentation tools placed in various orders, namely *data*, so *claim*, since *warrant*. From a theoretical perspective, if Holst continues to provide the three argumentation elements, he will be able to construct core arguments, regardless of the order in which the elements are presented.

Continuing with the next question, concerning aggression, and how animals may be more aggressive towards each other in captivity than in nature. Holst's response to the question is characterized by one of the previously utilized argumentation patterns, he applies regularly in the Q&A: *claim*, so *data*, since *warrant*. In the example, the sequence begins with the assertion: "*On the contrary. Competitiveness is much greater in the nature (...)*" before being followed with the *data* that animals must fight for food, partners, and their territories in the wild (Appendix 5: p. 4, ll. 159-160). In this case, the *data* supports the *claim* (C) that the competitiveness is greater in nature than in captivity due to various factors, thus providing the bridge between *data* and *claim* (W). The question regarding aggression in captivity versus nature is important as it questions the safety and welfare of animals within the zoo's facilities. The seriousness of the question may be the reason for why Holst ensures that his arguments contain *data* to fully supports his *claims*, thereby avoiding weak arguments while defending the operations of Copenhagen Zoo.

The last question in the Q&A addresses the male tiger having parents from the wild, and how that may make him more naturally aggressive compared to tigers with breeding history over multiple generation in captivity. In the last sequence, Holst's argumentation pattern is quite regular compared to previous tendencies, since he starts with the pattern D, so C, as exemplified in the following statement: "*All tigers are equipped with the opinion of being aggressive, and they also have the*

weapons to be aggressive (D), but it is the situation that decides if they exercise this aggressiveness (C)” (Appendix 5: p. 4, ll. 165-166). Holst continues to address the question in following statement:

“The zoo’s new tiger is born by tigers caught in the wild but have been brought up in a zoological garden and has therefore had the same upbringing as the two tigresses. The genetic material in the male and female tiger have been almost the same, as well as their upbringing (D), meaning there are no difference in aggression with them (C). Even with tenth generation tigers in zoological garden, one can experience individuals that are extremely aggressive, and likewise, one can experience tigers in the nature that are only somewhat aggressive (D). The only thing that matters in the nature, is if the tiger is not aggressive enough. Then, it will, with high probability, die quickly (C), since it needs to fight for the resources that are available (D/W)” (Appendix 5: p. 4, ll. 166-170).

When observing the example closely, it is apparent that Holst starts the sequence with a large amount for information (D), documenting the historic background of both the male tiger and the two tigresses in order to support the *claim* (C) that the history of the tigers do not affect the aggression, since they have had the same upbringing (W). The notion that the tigers’ upbringing has not affected their aggression is further supported by the *data* suggesting that even tenth generation tigers can have tendencies of aggressive behaviour while some tigers from the nature are relatively calm. Finally, Holst concludes the sequence, and thereby the Q&A, with another *claim* (C) that the most important thing in nature, is that any given tiger should be aggressive enough, or else it will probably die. Holst finishes the sentence by adding *data* (D) by accounting for the need to fight due to the lack of resources in nature, thus supporting the *claim* that tigers need to be aggressive in order survive in nature (W). The last section provides two argumentation patterns D, so C, so D, since W and C, since D/W.

The analysis will now proceed with another Q&A with science director, Bengt Holst. For this Q&A, Holst focuses on reasons for having zoological gardens, and how Copenhagen Zoo contributes to conversation of nature, nationally and internationally. Furthermore, questions from curious visitors concerning the topic will also be answered. The first noticeable use of argumentation appears in the sequence (Appendix 5: p. 6, ll. 227-229) where Holst delivers the following information: *“What makes zoological gardens unique in this field is that we place these four main activities on living*

animals, which functions as ambassadors for their respective genetic fellows in the nature. No one else does this (...)”, which functions as *data* (D). In this case, the information is important given that by mentioning these specific areas, he supports his following *claim* (C): “(...) *and we can therefore contribute with something really special to conservation of nature*”. In the first example, Holst wants to emphasize the need for Copenhagen Zoo, which can be observed in how unique activities are mentioned in his *data* in order to justify for the zoo’s contribution to conservation of nature.

Staying on the topic of animal population management (Appendix 5: p. 6, ll. 236-241), Holst utilizes the next section to emphasize the importance of conducting business under the correct framework, concerning animal welfare in order to achieve their goal. The section of information is finished with the statement that animal welfare and consideration of the animals’ natural needs are critical factors for all zoological gardens. Holst’s clarification of these critical factors for zoological gardens functions as factual *data* (D) for his *claim* (C) that: “*There are good zoological gardens and there are bad zoological gardens*”. At the end of the section, Holst bridges the *data* and *claim* with the combined *data* (D) and *warrant* (W): “*And unquestionable, there are many zoological gardens around the world who do not fulfil these demands (...)*”. Before ending the topic of animal population management, Holst delivers an additional example to be analyzed in his following sentence:

“The scientifically based zoos have one main purpose (C) and are doing a great job at considering the animals’ needs as much as possible (D). Because that is the only way they can fulfil their purpose, namely actively contributing to conservation of the nature’s diversity (C).” (Appendix 5: p. 6, ll. 242-244)

In this case, Holst starts by presenting a postulate as he does not include *data* to support his assertion that scientifically based zoos only have one overall goal, thus constructing a postulate cf. Toulmin. However, he does inform the public that the scientifically based zoos are doing a great job, concerning the consideration of animal needs (D), which supports his *claim* (C): “*Because that is the only way they can fulfil their purpose, namely actively contributing to conservation of the nature’s diversity*”, since taking the animals’ needs into account in terms of business operations is the only way, for zoological gardens, to fulfil their purpose of contributing to conservation of nature’s diversity (W). In relation to Toulmin’s theory, Holts successfully structures an argument in the aforementioned example as he follows the pattern D, so C, since W. From these examples, it can be concluded that Holst mainly utilizes Toulmin’s argumentation pattern to argue for the importance of certain zoo’s

operations in relation to the conservation of nature, which may be to justify Copenhagen and other zoos' operations. Furthermore, it can be argued that Holst remains relatively close to the main topic of animal welfare, since it can be seen as part of conservation of nature.

The topic of animal welfare appears again when Holst is addressed with the question: “*What does the zoo do to ensure the animals' welfare?*” (Appendix 5: p. 6, l. 251). The topic can be considered rather meaningful for Holst as he presents the *assertion* that there is hardly any other business with as much focus on providing the animals with the opportunity to conduct natural behaviour than modern zoological gardens. The statement functions as his *claim* (C), arguing that modern zoo is very interested in seeing that animals are displaying natural behaviour within their facilities. He then continues the statement with the following information: “*(...) partly to the animals with an optimal welfare and partly to induce as much natural behaviour as possible, since it is the natural behaviour that makes the animals so fascinating*” (Appendix 5: p. 6, ll. 254-255). The information functions as *data* (D) to support the aforementioned *claim*, thus providing the *warrant* (W) that the modern zoo have a lot of focus on the animal welfare and promotion of natural behaviour, since that is what makes animals fascinating, thereby defending Copenhagen Zoo's position on the importance of animal welfare. Holst continues answering the question by adding the statement:

“*We know that we will never be able to provide the animals with the exact conditions as in nature but we can get pretty far (C) if we, like all serious zoological gardens, base our management on science and not hunches or romantic imaginations of how the animals think (D)*” (Appendix 5: p. 7, ll. 256-258).

The sequence starts with the *assertion* that Copenhagen Zoo can get close to natural condition for the animals, which functions as a *claim* (C). He then explains that Copenhagen Zoo must base its management on science, like other serious zoological gardens have done (D). The *warrant* (W) here is that management must be based on science if the zoo wants to deliver conditions similar to the ones found in nature. With this argument, Holst assures the that the health and well-being of animals are based on science rather than imagination, which may result in the public having more confidence in the actions of the zoo, nationally and internationally.

Moving on to the next question regarding if the animals have enough space in their facilities. Holst answered the following:

“The facility is designed to take measures for the animals specific behavioural needs, including the necessary exercise. For example, animals do not have a special need to trek. They only move if there is a purpose with it. Anything else will expose them for additional danger (D). So, if we make sure that the animals have what they need, and are not exposed to danger, then there is no reason to trek (C)” (Appendix 5: p. 7, ll. 261-265).

Looking at the first sequence of the answer, Holst starts by explaining the facility’s design in relation to the animals’ behavioural needs to which he adds an example of how animals do not need to move around a lot if they do not have a purpose with it. The aforementioned information and example function as *data* (D) and is followed by a *claim* (C) shortly after. He *claims* that the animals do not have a reason to trek, which is bridged together with the *data* by the *warrant* (W) that if the zoological garden can provide what the animals need and do not expose them to danger, there is no reason for them to move around. According to the theory, this is a good example of well performed argumentation, as Holst provides *data* to support his *claim*, thereby providing the pattern of *data* (D), so *claim* (C), since *warrant* (W). Once again, the argumentation pattern is utilized to justify how the zoo’s facilities accommodates the behavioural needs of animals, thereby arguing for the welfare of animals within Copenhagen Zoo.

Thereafter, Holst is addressed with the question of why animals are moved between different zoological gardens, and if Copenhagen Zoo sell and buy its animals. To this question, Holst wanted to make a strong statement, which can be seen in the short example: *“First and foremost, it is important for me to emphasize that serious zoological gardens do not buy or sell animals (C), but exchange animals with each other without other expenses than transport expenses (D)”* (Appendix 5: p. 7, ll. 281-285). His statement starts with him emphasizing that serious zoological gardens, referring to Copenhagen Zoo, do not buy or sell animals, which constitutes his *claim* (C). The *claim* is followed by supporting *data* (D), providing the statement that animals are not sold or bought, but exchanged between zoos (W). The question regarding buying and selling animals is important, since it challenges what have become the main topic of almost every answer, animal welfare, which may explain why Holst begins with a *claim* stating the importance of emphasizing that animals are not

bought or sold. This can also be an attempt to emphasize that the focus of Copenhagen Zoo is not to make a profit from selling and buying animals, which may invite the public to think of the zoo as an organization with focus on animal welfare.

Holst continues answering the question with the following statement:

“(...) the exchange of animals is not decided by the single zoological garden but by the central placed breeding coordinator who, based on pedigree records for the specific species, always ensures that the European population of any species have the best composition as possible (D). Only that way, can one ensure the quality of the population in the future (C)” (Appendix 5: p. 7, ll. 286-290).

In the example, he explains how the exchange of animals between the zoological gardens function (D) before *claiming* (C) that is the only way of ensuring the quality of the animal population in the future. In this case, he tries to argue that the requested quality can only be ensured by the breeding coordinator, since the coordinator bases exchanges on pedigree records (W). Thereby, he provides the pattern of *data* (D), since *claim* (C), so *warrant* (W), which, according to Toulmin, constitutes a core argument. However, the effectiveness of this argument can be questioned, since he does not argue for why it is the only way.

An important finding comes to show as Holst proceeds to answer the question, concerning animal transport:

“No one can be satisfied with animals getting trauma en route or that they not function in their new facilities due to stress or similar. And in practice, the transport of zoo animals normally take place without drama (C)” (Appendix 5: p. 8, ll. 299-301).

This example becomes quite interesting as Holst, uncharacteristic of him, constructs a postulate, which he barely does throughout the whole analysis. He starts the sequence based on the general knowledge that no one can be satisfied with animals getting trauma en route, which functions as his *data* (D). However, in this case, his data does support his *claim* (C) that the transport normally takes place without drama. This can be observed as an example of poor argumentation regarding the well-being of animals during transport, since Holst fails to provide *data* to support his *claim*, which for example could be statistics

confirming the safe transport of animals. Another example of Holst utilizing a postulate can be found in the next statement: “*There are hardly any zoological garden that can deny having any form of stereotypical behaviour amongst their animals*”. (Appendix 5: p. 8, ll. 326-327), where he answers what Copenhagen Zoo can do to avoid stereotypes. Holst bases his argument on the generalization that every zoological garden has some level of stereotypical behaviour. Given that he does not present any *data* related to this assertion, he forms a *postulate* as seen in the previous example as well. In general, by using postulates in his statements, Holst’s arguments become quite questionable and weak, since he does not have any *data* to support what he is saying, resulting in a less persuasive effect than expected. The use of *postulates* may be a result of Holst thinking that these *claims* are general knowledge among the public, but this can have negative effects on his argumentation if the public do not share the same view as him. Hence, in such cases, some *data* should be included in order to avoid any misunderstandings that may lead to furthermore issues.

In relation to the question, regarding which animals should be allowed to breed, Holst presents the following statement: “*When selecting breeding partners, the male and female must not be related (C). Inbreeding happens if related animals get young ones and the offspring becomes less viable (D)*” (Appendix 5: p. 10, ll. 372-373). It can be seen that Holst starts with the *assertion* that there cannot be any relationship between the animals breeding, which is supported by his *data* (D) following the assertion. In this case, the *assertion* becomes a *claim* (C), since the side effect emphasized in the *data* is reason for why the animals cannot be related (W). Thereby, Holst constructs the argumentation pattern C, so D, since W, which correlates with Toulmin’s definition of a core argument.

Moving on to the next question, concerning if it is possible to prevent the animals from breeding. In this example, Holst deploys an alternative argumentation structure than previously seen by him. The sequence begins with following example:

“*Why not prevent some of the animals from breeding so there will not be a surplus? It can be done by either separating the male and female from each other, by giving them prevention or sterilizing them. In ZOO, we do not think that is a good solution (C)*” (Appendix 5: p. 10, ll. 386-388).

The example starts with Holst's presenting information regarding how to prevent the animals from breeding, which functions as *data* (D). However, the presented *data* does not support his *assertion* that Copenhagen Zoo does not think these solutions are good. The *assertion* becomes a *claim* (C) as Holst presents additional information, functioning as *data* (D) to the previous assertion and the one following the information, which is exemplified below:

By preventing the animals from breeding, you deny them a large part of their natural behaviour, namely the whole parenting behaviour, which the animals for one, two or more years spend 24 hours a day on (D). You therefore reduce their well-being significantly in order to avoid the situation in which you must put their down offspring (C). (Appendix 5: p. 10, ll. 389-391)

In the example, Holst explains how breeding is natural part of the animals' life, and that being a parent is a large part of their natural behaviour (D). The information logically explains the previous *assertion* of why Copenhagen Zoo does not like the prevention of breeding, thereby making it a *claim* (C). Furthermore, the *data* also supports Holst's *assertion* that prevention will reduce their welfare significantly, thus also making it a *claim* (C).

Lastly, Holst provides additional *data* (D) to support both *claims* in the following example: "*Furthermore, chemical prevention has several side effects and can lead to permanent sterilisation. Studies show that many species receive serious injuries on liver and kidneys by the use of chemical castration*" (Appendix 5: p. 10, ll. 392-395). This is the first example of him referring to studies, regarding a specific area. In this case, Holst refers to studies proving that chemical prevention can have serious side effects and lead to permanent sterilisation. The scientifically based *data* supports why Copenhagen Zoo does not prefer this type of solution (C), and it supports the *claim* that the animals' well-being is significantly reduced (C). The alternative nature of argumentation pattern comes to show in how Holst presents two *claims* and two sections of *data* connected in the same sequence, thus providing pattern C, D, C and then D. In this statement, Holst attempts to justify Copenhagen Zoo's operations by promoting that the zoo's animals should be allowed to follow natural breeding pattern and not be subjects to unnatural prevention technologies that can reduce animal welfare.

For the last section of the argumentation analysis, Holst addresses the question regarding whether it is acceptable to put down healthy animals by explaining how Copenhagen Zoo allows the animals to breed with natural intervals to encourage their natural behaviour (D) (Appendix 5: p. 10, ll. 400-401). His explanation of the zoo's operations functions as *data* to the following *claim*: “*Thereby, we ensure that the animals, we have in the zoo, have a good life, regardless if it is short or long (C)*” (Appendix 5: p. 10, ll. 402-403). In this example, Holst's *data* supports the *claim* (C), since letting the animals live under natural circumstances provides them with a good life, no matter the length (W). Once again, Holst displays the classic argumentation pattern *data* (D), so *claim* (C), since *warrant* (D), which constitutes the core of an argument. For this example, Holst defends the trustworthiness of Copenhagen Zoo's actions by explaining that the issue originates from the zoo's encouragement of the animals' natural behaviours from which he argues that the animals, no matter the life span, have had good lives in natural circumstances, thereby emphasizing the zoo's core values regarding animal welfare.

In the last sequence, Holst starts with the following statement: “*It is ethically correct to put down healthy animals when it is part of a well-based context*” (Appendix 5: p. 10, l. 404) in which he *claims* that putting down animals is ethically correct with a well-based reason, referring to regulation of the animal population as part of the breeding program with EAZA. Instead of justifying the ethical correctness with scientific *data*, Holst utilizes examples from around the world, including Denmark, in which people put down millions of animals for various purposes. For an example, he states: “*We humans put down millions of animals daily which are used for food, cloth, and countries all over the world regulate their animal population. In Denmark, we shoot thousands of deers (...)*” (Appendix 5: p. 10, ll. 405-407), which supports his *claim* (C) that it acceptable to put down animals when part of a well-based reason, whether it is for food or regulation of animal population (W).

5.2.3 Findings

From a theoretical perspective, Copenhagen Zoo presents logically sound arguments, corresponding with the theory of Toulmin. Generally, organizations construct arguments with three main components, namely *data*, *claim* and *warrant*, which constitutes the core of an argument, according to Toulmin. However, there were several incidents where Copenhagen Zoo or Holst, the scientific director of the zoo, did not manage to supply supporting *data* to the *assertions* being made, thereby arguing with postulates. In doing so, the zoo presents arguments that are theoretically weak and can be rejected by the audience, as there are no

data to support what is being said is correct or not. Furthermore, there have been found multiple examples from Copenhagen Zoo where the organization presents *data* based on general knowledge, meaning that the *data* supporting certain assertions are presented as something that the public should know. The effectiveness of such *data* is questionable and can be discussed further, since presenting information as general knowledge can lead to weak arguments in some situations where scientific data would be preferred. Lastly, from an overall perspective, Copenhagen Zoo utilizes Toulmin's model to shift attention away from the zoo by adding *claims* and *data* to support other reasons for certain incidents, such as natural behaviour of animals or based on animal welfare. Given that Copenhagen Zoo has not been in an *online firestorm* since the Marius case, it can be argued that the argumentation patterns have been somewhat successful. Conclusively, the organization presents theoretically good examples of how arguments can be constructed in order to defend decisions or episodes occurring within the facilities of Copenhagen Zoo.

5.3 Analysis of TEDxTalks: Zoological Practices

This part of the analysis will be focused on the rhetorical appeal that is deployed in the defence and justification of certain zoological practices. The intention of this analysis is to investigate how some of the critiques of zoos have been responded to from a persuasive perspective. The data for this analysis consists of TEDx Talks, which are independently organized speeches uploaded to YouTube. The selected speeches are performed by Dr. Gabriela Mastromonaco, the Curator of Reproductive Programs and Research at Toronto Zoo, and Ron Kagan, Detroit Zoological Society Executive Director. This analysis will not be concerned with the legitimacy of the orators' statements but rather the rhetorical aspects of their speeches, which is why the bias that supposedly exists towards zoos are omitted from the focus of this analysis.

5.3.1 Why We Need Zoos | Gabriela Mastromonaco | TEDxToronto

The opening statement Gabriela makes is as follows: "*I work at the zoo. I know what you might be thinking. You've been watching the news or perhaps some documentaries that talk about how badly animals are treated in confinement.*" (Appendix 6: p. 1, ll. 2-3). In this quote, the orator states her position, working at the zoo and furthermore, addresses some of the critique that might relate to zoological practices. Gabriela attempts to establish a certain type of *ethos* by initiating the speech in this manner. By addressing some of the negative perceptions that have been shown towards zoos, she

implicitly attempts to distance herself from any connection with the criticism that zoos have had, which in turn establishes and improves her *ethos*.

“I’m here to tell that zoos serve an important beyond frivolous entertainment and are vital to the future of the animal world. I’d like you to rethink your judgement about zoos that you had when you walked through the door today.” (Appendix 6: p. 1, ll. 3-6).

In this quote, Gabriela states that zoos are not only for entertainment purposes only but are crucial in terms of the future of the animal world. The first part of this quote can be described as an attempt to logically convince the audience to her point of view. This is thereby an example of the deployment of *logos*, as she makes a connection between zoological practices and the future of the animal world. By stating that zoos are vital to the future of the animal world, she attempts to convince the audience that the animal world depends on the zoos and their practices. Furthermore, Gabriela appeals to the emotions of the crowd, deploying *pathos*, when she requests that the audience reflects upon their own judgements about zoos. The emotions that this request reflects is contextual to the actual judgement that the listener already have regarding zoos, but, nevertheless, this way of phrasing suggests that the orator attempts to apply some form of guilt or even curiosity toward the further content of the speech. She then proceeds to explain what kind of conservation initiatives that the zoo does, comparing the zoos with Noah’s Ark:

“So, today’s zoos are like the Ark. A reservoir of valuable genetically valuable animals. We care for animals whose habitats are in danger and who don’t stand a chance without us. We keep them until they can be reintegrated back into the wild, once their habitats are stabilized” (Appendix 6: p. 1, ll. 9-12).

The persuasion concepts that can be identified in this statement is mainly *logos*, but also *pathos*, in the sense that biblical references can be expected to have emotional impact on some religious individuals. Also, people who are not religious, but are aware of the story of Noah’s Ark, could be emotionally influenced due to the concept of the story. Gabriela presents a parallel between this story and her perceived reality at present time, where animals’ habitats are threatened, leading to animals being unable to survive there. In the biblical reference, the Ark is necessary for the different species to survive, just the same as Gabriela argues that they do at the present time. She argues that zoos are

the answer, thereby creating the logical assumption that zoos are needed to prevent species from going extinct. Furthermore, she attempts to portray a certain *ethos* for the zoos by comparing them to the Ark, thereby proposing an image and credibility of zoos, based on a biblical reference. This image and credibility that Gabriela attempts to establish can be linked to the *ethos virtue* of *areté*, which relates to the moral of the speaker, and the speaker's morality, value, and sympathy of a certain issue. In this example, Gabriela shows her compassion for animals and their wellbeing by explicitly stating that they care for animals and that they cannot survive without help. Furthermore, she also clarifies some of her values and attitudes toward animal welfare by stating that they keep them until their natural habitat are stabilized, reflecting an implicit suggestion that animals should be released into the wild as soon as it is responsible to do so. *“Think about what you remember of the zoo. It's most likely the pandas, tigers, gorillas. Species from Africa or Asia. But who's worrying about the Canadian species. The bison, the polar bears and marmots? We are.”* (Appendix 6: p. 1, ll. 15-17). This quote functions as a step into the next part of the speech, regarding some of the actions that the zoo, Gabriela works for, have done for local species. In this statement, she assumes the audiences' state of mind when it comes to thinking and remembering the zoo. She continues to direct focus towards the Canadian species and implicitly implies that these species are in danger as well, and that there is not enough focus on them. Firstly, Gabriela displays *phronesis* as she points out an issue that may not be apparent for everybody, thereby displaying knowledge, which adds to the *ethos* of the speaker. On the contrary, it may be argued that the *eunoia* of the speaker is at risk of being lowered due to this statement. In this statement, Gabriela implicitly points guilt at the audience by assuming their thought process when presented with the term 'zoo'. One of the essential aspects of *eunoia* is that the orator should avoid detaching and distancing them self from the audience. This quote is an example of detachment from the audience, by stating that Gabriela and her zoo are concerned with the Canadian species, but the audience is focused on the more exotic species. While this quote also displays *areté* reflected by the care for Canadian species, the most notable concept from a rhetorical perspective, is the distancing and differentiation that the speaker establishes, whether intentional or not. Gabriela continues describing some of the reproductive actions that Toronto Zoo has accomplished with Canadian species:

“In the 1990's landscape and climate changes brought the Vancouver Island marmot close to extinction. By 2003, there were only 30 animals left in the wild, from more than 300 in the 1980's. The Toronto zoo invested right away and initiated a captive breeding and release program with six

animals brought in from the wild. In less than 15 years the wild population has grown from 30 to more than 300 animals.” (Appendix 6: p. 1, ll.18-22)

This quote mainly reflects an attempt to persuade the audience by presenting a strong *ethos*. The virtue of *phronesis* is displayed by the speaker, stating historical facts about the development of the population of this species, thereby displaying knowledge of this topic. Furthermore, the statement displays *areté*, which is derived from the explicit action of the reproduction initiatives, showing good moral and values in terms of animal welfare. While the statement refers to Toronto Zoo, the speaker does, by working at the Zoo, also transfer this concept of *ethos* onto herself. Gabriela also deploys a type of *pathos* persuasion with certain wording like “*extinction*”, which can be interpreted as dramatic in combination with an animal species. This word underlines urgency and can possibly have emotional effects if one cares about the animal species. In the following examples, Gabriella addresses a reproductive initiative for the black footed ferret, which were declared extinct in the 1980’s. She proceeds to tell the audience about how the Toronto Zoo managed to release the ferrets back into the wild:

“In 2009, the Toronto Zoo released black footed ferrets into grasslands national park in Saskatchewan. The first wild ferret in Canada after more than 70 years. There are ferrets in Saskatchewan because zoos are taking the time to breed them, restore them to their ecosystem and continue to monitor the populations until they become stable.”

(Appendix 6: p. 1, ll. 28-31).

Similar to the previous example, this statement emphasizes the *ethos* aspect, by displaying both the knowledge and the morality of these reproductive initiatives. The statement which claims that the only reason why the ferrets are present in the national park is due to the actions of Toronto Zoo, shows an importance of the Zoo which translates into credibility and trustworthiness. This ultimately translates into an improvement of the Zoo’s *ethos*, and the characteristics that are added to the association with the zoo are improved and positive. These examples of the reproduction initiatives can be considered mainly focused on the image and the characteristic of the zoo and thereby their *ethos*. The examples are mainly presented with the use of numbers and statistics regarding the species’ population numbers and their developments through the years, which represents the *phronesis* virtue of *ethos*. The examples therefore serve an important purpose in relation to the orator’s *ethos*. Later

into the speech, Gabriela goes into specifics regarding the reproduction technology that they utilize in order to preserve some of the species that are endangered: “*The Toronto Zoo is helping to develop a reproductive technologies such as artificial insemination and in vitro fertilization*” (Appendix 6: p. 2, ll. 34-35). This quote reflects knowledge that the speaker has by using technical terms that may not be understood by non-professionals in the field. While it does add to the orator’s *ethos* in the form of *phronesis*, it can be discussed whether this also damages the *eunoia* of the orator by distancing herself from the audience, using too complicated terms for the audience to comprehend. Gabriella does, however, proceed to elaborate on these terms, and continues to provide examples of mentioned technologies and how they have utilized them in order to breed disease free herds of animals (Appendix 6: p. 2, ll. 36-38). “*No other country will take their time or money to make these programs succeed. More than 35 species have gone extinct in the wild but exist again in their native ranges because of zoos and their captive breeding programs.*” (Appendix 6: p. 2, ll. 39-41). In this statement, Gabriella addresses how Canada is the only country who invests in these kinds of programmes, which can be seen as an attempt to strengthen the zoo’s *ethos*. By stating that their zoo uses money and time where other zoos will not, she, once again, promotes values and morality, which thereby illustrates the virtue of *areté* of the zoo. This example, however, has a national focus, and thereby the Toronto Zoo is implicitly included in this statement by the mentioning of Canada as a country and not the zoo. Furthermore, she displays knowledge of animal species that have been able to overcome extinction because of the breeding programs, which is another example of *phronesis*, thus adding to the *ethos* of the zoo and the orator. She proceeds to address some of the critics and the negative perspective that might exist toward zoological practices:

“I know that I probably haven’t convinced all of you yet. The words of our opponent still cross through our mind. I want you to understand that I do get it. It’s not ideal to keep animals away from their natural habitats. But human activities have caused the problems that threaten wild animals’ populations” (Appendix 6: p. 2, ll.43-46)

In this quote, there are several things to note from a persuasive standpoint. First of all, the orator addresses criticism pre-emptively by assuming that there are still doubt in the work that they are doing. The quote reflects a multi-perspective approach where the speaker wants to justify the criticism against them, however, still with a ‘stronger’ justification of their own actions. This comes to show when Gabriela brings in the argument that; human activities have caused the problems in the first

place, thereby justifying and defending the zoological initiatives from the criticism. The first persuasive appeal that are to be discovered in this statement is the *ethos* appeal, and in particular the virtue of *eunoia*. The way Gabriella is formulating this statement indicates that she wants to level with the audience and show that she understands their perspective and precautions when it comes to zoological practices. She explicitly states that she understands their concerns to which she deploys *logos* when admitting that animals should not be kept away from their natural habitat, displaying a logical sense and that she is of the opinion that natural environment are best for the animals. These initial persuasive tools function as a defence for potential criticism and is followed by the persuasive appeal of *pathos* to which she attempts to make people feel guilt and responsibility for the damage that people have caused, regarding wild animals and their habitats. Thereby, in an implicit way, the orator suggests that this criticism is invalid because we as humans are responsible and, in a sense, the reason to why zoological initiatives are needed to protect the animals. In a way, this statement suggests that they have no choice and that they are the ones cleaning up after others' actions, which has caused harm to nature and its animals. This perspective is further highlighted in the following quote:

“We spread the pesticides that cause the California condors to almost disappear. We cut down the forests that threaten Madagascar’s lemurs. We kill the rhinos for their horns, and so now there are less than 900 mountain gorillas, 400 Siberian tigers, and 100 Sumatran rhinos.” (Appendix 6: p. 2, ll. 46-49)

There is a high emphasis on the ‘we’ in this quote, which underlines the previously mentioned points of how we as humans are responsible for the extinction of animal species. The most apparent persuasive appeal, that this quote displays, is *pathos*, where guilt or shame are the main themes again. This is arguably an attempt to make the audience feel a certain way when it comes to animals going extinct because of human activities. In this case, words like ‘threaten’, ‘kill’, and ‘cut’ contribute to the statements’ tone, which is negatively framed. Furthermore, this kind of word selection is often associated with crimes, such as murder or other kind of physical assaults. It can therefore be argued that the quote reflects an attempt to frame the whole issue of animal extinction as a crime committed by ‘us’, which is highlighted by initiating every sentence with ‘we’, making the audience feel responsible for these outcomes and thereby have an emotional reaction as the persuasive result. Furthermore, this statement has an implicit *logos* appeal in the mentioning of the amount of

endangered species that are left. The following logic is presented; that we have a responsibility to the animals and that we must act in order to avoid the extinction of these endangered species. Thereby, this passage of the speech functions both as an emotional factor, but also an attempt to justify the zoological practices through logical reasoning. The following quote continues with a more apparent *logos* appeal:

“With zoos and their conservation programs, there’s hope. Zoos may not be the perfect solution, but watching species disappear is not the right answer either. Maybe the next generation will be more resourceful than us and find better solutions”

(Appendix 6: p. 2, ll. 56-58).

The logical aspect of this quote is shown by the distinction between having zoos or letting animals go extinct. The speaker presents these two options as exclusive options at the present time, where it is necessary to have zoos in order to prevent species from disappearing. By presenting the problem in this way, the speaker promotes the thought of ‘the lesser of two evils’ by stating that zoos are imperfect, but that letting animal species go extinct is even worse, thereby justifying the existence of zoos. The orator then proceeds to address the future generation and present the hope that they will have a better solution to the preservation of animal species. This can be seen in relation to the persuasive appeal of *kairos*, where the time and context of the message is an important factor. When including the perspective of the future generation, there is a displacement of responsibility which may hurt the orator’s *ethos* as she displays a lack of situational awareness. For the time being, this speech has promoted the good things that zoological practices can manage, but also functioned as a defence and justification of the practices. By placing responsibility to the next generations, there might be concerns regarding the development of zoological practices, and that they do not have a sufficient plan going forwards. While the context of this statement can also be interpreted as positive, which probably is the goal for the speaker, it can be misinterpreted as a renunciation of responsibility. Thereby, the timing and the contextual situation of this speech might hurt the overall impression of the speaker and her goal with the speech. The final section of the speech consists of mostly *pathos* appeal: *“Without these efforts we are just walking away and that’s the coward’s way out. To cause harm and do nothing to right the wrongs. I believe were more courageous for talking responsibility despite the uphill battle we face”* (Appendix 6: p. 3, ll. 66-68). The *pathos* appeal is apparent looking at the message that the speaker attempts to get through to the audience. She addresses the morality of

contributing to the extinction of animal species without helping the animals, which again is drawing on the emotion of guilt. Gabriela then proceeds to claim that they are courageous by taking responsibility for the endangered animals, and she is again addressing the criticism that zoological practices may face during their work. Finally, she finishes the speech with the question: *“If you had the chance to save an entire species from extinction, would you turn your back and walk away?”* (Appendix 6: p. 3, ll. 72-73). This question contains both *pathos* and *logos* appeal. It appears as a rhetorical question with the answering being quite clear and logical. Furthermore, it draws on the emotional effect of the phrasing where the mentioned species are presented as in need of help, and by doing nothing we are just ignoring a problem, which has severe consequences. This quote seems to promote an emotional conflict to make people reflect on their choices and their actions regarding animal welfare and animal conservation.

5.3.2 Animal Welfare and the Future of Zoos | Ron Kagan | TEDxOaklandUniversity

The second speech held by Detroit Zoological Society Executive Director, Ron Kagan, is initiated with the following statement: *“So, people have a natural affinity for other animals - I say other animals because obviously we are animals as well”* (Appendix 6: p. 3, ll. 77-78). Starting the speech in this manner, the orator clarifies his view on animals and their relation to humans. He establishes a connection between the humans and animals by saying that we are all animals, framing it as a logic, using the word ‘obviously’. *Logos* is therefore the persuasive appeal for this statement, which can be seen as an attempt to persuade the audience to believe in this relationship between people and animals, based upon both being animals. Ron continues, deploying *phronesis* by stating some statistics regarding the amount of people visiting zoos: *“Actually, about 200 million people every year in the U.S. There are also millions that don’t go. So, we know why you do go, and I think that we also know why some people don’t go”* (Appendix 6: p. 3, ll. 82-84). This displays that he has knowledge regarding the statistics of people visiting zoos, which contributes to his *ethos* - the characteristics and the trustworthiness of the orator. Ron continues to address some of the uncertainties and moral issues that may be present for guests visiting zoos:

“And what they’re really unsure about is whether or not the animals that are living in zoos are happy - and it’s perfectly fine these days to say that term to talk about being happy. It’s no longer considered by the scientific community as ridiculous and anthropomorphic because we now know

that animals' other animals just like us, have emotions and thoughts and feelings" (Appendix 6: p. 3, ll. 85-89)

The speaker utilizes this topic to proceed into a statement regarding animals and their ability of having emotions, thoughts, and feelings. He deploys *phronesis* by referring to the 'scientific community' as an acknowledgement of the fact that animals possess the same traits as humans. Furthermore, he uses the word 'anthropomorphic', which commonly refers to animals that can talk or otherwise are in possession of human traits. The philosophy that Ron presents regarding animals and their emotions reflects that he does not consider the concept of *Disneyfication* as a problem, when it comes to assessing animals' psychological traits. On the contrary, he regards this as an important perspective and that we should think of animals being inherent of the same traits as humans. Another persuasive appeal that can be identified in this statement is *eunoia*. By bringing up the topic of uncertainty among visitors of zoos regarding the welfare of the animals in captivity, he addresses a problem or concern that the audience might have had, thereby displaying consideration for the audience and its perspective. Furthermore, the orator balances *phronesis* and *eunoia* by including the technical term 'anthropomorphic', which may not be understandable by the general public. However, Ron continues to explain the term in order to ensure that the point he makes reaches a point of understanding that would suffice to the general audience. Therefore, this combination of the virtue of *ethos* is fundamentally stronger, which may contribute to a positive perspective of the orator's *ethos*. Another aspect reflected in this statement is *pathos* due to the discussion between animals and their feelings, which can make the audience reflect upon the emotions of animals in parallel to their own. This distinction and philosophy regarding animals' feelings seems likely to be a goal of the orator to make the audience reflect on. Ron continues to address zoos and their role: "*So the question really is: can we get to a point where zoos are really sanctuaries, where zoo life for animals might even be better than it is for the wild - and we all know that life in the wild is no picnic.*" (Appendix 6: p. 3, ll. 89-91). The interesting point in this quote and an example of *logos*, is that Ron presents the idea that zoos may become even better than the animals' natural habitat. His logic in this argument is based upon the claim that the wild is a difficult place to live for the animals. A difference from the first speech by Gabriela is apparent when Ron talks about a potential future where zoos or animal sanctuaries can become a better alternative for some animals. On the contrary, Gabriela admits that zoos are not the perfect solution. This reflects a different approach from the two orators in their defence or justification of zoos.

“What it says about gorillas is that when you hear that the zoo has acquired a gorilla, it’s really important that you come immediately to see it. Because they often die very quickly of sullenness and indigestion and other ailments. So, a hundred years ago there really wasn’t an ethical foundation.”

(Appendix 6: pp. 3-4, ll. 95-98).

This statement regards the historical development of ethics in terms of animal welfare perspectives. The virtue of *ethos* that is displayed in this statement is *phronesis*, where the orator builds his image upon the knowledge that he possesses regarding this historical perspective. Furthermore, it is an implicit distancing from the former perspectives on animal welfare. By including this example, the orator establishes that he does not share this way of thinking and approves of a more developed perspective on how to treat animals. It is also an approach to criticize the way that people perceive animals and use them as entertainment, and thereby to a higher degree approve of the current practices regarding animals and their welfare. Additionally, the statement displays an example of *pathos*, where the prospect of animals dying young, because of confinement, can lead to an emotional impact among the audience, which is used as a rhetorical tool in order to distance the orator from the practices of the past. Using this method of persuasion, the audience might gain compassion for the animals, even though the practice has changed. Moreover, the statement establishes a comparative between the current zoological practices and the ones of the past, thereby presenting the current zoos as an improvement. This might lead to the audience having a higher tolerance for the zoological practices, when confronted with the previous practices, resulting in a desensitizing effect. The statement regarding ethical foundation in terms of animal welfare can also be perceived as a societal critique or distinction, addressing how our ethical perspective have changed during the years, and how we have increased focus on how animal welfare. From an existential perspective, this can be linked to his previous statement regarding animals and their feelings; how animals are more like humans than we might think. Ron continues to address some of the questions that may rise regarding zoos and their practices:

“But there are these conflicting questions: are zoos places of cruelty are they really prisons, are they really doing meaningful things that are helpful to the animals? Is it about us or is it really about other animals? And I’m hoping that when we talk about the future, that what we’re really

talking about is getting to a point where zoos are first and foremost known for their compassion.”

(Appendix 6: p. 4, ll. 100-104)

In the exemplified quote, the orator presents questions regarding whether zoos help the animals or whether they function as prisons for them. Initially, Ron does not attempt to answer these questions but presents a focus toward the future and depicts the image that he seems to regard as the most desirable for zoos. This is another attempt to showcase his own ideals in terms of animal welfare and zoological practices. His wish is that zoos should be seen as sanctuaries, known for their ‘compassion’, which is the keyword in this statement. When he addresses the future and the perspective that he desires regarding zoos, then this is an implicit way of saying that the current attitude toward zoos is underdeveloped. The questions that he previously mentioned then becomes a representation of critique and defence of zoological practices that are present. The word ‘compassion’ that he emphasizes in this statement can be linked to both *pathos* and virtues of *ethos*. In terms of *pathos*, the word has connection to emotions; the love and care for animals. In combination with *ethos*, this statement seems to be an overall attempt to display his goals and his attitude toward what a zoo should present. He then continues to address some of the animal practices that he is opposed to:

“It's really hard to envision how that is good for the welfare of the killer whale or in any way educational. And even elephant shows and things like that, I mean these are still with us today in this country. And of course, all over the world.” (Appendix 6: p. 4, ll. 115-118)

This quote regards entertainment venues that exclusively use animals for show and entertainment purposes. Ron addresses how these entertainment shows do not have any educational value or provide benefits for the animals. This is again a value and attitude display of the orator, who seeks to strengthen his *ethos*. By taking an opposing position to these kinds of practices, he firmly states perspective on animal welfare differ drastically from these entertainment-based animal shows. In the speech, this quote may have a function of desensitizing the audience, thereby creating a contrast between these kinds of practices and zoological practices, which in turn benefits his motive for the speech, by presenting bad practices versus good practices. This rhetorical approach can be seen as a *logos* appeal, where the orator creates a logical distinction between animals used in entertainment versus animals in captivity due to research and conservation purposes. Following this distinction, the

orator presents about his zoo, the initiatives and exhibitions that they have made, including things that they have done in order to create a better environment for the animals: *“They live in chilled sea water here. This is not something you normally see and it's far more expensive than doing a freshwater pool or not freezing the water, but this is important for their welfare”* (Appendix 6: p. 5, ll. 142-144). During this quote, Ron emphasizes that they are taking uncommon and expensive initiatives, framing it as that their prioritization of animals is higher than the economical aspect. This is an example of the virtue of *areté*, which regards the moral and values of the speaker. By mentioning the implementation of these initiatives regardless of the cost, the speaker reflects good moral and values, which can raise his credibility toward the audience. Additionally, it is an example of *phronesis* as the speaker displays knowledge regarding the animals’ needs and preferences. The virtue of *phronesis* is shown as the speaker states that the animals are better off with that specific solution, which reflects a certain level of research done by the zoo, while it is also a difficult argument to counter-argue against. Unless the audience are knowledgeable or professionals in the field of arctic species and their preferences of habitat, this piece of knowledge can be hard to oppose. Continuously, Ron talks about the educational value of zoos, and how they should educate the public and teach them a proper perspective on animals:

“You probably don’t know this, but in the past 100 years in the United States, two people have been killed by wolves. This is our friend, not our enemy. This is man’s best friend, so we think the future is build wonderful places for the animals to live and then help the public understand what’s the real story. Instead of the fairy tale stories” (Appendix 6: p. 5, ll. 148-151)

Ron addresses the bad reputation that wolves might have among the public. He draws parallels between wolves and a dog, by stating that these are ‘man’s best friend’. He uses an example of how fairy tale stories have negatively influenced the public’s perception of wolves, and that we should not consider wolves as enemies. He deploys *phronesis* in the sense that he seeks to educate and share knowledge regarding wolves, which he does in order to detach the negative image of the wolves from the audience. Furthermore, Ron makes a logical statement; addressing how only two people have been killed by wolves in a century, thereby deploying *logos* to enhance his argument of wolves being friends, and not an enemy. Lastly, the initial statement in this quote is ‘you probably don’t know’ which is an assumption regarding the audience's knowledge of wolves and statistics of attacks by wolves. This can in the worst-case scenario weaken the orators *eunoia*, and thereby his *ethos*, because

it might make the audience feel like the orator is not on the same level as them. By stating oneself as more knowledgeable in certain circumstances, it may result in the orator distancing himself from the audience regardless of the legitimacy of the argument.

In the next quote, Ron raises criticism towards other zoos and their focus on more well-known species: “*No disrespect to major conservation organization that are focused on giant pandas but the reality is while giant pandas are important to us for aesthetics, they’re one of the few species that if they’d disappear nothing happens.*” (Appendix 6: p. 5, ll. 154-156). Similar to the previous speech by Gabriela, Ron points out flaws within the zoological community, and that their focus can be considered wrong, thereby deploying *phronesis* by appearing knowledgeable of what certain species’ extinction might have as an influence on the world. Ron brings focus on that aesthetics should not be what drives the motivation for conservation. He concludes the speech with: “*So thank you and I hope you’ll help us move the zoo community forward in a more ethical determination*” (Appendix 6: p. 8, ll. 227-228). The finishing quote regards the ethical dimension of animal welfare and how his goal is to get people to help with the development of these ethical perspectives. This is an example of *ethos* appeal, where the orator’s goal is to present himself and related zoological initiatives in a positive way. The overall structure of the speech relies heavily on examples and contrasts with other types of animal practices. By highlighting some aspects regarding animal welfare, which are not ideal, he frames the way that his zoo operates in contrast.

5.3.3 Findings

The main perspectives that are shared by the two orators are that animal welfare is important both in relation to their respective zoos, and that there is a need for development in the perspective on animal welfare, especially in terms of animals in captivity, like the ones in zoos. Gabriela’s focus mostly concerns conservation initiatives to which she includes examples from her zoo, describing the initiatives that they have been successful in. Ron uses a similar method by talking about initiatives that seem to be beneficial to the animals. However, Ron focuses a lot on the psychological aspects of animal welfare, and how animals should be treated more like humans. He also highlights the historical development of ethics regarding animal welfare, where he draws contrast between the ethics of the past to the ones at present time, using it to emphasize the need to further develop the perspective on animal ethics. Gabriela emphasizes the people's impact on animals’ habitats and focuses mainly on how humans threaten the existence of animals. Similar to each other, they predominantly deploy *ethos*

in order to enhance the image of themselves and their zoos' practices. The persuasive appeals are mostly used in order to justify or defend the practices regarding zoos. In terms of the orators' trustworthiness and credibility, *ethos* is deployed as an attempt to enhance the image of them and to assure the audience that they have good intentions for the animals. A similarity is also present as they, on some occasions address, the audience as uneducated on some topics, which may have negative effects on their character, since stating facts in a way that can lead the audience to interpret it as a disrespect of their intelligence, or a unnecessary display of knowledge. While Ron does address conservation initiatives, the main difference between the speeches can be seen in that Ron focuses a lot on the ethics and the perspective that we have on animals, whereas Gabriela to a greater extend focuses more on the concrete conservation initiatives.

5.4 Thematic Analysis of High School Students' Perception of Zoos and Animal Welfare

The following will contain an analysis of the focus groups' answers and will be structured based on themes that became central during the interviews. The answers will be used in order to analyse how the high school students perceive animal welfare, zoos, and their practices. Advertisement and social media aspects will be included in relation to zoos and animal related topics. Lastly, the participants perspective of Aalborg Zoo will be investigated in order to identify which elements the participants are prioritizing and display interest in. The analysis will furthermore be focused on contextualizing the participants' answers with the theories of CSR, argumentation, and persuasion in order to identify and propose effective communication suggestions toward high school students, based on their perspectives and attitudes toward the topics.

5.4.1 Animal Welfare Perception

5.4.1.1 Perception of Animal Welfare

The initial theme in this analysis regards animal welfare and how the participants perceive and prioritize this topic. The goal is to achieve knowledge of the students' thoughts and perspectives that tie into the topic to thereby identify effective strategies in terms of communicating and to capture the interest of this target group.

The focus groups were asked how they would prioritize issues such as human comfort, animal welfare, and environmental issues. One of the groups states that their prioritization of animal welfare is generally low: “PP2: *I must admit, that animal welfare prioritization is low for me.* PP3: *We are in general not well off with animals.* PP2: *I would probably have environment as number one, followed by human comfort and animal welfare*” (Appendix 7: p. 7, ll. 293-299). Some of the participants from this group clearly states that their prioritization of animal welfare is generally low compared to the abovementioned topics. As an explanation, one of the participants makes a point of the environment being more important in terms of the future, and that this topic is a significant issue (Appendix 7: p. 7, ll. 300-301). Other explanations made by the participants are based on the lack of having pets while growing up, and the general relevance for them (Appendix 7: p. 7, ll. 297). The tendency that is apparent among the participants, is that animal welfare is not something they consider as an important issue, whereas other factors such as environment and state education grants (SU) seem more important for them. Furthermore, the discussion indicates that having pets growing up influences the students’ perspective of animal welfare. The participants who have had pets growing up tends to rank animal welfare a little higher, but ultimately, the most important topics for the students are for example state education grants: “P4: *As it is now, something like SU [is most important]. But that is because it is clearly relevant for us. It will affect us if changes are made*” (Appendix 7: p. 2, ll. 63-65), or environmental issues: “PP2: *Environment is most important regarding the future for children and grandchildren. It is a rather significant issue*” (Appendix 7: p. 7, ll. 300-301). With the environment as a prioritization for the students, a CSR perspective can be included addressing the *ethical responsibility* and the *legal responsibility*, where issues such as the environment would be included. The participants expect that environmental guidelines should be followed, especially in an *ethical responsibility* aspect, since *legal responsibility* might prove more relevant in organizational and governmental contexts. *Ethical responsibilities* do not include regulations which are required by law, but follow societal value and norms expected by society. The participants’ answers suggest that values and norms of environmental awareness should be reflected at zoos, which argues for why certain areas of Aalborg Zoo’s ethical responsibilities should be included in the zoo’s communicative strategies. Individual prioritizing is also apparent due to the participants’ comments regarding state issued grant as being important for them. This is an indication that the students, with the funds available for them, are more concerned with their immediate situation and allocates these funds to their individual needs.

In order to gather further perspectives on the topic of animal welfare, the participants were asked how they feel about animals in captivity:

“P2: Well, I feel that in a way it is a shame that they are in a cage, but on the other hand, when you visit zoos you are able to see that they are well even though they are in captivity. P4: You can say that most of the animals have better opportunities being outside or inside.” (Appendix 7: p. 1, ll. 39-43)

The arguments that the participants made toward their perspective on zoological practices, are that the animals seem to be content with living in captivity and furthermore, their ability to choose whether they want to be outside or inside. This indicates that the students have a positive perspective of zoos when it comes to animal welfare, and that they feel assured that the zoos are treating the animals well. While also being aware of the prospect that it might be a pity for the animals to be held in captivity, the general opinion is that animals in captivity is acceptable if the animals seem to be happy and content. Furthermore, the participants express a positive attitude toward animal conservation, stating that it is important to care for endangered species and allow them to be preserved and protected from extinction (Appendix 7: p. 1, ll. 44-45). The way that the participants’ argumentation regarding this topic is presented, reflects that they follow a logical approach when it comes to animals held in captivity. Viewing this from a rhetorical angle, this indicates that the participants’ find *logos* as the most influential persuasive appeal regarding this topic. If there is a logical explanation and reasoning behind the animals being held in captivity, the students seem to accept the practice. This is also an indication of the need for well-structured argumentation. The claim being that it is acceptable to have animals in confinement needs to be provided with *data* and *warrant* in order to be justified and thereby accepted by the students.

5.4.1.2 Origin of Animal Perspective

The participants were asked about elements, that in their experience have shaped their perspective on animals, in order to identify elements that have influenced them. When the participants were asked about the origin of their values regarding animals, a consensus was that different media can have an influential impact: *“P1: In general, I think a lot of it is television and documentaries. Media that*

deals with animal welfare” (Appendix 7: p. 2, ll. 90-91). Television and documentaries seem to have had an influence on certain participants’ perspective on animals, but other factors such as their parents and general upbringing might have influenced their perspective as well: “*P4: Well, in my situation [care for animal welfare] it is because my dad really engages in animal welfare, organic [produce] and that stuff.*” (Appendix 7: p. 2, ll. 80-82). Additionally, the perspective on animals and animal welfare seem to originate from the engagement with animals in students’ childhood as well. Not only the engagement motivated by parents, but different kinds of media and just having some form of contact in the nearby social vicinity; for example, having friends or neighbours who have animals that they have been interacting with (Appendix 7: p. 2, ll. 85-89). Furthermore, participants were mentioning social media as an influential factor to their view on animal welfare: “*Well, I think it makes us more knowledgeable. But it has not affected my behaviour. P2: But it has affected some [people's behaviour]*” (Appendix 7: p. 7, ll. 325-326). While the participants agree that social media has an impact on their perspective on animal welfare, it does not seem to be persuasive enough to change behavioural aspect. In the students’ case, it has not had an effect, but they express that some people might be more receptive to influential effects of social media, leading to change in behavioural aspects regarding animal welfare. The participants display a passive approach to animal welfare issues due to the lack of interest or relevance, even though they might experience influential currents from peers and media content. Their perception of animal welfare draws on logical reasoning and well-structured argumentation, which indicates that they follow certain norms and values embedded in society, building their perspective on animal welfare having no specific or radically influenced direction in their value set.

5.4.2 Media & Animal Perspectives

5.4.2.1 Social Media & Animal Welfare Awareness

The social media platform proves to be a place where the participants acknowledge that animal welfare becomes highlighted and exposed extensively to the public: “*You could say that the worst [videos] are shown to catch attention*” (Appendix 7: p. 7, l. 105). In this case, the participants are addressing videos that display ill-treatment of animals and how these videos are creating attention to some of the issues that are present. They furthermore affirm that these videos have an emotional impact on them, even though, they probably will not do anything active as a response. As previously mentioned, the origin of the students’ values regarding animal welfare in general seem to stem from

interactions with animals in their younger years. Having pets seem to have the biggest influence, but also external sources of contact with pets seem to have an effect. In terms of social media, it was discovered that the students find animal welfare topics to be powerful and emotionally impacting, but not to a degree where they would change behavioural aspects in their lives. However, they would not exclude the possibility that some of their peers would be prone to make behavioural changes as a result of exposure to social media content. This attitude toward the topic indicates that the participants are aware of a *pathos* appeal, which is apparent in some of the media presentations of animal welfare, however, they are not actively responding to the appeal.

5.4.2.2 Disneyfication

In order to further investigate the participants' perspective on influential factors in terms of animal welfare attitudes, the participants were asked if they perceive Disney movies as an influential factor on people's' perception of animals and, furthermore, what effect it could have. This question gave rise to a lot of different responses, both reacting negatively and positively to the prospect of *Disneyfication*. Some of the participants address difficulties that could arise when creating a comparison between animals in real life and in Disney produced media:

“P1: Also, because they assign the animals with so many emotions. We don't know how they are [feeling] in reality. One is just thinking, that [animal] is struggling” (Appendix 7: p. 8, ll. 342-344)

& “P1: I think it's hard to assess, because it is hard to interpret an animal. You need to be well versed in the area” (Appendix 7: p. 4, ll. 152-154).

The participants agree that assessing and understanding animal emotions might be underestimated due to some of the romanticizing that Disney movies can be contributing in creating. They particularly emphasize the difficult nature in understanding how animals feel and think. They agree that one should be qualified to assess an animal's well-being and that it is insufficient to evaluate the animals' welfare using Disney movies as a benchmark, due to the lack of realism and possibly overemphasis on animals' emotions as a parallel to that of humans. The virtue of *phronesis* (*ethos*) is thereby the central concept that the participant request when it comes to assessing animal welfare. In order to successfully assess an animal's well-being, according to the participants, there is a need for expertise and knowledge.

Another perspective that one of the participants displays, is that Disney movies might have a positive effect: “P2: *I just think that you should treat animals as you would want yourself to be treated. (...) Sometimes I think that people are raised with the notion that animals are just animals, and that’s how it’s supposed to be.*” (Appendix 7: p. 4, ll. 146-149). This participant focuses on how Disney movies can help develop a more subjective and emotional relationship to animals, where the animals are treated based on standards that are similar when it comes to humans. The participant expresses that some people might have a more objective approach to animals, which thereby could lead to mistreatment of the animals, due to an upbringing where the animals were assessed based on functional value. This perspective indicates a more *pathos*-oriented approach where the emotional aspects are central in the perception of animal ethics.

Another positive effect that the students address, is the interest that Disney movies might develop for some people: “*They [the animals] don’t have a voice, so I think that Disney movies creates interest.*” (Appendix 7: p. 4, l. 153). This quote particularly refers to children that may take interest in animals due to Disney movies. While animals in Disney movies often have voices, enabling them to articulate feelings and emotional state, the participant suggests that associations resulting from this ability can develop more interest in animals among children, and thereby their perception of animals as more similar to humans. Furthermore, another participant suggests that Disney movies can create the desire for children to wanting to visit zoos in order to see the animals depicted in the movies: “*PP3: I think it causes a lot of children's attention toward the animals, so that they want to meet them because they have the memory of watching The Lion King*” (Appendix 7: p. 8, ll. 338-340). The participants of the focus group therefore suggest that the effects of Disney movies in terms of animal perspective mostly affects children, and in a positive way: creating interest and empathy for the animals. The human traits that Disney depicts in its movies are creating relatable situations for the people watching, which contributes in the perception development of animals for those people. The participants mainly concern this influence on children, and thereby implicitly stating that they may not be influenced in their age, as their perception have already been developed. Lastly, as a possible challenge of having Disney movies show animals with human traits, some of the participant display concern that the movies can result in misinterpretation of the animals’ needs. To counter this effect, the participants states that one should be properly trained and knowledgeable in the area to be successful, which furthermore contributes to the perspective that the *ethos* of the people addressing these topics should be professional and knowledgeable in the field. The participants do in relation to Disney movies’

possible effect on the development of animal perspectives express that expertise is needed, but that emotional factors might be justified and needed in an animal ethics context, to prevent a desensitized approach to animal treatment.

5.4.2.3 Influential channels & sources

In order to elaborate on the communicative aspect of animal related topics, the participants were asked what personalities, and which approaches they would prefer listening to and possibly be persuaded by when it comes to perspectives on animal welfare. One of the participants brought out the emotional aspect of persuasion: *“P4: I think it makes people support it to a higher degree, if there is some emotional aspect”* (Appendix 7: p. 5, l. 209). The participants suggest that an emotional aspect is important if you want to make people support a case, however, there is also a need for experts or specialists: *“P4: Experts. P1: Professionals. P2: If it is a celebrity, it might not be taken serious”* (Appendix 7: p. 5, ll. 212-214). The participants express that they want experts to address issues regarding animal welfare in order to have qualified information and as a reassurance that the person is knowledgeable on the area. If the person is not a professional, the students need to know that the person who addresses animal welfare is passionate of the topic: *“P4: If it is a celebrity, it should be someone like Linse Kessler, because she really cares about animals.”* (Appendix 7: p. 5, ll. 214-216). The participants from this group discuss different approaches to distributing information on animal welfare and mentions both emotional, professional, and a charismatic based approach. This indicates that there is no clear approach that seem most effective, but rather a balance of these approaches. The other group of participants also regard people with a close relation: *“PP2: It should be someone close to you, because then you have a kind of relation”* (Appendix, 7: p. 9, l. 412). A relationship with the person distributing information may also influence the potential persuasiveness that is experienced. They furthermore elaborate on their position and place themselves in a kind of middle ground between being persuaded by celebrities, researchers and people with who they have some form of relation with:

“PP1: Well, for example if it is regarding being a vegan, then it probably would be a celebrity, because a lot of people listen to them, but I myself would probably resort to one who is knowledgeable in the area. PP2: A lot follow celebrities, especially younger people. Ours is probably hanging in the balance, but it should probably be one who are knowledgeable. Because

you think a bit more rational. But I think it would affect me more if it was my mom. PP3: I need some evidence. Some kind of justification, and it should probably be from a researcher or an expert on the topic.” (Appendix 7: p. 9, ll. 414-423).

The participants address several different types of influences and does not come to a conclusive type that would be most effective, however, they rely to a high degree of knowledge and people that would scientifically prove their perspectives. Celebrities might also have influential potential, but the participants mostly consider celebrities effective to a younger audience. Both the group interviews reflect some of the same elements and they seem to consider the same types of influence, and they agree that the context of the topic can be a determining factor when it comes to persuasive messaging. The characteristics and the credibility of the sources from which influence may be drawn are important to the participants, which reflects the persuasive appeal of *ethos*. Especially, the virtue of *phronesis* is highlighted as they seek evidence-based knowledge. The participants furthermore claim that their perspective is based upon rational approach, which reflects *logos*. Logical reasoning in combination with a credible source and well-structured argumentation seem to be important when it comes to the influential effect from different channels and sources.

5.4.3 Advertisement of Zoos

This part of the analysis will address the communicative aspects of the zoo regarding how the students perceive communication from Aalborg Zoo, what they think is effective, and how social media could be effective in generating interest in the zoo and animal welfare.

5.4.3.1 Advertisement Experience

The first question regarding the communication of Aalborg Zoo, regards what kind of advertisement the students have seen, and how they remember it. This question is both to explore whether the students have experienced any advertisement from the zoo before, and what their perception of it has been. The initial answer coming from both of the groups regards advertisement on busses: P3 *“I think there is on [advertisement] on busses. P4: Yes, that could be - on the side of the busses. P2: Or on bus sheds”* (Appendix 7: p. 4, ll. 161-163). At first reminiscence, the participants mention advertisement on busses, although not being completely confident in their answers. They seem to

connect the idea of advertisements of the zoo with busses, however, they cannot recall specific details regarding the advertisement. The interview was thereby directed towards how and what kind of advertisement they would find effective in creating interest in the zoo. Both groups agree that it should be on a digital platform such as television or on social media. Static and physical printed advertisement were not deemed effective by the participants:

“P4: I think that TV adverts captivates. It has to be so that you get an insight in how it is to be in a zoo. Show a bit of everything in there. I don’t know about printed adverts. It doesn’t captivate me. (...) P1: Video content I guess. TV or something that pops up on Facebook. P2: Social media and such.” (Appendix 7: p. 4, ll. 170-174).

This quote from the interview reflects that the participants prefer TV or social media advertisement. A participant furthermore elaborates on that statement by wanting the advertisement to show some of the things that can be experienced in the zoo. The participants agree that static advertisement such as printed does not captivate their attention. The advertisement should therefore be directed at digital platforms and be representative of the experience that people are able to have when visiting the zoo. The other group do in general agree:

“PP3: Humoristic - not just a picture. PP2: Something that moves [dynamic]. PP3: People always remember something from TV, a quote or something. PP2: A small jingle or the like, that you remember. Something that really imprints itself - so you instantly know it is the zoo.” (Appendix 7: p. 8, ll. 366-371)

This group initially state that they want something with humor, and something that is dynamic. Moreover, they express interest in something like a jingle or a slogan that the zoo would use in order to have a quick way for people to identify Aalborg Zoo’s advertisement. Both groups indicate that advertisement should be unique and dynamic. Video material on social media or television seem to be the most effective channels and media type that the students would consider most attentive.

Furthermore, the participants do not feel informed about news regarding the zoo: *“PP2: It’s not like you get informed if something new happens there [at the zoo]. At least I don’t think so? PP1: No, we do not follow them on Facebook, therefore we do not receive newsletters”* (Appendix 7: pp. 6-7, ll.

279-286). Even though the participants claim a lack of information regarding the zoo, they admit that they are not following the zoo's social media outlets, which results in them getting no information. It is therefore apparent that they may not be interested in following the zoo on social media, which then leads to a lack of information and could be a contribution to their decreased attention toward the zoo.

5.4.3.2 Social Media

The participants were asked about animal related social media content and what type of content that could persuade them to be more engaged. In general, the participants are not using social media in relation to the topic of animals or zoos: *“PP1: I do not at any rate. PP3: I don't follow anything at all. PP1: But when you come across a dog video on Facebook I just can't”* (Appendix 7: p. 8-9, ll. 379-382). The participants do not follow any animal related accounts on social media but express a fondness of cute animal videos found on social media. This trend can be seen in both groups: *“P4: I follow a golden retriever Instagram. It is because my own dog was a golden retriever, and the cutest puppies appear”* (Appendix 7: p. 4, ll. 181-182). Although, there is a minimal interest in animal related social media accounts among the students, they do find content with cute animals attractive, and is the only examples of any engagement with animal related content that they have expressed. To further investigate the students' social media interaction, they were asked about what content that would interest them:

“P1: What I think about the most is that it is pretty. I mean pretty pictures. I'm more concerned with pretty colors, layout and such. P3: Well, I don't know what they are posting now, but videos of their animals I think would attract me. For example, lion cubs.”

(Appendix 7: p. 7, p. 4-5, ll. 186-189).

Aesthetics seem to be an important factor for one of the participants, and another participant again refers to cute videos of animals.

“PP1: When I watch dog videos, it is because they do something funny or cute. If there was something funny at the zoo - a polar bear doing something cute (...) PP2: They could have funny-Friday. (...) PP2: Then have young employees doing something funny with the animals. PP3: Or

something with some cute animals. (...) PP3: It has to be dynamic. Something needs to happen”
(Appendix 7: p. 9, ll. 389-395)

Again, the theme of being cute is central to content that the participants would find interesting. Furthermore, the students are proposing an idea by doing a weekly video event, based around the video being entertaining. They also mention that they would like the younger staff at the zoo to participate in these videos. This indicates that the students would like to have relatable people participating in this kind of media, probably in the hope that these employees will have a good grasp on what the younger audience find attractive.

5.4.4 The Zoo As An Attraction

5.4.4.1 Functional Aspects of a Zoo

In order to identify and investigate the participants perception of zoos in general, they were asked to explain their associative thoughts with the term ‘zoo’. The participants initial thoughts when confronted with the term zoo are: family, tradition, childhood, and school trips (Appendix 7: p. 7, ll. 287-291). As previously stated, the participants often remember the context and their experience with the zoo in association with family traditions, visiting with family, or regarding school projects. They are not associating the zoo with more recent experiences, which may reflect their attention and interest at their current age. The way that the students regard zoos as a childhood activity might have influenced them to perceive zoos as places for children with no relevance for themselves, creating a distance between the students and the zoo. This proves to be one of the persuasive challenges that a zoo might face when attempting to draw in people in this age group. It suggests that a zoos’ image is not something that the students associate themselves with, by perceiving it as being a place for other age groups. The *ethos* of the zoo is not coherent with the expectation or the desire that the students have in terms of entertainment or activity suggestions.

The following question were asked the participants in order to gain knowledge regarding their attitude and perception of zoos’ practices. The participants both answered the question from a perspective as visitors, but also from the zoo’s perspective. One of the participants initiates with: *“Well, a big part [of running a zoo] is to have a revenue from guests and as a tourist attraction, but I am considering whether a zoo does it to protect endangered species”* (Appendix 7: p. 3, ll. 121-122). The participant

mentions the business aspect of operating a zoo as an initial thought but does also address conservation initiatives as a possible function of a zoo. None of the participants are mentioning conservation initiatives as a primary function of a zoo but are rather focused on the zoo as being a form of entertainment and an activity: “P1: Well, primarily I go as an activity. I’m not thinking much about going there to see how the animals are doing.” (Appendix 7: p. 3, ll. 125-126). The participants furthermore highlight educational related trips as a function:

“PP1: It is probably just to do something cozy. PP3: Entertainment. PP2: Experiencing some nature. PP3: An activity, but it could also be a kind of learning for children as an example. PP2: Something with school too. PP3: I have been there a lot with my school. But probably mostly because of the entertainment factor” (Appendix 7: p. 8, ll. 349-355).

In general, the students perceive zoos as a cozy activity and experience. They are furthermore regarding the learning possibilities that the zoo can have, however mostly directed at younger children. In terms of animal welfare, the participants only regard this topic when taking the perspective of a zoo, but from their own perspective, the topic of animal welfare is not something that they associate with the function of a zoo. While they are aware of the animal welfare perspective, it is not something that are actively present in the participants’ mind when visiting the zoo (Appendix 7: p. 3, ll. 127-130). It can be argued that the students reflect a perception of the zoo to be mainly entertainment, and less focused on the ethical aspects.

5.4.4.2 Experiences at Aalborg Zoo

The first theme that this analysis will address is the students’ perception of Aalborg Zoo as well as the experiences achieved during their visits to the zoo. The initial question for both focus group interviews regarded what context the students had visited the zoo in, including when they last visited and with whom they went. Different answers were given, but, in general, the students either visited the zoo with family members or in relation with school: P1: “It was probably a year ago. With my mom and people from her workplace” (Appendix 7: p. 1, l. 3). P2: “It was at first year in high school related to marketing” (Appendix 7: p. 1, l. 4). P2.2: “I think last time I was there is several years ago. We once had a tradition where we always went to the zoo at Christmas Eve” (Appendix 7: p. 6, ll. 247-248). A tendency can be seen among the participants, as most of them either went to the zoo with family or with educational purposes. It is noteworthy that none of the participants went with

friends or girl/boyfriends. Two of the participants went on Christmas day during which entry to the zoo is free. None of the students have taken the initiative to visit the zoo without being required by school or invited family members. This indicates that there are other activities that are more attractive or apparent for them to pursue in their spare time than the zoo. In terms of the high school students' experiences at the zoo, there is a common description for most of the participants: *"It was very cozy. I don't specifically remember but wasn't there something with dinosaurs? That was in particular something my younger cousins' thought were interesting"* (Appendix 7: p. 6, ll. 252-254). The word 'cozy' was emphasized by most of the participants in their description of their experiences at the zoo. This can be said to be the attracting trait of the zoo that is noteworthy for the students. Another student that visited the zoo during a school project where it was not required for them to enter the park specifically, states that they entered for the cozy experience: *"(...) our group chose to stick around and look a for a bit, mostly because it was cozy"* (Appendix 7: p. 1, ll. 18-19). Another participant mentioned that going during Christmas added to the experience in the zoo: *"It is different with the Christmas spirit. There are lots of people in there. I think that is what does it"* (Appendix 7: p. 1, ll. 15-16). The quote may also indicate that the participant is only incentivized to visit during Christmas day due to the special atmosphere at that time. The manner of which the participants are describing their experiences at the zoo reflects that they are not particularly interested in visiting the zoo for the pure experience of looking at the animals. The context of which they have visited the zoo provides an indication of being related to either family or school. While the overall tone is positive, there is not much excitement to interpret from their statements. There are no specific examples of something reflecting that the students would want to visit again on their own initiative.

In order to gain more knowledge of the students' attitudes regarding Aalborg Zoo, they were asked if they would recommend others to visit the zoo. Furthermore, this were asked in order to uncover possible specific elements or experiences that the participants found exciting or important in relation to visiting the zoo.

P1: "I would say, if they have children, then yes. I1: Only if they have children? P2: Yes and no. If you have been in other zoos in Odense or Copenhagen, then it may not be the most thrilling experience when you come to Aalborg, but it is cozy for people with children. I2: So, it is not one of the first things you think of? P2: No, it isn't"

(Appendix 7: p. 1, ll. 29-35).

Participants in this group agreed that they probably only would recommend Aalborg Zoo people with children, as they do not regard the zoo as being a thrilling experience, but rather a place where families with younger children can achieve a better experience. One of the participants specifically says that compared to other zoos in Denmark, Aalborg Zoo is not particular thrilling, reflecting that they have a perception of the zoo as being less exciting than the others. A participant from the second group mentioned the restaurant located in the zoo, praising their food suggesting that as a possible factor in recommending a visit (Appendix 7: p. 6, l. 263). Another participant suggests that young children would find it particularly interesting to visit the zoo and, in general, a good place for families to hang out (Appendix 7: p. 6, ll. 266-268). In general, the participants do not consider recommending the zoo to people of their own age, but rather to families with children, which also ties into the previous topic regarding their own commitment to visiting the zoo on their own. This reflects that they do not find the zoo an experience that they would actively seek out, as one would believe that the participants would only recommend activities to their peers that they enjoy themselves. It is not conclusive that the students are not enjoying the zoo at all, but as the participants states, there are different reasons as to why it may not be something that they would recommend:

“PP3: Well, I think we could use it as a place to meet, to take a walk. I don’t know the price to visit. At any rate, I don’t think it is the first place [that would be thought of], considering the price as well, then there would be other things we’d rather do. It is of course cozy to be in there and to watch the animals (Appendix 7: p. 6, ll. 262-272).

While the participants agree that the zoo is a pleasant place, it is simply not prioritized when making plans. Furthermore, they perceive it as an expensive activity, where alternatives might be more affordable and appealing for them. Furthermore, the students state that due to the variety of options, they often forget that the zoo is even there. Lastly, one of the participants makes an argument as to why Aalborg Zoo might not be a place that they make plans toward: *“PPI: Also, we have seen the animals in there, we know what animals there are [in the zoo]“* (Appendix 7: p. 6, l. 277). The fact that they have seen the animals during previous visits, makes for this argument, and can serve as another explanation as to why the students are not particularly interested in visiting on their own initiative. The students feel like there are a lot of other appealing options for young adults in the city. Because the experience of visiting the zoo is somewhat static in the fundamental concept, the

participants form stronger arguments in favor of alternatives to the zoo, where they have the same possibility of having a good time, without spending money on entrance fee. Even though the animals provide a unique factor, the students express no desire of seeing them as the experience will be very similar to previous experiences. Therefore, there is no logical aspect for visiting Aalborg Zoo, thereby lacking a *logos* appeal for the students. Furthermore, it can be argued that the zoo needs an argument to provide a satisfactory reasoning for visiting the zoo as opposed to other activities.

5.4.4.3 Events and New Activities

The last question of the focus group interview concerns what initiatives that should be made in order for the students wanting to visit Aalborg Zoo more often. One of the focus groups' participants initial answer:

“P1: Well, some new animals or something. P2: Maybe some events. P3: Yes, agree. P2: Maybe something that is directed towards people at our age. Something where you could gather a lot of people. Chill with some food and such” (Appendix 7: p. 5, ll. 229-233).

These participants express interest in new animals, but to a higher degree events or something that they could gather around in the zoo. They request events that are directed toward people in their age, which they elaborate to something with nice atmosphere and food. The students prefer something that is relatable to them and their age, which is also reflected in some of their previous statements regarding the association of visiting the zoo with children or family trips when they were younger. They furthermore express that a precondition to visiting the zoo could be having children (Appendix 7: p. 5, l. 237). The participants do not see the zoo as an activity that you would do with a friend, indicating that the experience is not something that relates to their age: *“P4: It is probably not a trip you would do with a friend. I simply couldn't imagine that”* (Appendix 7: p. 5, ll. 234-235). The other group expresses Aalborg Zoo's need for events by comparing it to an event at a public swimming pool:

“We are probably thinking too much: we are going partying. P3: If they held some kind of events. For example, once we were at the public swimming pool... We would never go there normally, but

because they showed a shark movie... So, if they made something special” (Appendix 7: p. 10, ll. 437-440).

By having a special event at the public swimming pool, the participants were interested because it was something out of the ordinary, and they suggest that the zoo could do something similar to gain their attention. Because the theme matched with the activity, it indicates that the students appreciate a coherence between the event and the place where it is taking place. In terms of having the place as a gathering place, the students express concern because of the price level, and that other alternatives for a gathering place would be cheaper or even free (Appendix 7: p. 5, l. 448). However, they also express that visiting the zoo could be a diverse activity, and something to do as a different thing. Like the previous group, the participants also address the types of animals: *“I just think, when you have already seen the animals”* (Appendix 7: p. 10, l. 451). By already having seen the animals, the students seem to lose some interest, which possibly leads to their request of events that creates some new experiences for them. They conclude that it would be interesting to have events and maybe something in relation to the high school they are attending: *“P3: Events would be awesome, and to come out with the information so we get it. Some cooperation with the high school [not just the nature science programme]”* (Appendix 7: p. 10, ll. 452-453). Some cooperation is already in place with nature science programmes at various high schools, which these participants feel should be included at their programme as well. The general indication from this topic is that the students want to see events that reaches out of the ordinary but still show a coherent nature with the place/attraction. They want to feel that the initiatives are directed at them as a target group, catering to interests that makes sense in their context, making it relevant to address the philanthropic domain in relation to CSR. According to the theory, philanthropic responsibilities will contain initiatives such as activities made for schools and educational institutions, which is something that the students request to be broader, and to cover more programmes. Furthermore, the *ethos* of the zoo will not persuade the students to visit. In an animal welfare context, the *ethos* and thereby their credibility might be strong, but in the context of being an activity that the students would choose, there is a discrepancy. The students lack the feeling of the zoo communicating to them as a target group, as well as they do not have a solid argumentation for them to choose the zoo over other activities.

6. Conclusion

The following section will contain the conclusion of the thesis. The first part of the conclusion will evaluate the results that the research approach has made possible. The next part will consist of discussion elements regarding expectations and findings followed by the formulation of potential suggestions to improvement of the communicative aspects of Aalborg Zoo in order to gain interest, on the basis of animal welfare and zoological practices. Furthermore, the section concludes on how formulated suggestions can be utilized towards Danish high school students. The last part contains examples of how this thesis could contribute in other academic ventures.

6.1 Research Approach

This thesis has been using Toulmin's Model of Argumentation and Aristotle's Modes of Persuasion as the rhetorical aspect, and Carroll's CSR theory in order to answer the research question. Furthermore, focus group interviews has been conducted in order to include the theories to a relevant target group for Aalborg Zoo. The inclusion of a CSR approach uncovered a foundation which communication may develop from, by highlighting different topics and initiatives that can have positive effects on the image of Aalborg Zoo. The rhetorical aspect has provided insight and comprehension of the rhetorical tools that could be utilized in order to effectively communicate to the desired audience, and which aspects that should be avoided. The focus group interviews regarded high school students who the zoo expressed are the hardest demographic segment to capture attention from. The use of different data material in the rhetorical analysis has provided different perspectives on the communication forms, which widens the applicability of the suggestive rhetorical approaches. Furthermore, from a marketing perspective, the analysis of the focus groups provided an insight to the high school students' attitudes, prioritizations, and suggestions in terms of zoological practices, animal welfare, and Aalborg Zoo in specific. In combination with the theoretical aspects, the interviews produced results that can be explained and developed from a persuasive, argumentation, and CSR perspective.

6.2 Expectations vs. Findings

In terms of Carroll's theory on *corporate social responsibility*, our analysis of official documents related to the operations of Aalborg Zoo has shown that the zoo attempts to be socially responsible by being financially stable, conducting business within the legal frame provided by governmental institutions, including activities and initiatives to act in accordance with what are expected by society, and by including business-giving as part of the zoo's philanthropic work. The discoveries found in the economic and legal sections correspond with our own expectations that an organization, like Aalborg Zoo, most likely would be economically and legally responsible. For example, in terms of *economic* responsibilities, our expectations were met with the depiction of active investors on the website, which financial support argues for some degree of capital being placed in Aalborg Zoo, thus justifying the status as economically responsible. Additionally, our expectations to the zoo's fulfilment of *legal* responsibilities were also confirmed as the findings displayed how the partnership with EAZA provided the zoo with up-to-date knowledge on key policy developments, as well as requirements to operate in agreement with EU legislation on wildlife trade.

Moving on the third level of Carroll's pyramid, *ethical* responsibilities. Related to this level, we conducted our analysis under the assumption that the operations of a zoo are conducted in an ethical fashion in order to operate, which was confirmed by the findings of several initiatives and practices directed at environmental concerns and animal welfare. Contrary to the other elements in Carroll's theory, we did not expect to find many examples of philanthropic responsibilities with Aalborg Zoo. However, our thoughts on the subject were proven wrong as financial involvement in numerous projects functions as business-giving, thereby constituting the zoo's *philanthropic* responsibilities. In the beginning, the true level of philanthropy was questionable as the zoo receives research and publicity for its philanthropic actions but given that the theoretical scope of Carroll's theory allows for business-giving with not necessarily noble or self-sacrificing reasons, our view changed. Based on the qualitative approach that throughout this thesis has been followed, it can be concluded that CSR aspects can contribute to the efficiency of Aalborg Zoo's communication by representing topics and areas that can be used in various contexts as communicative tools to gain a positive image of the zoo or defend its operations in case of public concern of certain on areas. In combination with rhetorical guidelines derived from the model of argumentation and modes of persuasion, this thesis is able to conclude on possible effective approaches that these perspectives contribute with. To be more specific, the *corporate social responsibility* of Aalborg Zoo contributes with four components to be potentially utilized in communication towards various target groups. Especially, the topics of

ethical and *philanthropic* responsibilities can be used in communications to address public discourses. As a suggestion, initiatives and practices related to *ethical* responsibilities are potential topics, which can be promoted through various communication channels to address public concern regarding animal welfare or environmental issues from an ethical perspective. Additionally, in order to enhance the positive view on Aalborg Zoo's image, the philanthropic aspect can be utilized as method to enlighten how the organization contributes to various causes outside its own facilities. This can potentially enhance the view that Aalborg Zoo is not only focused on creating capital for its own benefits but is also supportive of external initiatives around the world.

Continuing with the next analysis, Toulmin's model of argumentation. Our expectations to the structure of Copenhagen Zoo were quite minimal, as we believed its focus would be placed solely on animal care and functionality of its facilities. However, our findings provided us with another aspect, which documents how Copenhagen Zoo defends various cases with the use of argumentation components. Our expectation was further contradicted as the zoo did not display high numbers of postulates in its statements, indicating a well-formed communication strategy. We did, however, discover that Copenhagen Zoo in some cases present data based on what the zoo believes are general assumptions among the public, which can damage the effectiveness of said arguments, given that some of the readers may not share the same knowledge as the zoo, thereby making the data invalid. Depending on the situation and claims being made, using scientific data to support claims would be to be preferred, as scientific data is more valid in terms of the scientific field of zoology. In terms of findings, the analysis has shown that a certain theoretical structure is often used in order to communicate statements on topics, regarding animal welfare and zoological practices, namely *claim*, *data* and *warrant*. In communication regarding animal welfare and zoological practices, we can conclude that statements need to be well-structured from a rhetorical perspective, taking several considerations into the type of data used to support claims based on the type of audience the communication is directed towards. In terms of recommendations, Aalborg Zoo can use Toulmin's theory as a framework for future communication of animal welfare and zoological practices, including aforementioned CSR initiatives. From our findings, we can conclude that the framework can assist the zoo in addressing problematic situations, for instance, cases of death amongst animals within the facilities. In such cases, Toulmin's framework can be utilized to design well-constructed arguments where *claims* targeted at the animal's death are supported by scientific *data* to promote professionalism, thus leading to greater comprehension among the readers. However, it is also

important to emphasize that professionalism can have negative impacts as well, given that extensive usage of technical terms can create unintentional distance between the zoo and its audience. It can therefore be recommended that Aalborg Zoo finds a balance between the use of scientific data and technical terms in order for the communication to be most effective. Finally, it can be concluded that the inclusion of mentioned rhetorical tools to be the best opinion for stable and effective communication.

Continuing with the analysis of the persuasive messaging, the preliminary expectations were that the orators were to defend or justify certain elements of animal welfare and conservation initiatives. We expected that the arguments were well organized and backed up by professional expertise and argumentation. These expectations originated from the notion that certain events happening at zoos, such as the baby giraffe that got put down as an example, created negative publicity and increased focus on the ethics and practices at zoos. Our expectation regarding the different concepts of persuasion were that *pathos* mainly would cater to the feelings of the audience by showcasing animals in bad environment in contrast to the possibilities of a zoo, the *logos* appeal to address scientific argumentation, and *ethos* to back up the claims by reflecting a credible image of themselves. However, the analysis proved to uncover additional and different results. The *pathos* appeal was found to be utilized to apply guilt to the audience in order for them to feel responsible for the declining environmental quality, and also to parallel the emotional traits of animals and humans. Though indirectly, the first example seemed like an ‘attack’ on the audience, which was unexpected due to the possible negative effects this could have had. The latter example was surprising due to the investigation of the term ‘*Disneyfication*’, which addresses the notion of animals being treated as humans with the same traits, seem like a romanticizing, which would not be used by professionals in the zoological society. The appeal of *logos* was mainly used to display contrast between different approaches of animal treatment, both in terms of animal treatment and ethics, but also in terms of justifying animal conservation by drawing logical oppositions between letting animals go extinct or trying to preserve them using human involvement. The *ethos* appeal proved to relate less to the orator, but more towards the zoo in which they work and their practices. Even though the representatives’ personal ethics and perspectives might be addressed, it is often connected to the image of their respective zoos, attempting to enhance this image, to display their agendas, and to showcase their knowledge and competences in the area of animal welfare and conservation. It is furthermore used as a relational link between the audience and the orators, addressing their concerns and attempting to

display sympathy and understanding. Thereby, the speeches resemble a sales speech trying to sell a product, rather than as an informational piece concerning animal welfare. It resembles an advertisement of their respective zoos, disguised in the topic of animal welfare and conservation. The analysis does, regardless of the unexpected results, serve with detailed information regarding persuasive communication and how certain rhetorical tools can affect the efficiency of the presentation. The analysis, both reflect approaches that from a theoretical perspective should be avoided or desired, where some of the unexpected results supplies with a more diverse assessment of the rhetorical elements. The analysis and discussion of persuasive messaging has shown that different persuasive concepts can be used in terms of different aspects of animal welfare and zoological practices in order to effectively persuade an audience. A distinction between the appeals can be seen as *ethos* not only regarding the orators' credibility but also the organization or entity, which are to be represented. Presentation of *ethos* can thereby be a useful tool in order to establish the image of the zoo and can be directed towards the image that is desired to be reflected to the public or an audience. The challenges that were identified in relation to *ethos* appeal regards the orator's ability to identify and relate to the audience in order to avoid detachment. Therefore, context and comprehension surrounding a communicative event need to be considered and reflected in the rhetorical approach. When an important decision is made in terms of zoological practices, the *logos* appeal can be used in order to make the receivers accept or see logic by presenting them with logical oppositions as argumentation for the given choice. The use of *logos* is often based on common sense or requires a certain level of knowledge to understand. Thereby, the *logos* appeal needs to be clearly articulated in order to be effective. The more emotional aspect of persuasive appeals is important to consider in order to avoid creating unintentional effects on the audience. Therefore, the use of *pathos* needs to be considered in terms of what emotional response that is desired.

6.3 Focus Group

In relation to the interviews with high school students, it was expected to discover that the students did not attend Aalborg Zoo due to fixed or definite opinions towards animal welfare. However, our assumptions were contradicted as the focus groups showed no active interest in the topic of animal welfare and zoological practices. In general, the students' attitudes corresponded with the norms and values embedded in today's society, and they did not reflect any radical or passionate perspectives toward the aforementioned topics. Essentially, our original idea was to base a potential

communication strategy on animal welfare initiatives committed by Aalborg Zoo in order to attract high school students, but the findings showed participants' prioritization were to a higher degree focused on environmental issues. In addition to CSR, we were surprised to discover that the participants expressed interest in having more school related activities connected to the zoo, which represents the *philanthropic responsibilities*.

In a rhetorical context, our expectations of the participants finding well-structured arguments with enough *data* supporting the *claim*, more effective, matched the findings. This indicates that they require scientific or professional expertise in order to be convinced. The tendencies found also corresponds with the persuasive appeals that the participants find most effective is *logos* and *ethos* when it comes to effective communication. Moreover, the students confirmed our assumption that they more relevant and logical arguments for other activities than going to Aalborg Zoo.

Based on the participants' answers and the theoretical perspectives, the following conclusion have been established. From a communicative perspective, Aalborg Zoo is challenged by the high school students' general association of the zoo's identity and apparent image. From this point, it is clear that argumentation regarding animal welfare and conservation are not prioritized by the students, whereas environmental initiatives seem to grant more interest from the students, leading to a CSR perspective of *ethical* aspects being more effective when communicating to these students. An angle of environmental issues within the *ethical* aspect thereby prove to be gathering the students' attention and interest to a higher degree. In addition, the argumentation needs to be based on knowledge and scientific proof in order for the communication to be effective, which can be presented with the use of *logos* and well-structured argumentation according to Toulmin's model. From the analysis, it can furthermore be concluded that Aalborg Zoo's image needs to be revised or communicated differently for the students to consider the zoo as a possible activity in their spare time. In this case, the *ethos* appeal can be utilized as a method of rebranding the zoo towards the target group of high school students, by focusing on some of the initiatives that they are requesting, such as events and communicative actions which they can relate to. Emotional and dynamic concepts can prove effective in their communication, especially on social media, where the students are drawn and interested by posts that lives up to these criteria. The *pathos* appeal is thereby useful in order to reflect upon the social media advertisement or presentation, where the high school students request something humoristic and dynamic. Conclusively, this creates a specific approach to which the zoo must divert attention to when communicating to this target group in order to create increased interest and relevancy. The notion of effective communication in the context of this target group should be

concerned with creating a new image that draws the students' interest and the use of effective communication based on the theoretical perspectives outlined in this thesis.

6.4 Recommendations For Future Research

This thesis can provide inspiration toward further research in the rhetorical aspects of communication by zoological related entities. Additional studies could be conducted by analyzing a different demographic segment or different data material in a comparative design. Furthermore, the theoretical and methodological approach used in the thesis could be replicated in different fields and not only in a zoological context. A direct answer to this thesis could be presented by investigating different opinions toward existing communicative material, including the perspective of the receivers. Thereby, the effects and the influential factors could be explained and analyzed based on a similar theoretical approach.

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7.4 Appendix

7.4.1 Appendix 1

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