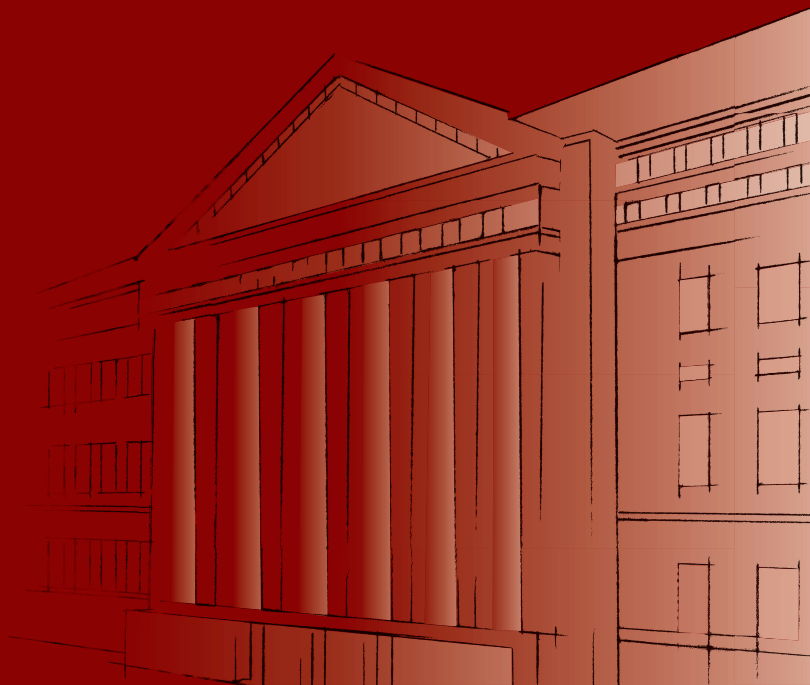


ANDREW MARK CREIGHTON

Wolves as signs of McDonaldization
in Northern Manitoba



DISSERTATIONES SEMIOTICAE UNIVERSITATIS TARTUENSIS

49

ANDREW MARK CREIGHTON

Wolves as signs of McDonaldization
in Northern Manitoba



UNIVERSITY OF TARTU

Press

Department of Semiotics, Institute of Philosophy and Semiotics, University of Tartu, Estonia

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LIST OF ORIGINAL PUBLICATIONS

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INTRODUCTION

The importance of critically analysing development within the current Anthropocene is easily noted within the Northern Canadian context. As I will discuss more, this has even further dimensions of importance due to the violent and disruptive history many have experienced and still experience in these regions due to colonial and neo-colonial policies and actions. I aim to facilitate such criticality through the integration of Jakob von Uexküll's Umwelt with George Ritzer's work on McDonaldization and enchantment and more cultural sociological perspectives. I use this theory to study a Northern city, Thompson, Manitoba, and the attempts to develop the municipality into a tourist destination centred around wolves. My intentions with this study and theory are to demonstrate how an understanding of nonhuman animals and consumer systems and messages may allow critical considerations of economic development in areas that have experienced much destruction and devastation at the hands of those proposing a better life. I also intend to show how this development retains rational elements and enchantment and that considerations of Umwelt develops knowledge of how nonhuman animals can be used effectively in such contexts. I also intend to show how studying nonhuman animal Umwelt can be used to critically analyse nonhuman animals within consumption and consumerism.

1. JUSTIFICATION

Northern and remote areas of Canada have many notable inequalities when compared to southern regions (Gillespie 2023; Coates 1985). With some notable exceptions, the majority of Canada's North does not experience the same levels of wealth, convenience, safety, infrastructural integrity, waste management, life expectancy and just general quality of life as their southern counterparts. Such inequalities have generally been blamed on logistical obstacles, such as the thick boreal forest or vast arctic tundra. This is certainly true to an extent; however, there are other dimensions to this story relating to the exploitation of northern areas for their rich natural resources, power dynamics vastly in favour of the south, and racist sentiments, laws, and policies largely directed towards indigenous peoples, who make up large proportions of the region (Bailey 2015; Coates 1985; Matheson et al. 2022).

All of these issues and inequalities ultimately have their roots in Canada's colonial past, which saw systematic relocation and forced settlements of Indigenous groups into reservations, greatly reducing or even completely eliminating their abilities to live off of the land (Coates 1985). This period also saw the movement of children into residential schools, all in attempts to Canadianise/Europeanise the indigenous population through forced education (Bombay et al. 2014). Such attempts at cultural assimilation not only gravely alienated many children from their families, communities, and culture but resulted in their sexual and physical assaults by school staff and punishment for speaking their native languages. Many children would not survive their time in Residential Schools and would be buried in unmarked graves—many of which have still yet to be recovered (Thorne, Moss 2022).

Such colonisation and attempts at assimilation are very much alive today (Godlewska et al. 2013). Although perhaps the most dominant form of assimilation stems from the federation's current ideological focus on neoliberal policies and the expansion of business and industry into northern regions, which have often led to disastrous outcomes like the degradation of community health, environmental destruction, and gross violations of worker rights (Coates 1985; Hibbard 2021). While conditions have improved in some of these regards, there still is the ever-present globalization and Canadian national identity imposing on Indigenous ideology and other Northern ways of life, and there are still continuous issues regarding environmental destruction, the disrespect for land rights and the longevity of communities that become tied to industries such as mining (Coat 1985).

However, the amoral rationality of corporations and industrial bureaucracies are not the lone perpetrators in destructive actions and organizational models against Northern inhabitants, but even benevolent efforts have resulted in the widespread destruction of life and community, with the most notable example—although Residential Schools and colonial efforts were often justified as being

beneficial for Indigenous populations—perhaps being the Co-operative Commonwealth Federation’s (CCF) political reign within the province of Saskatchewan, were following their rise to power in the 1940s, a socialist economic regiment was implemented in the province’s Northern region, which saw the disruption of many traditional structures and practices, and really the top-down colonial rule of the communities in this area (Quiring 2004).

Northern Canada, being sparsely populated, vastly diverse, and retaining relatively little political sway within wider Canada, remains in a position of vulnerability, not only to other political powers within the country but to, as noted already, corporate and business interests. Fortunately, attempts have and are being made to alleviate and mitigate the possibilities of further disenfranchisement. These include indigenous governments securing greater territorial and political autonomy, grassroots projects supporting food security within these regions, and an increasing emphasis on local knowledge, all of which have aided in strengthening many communities against the good and bad intentions of others (Galloway 2017; MacDonald 2011; Tsuji et al. 2023).

McDonaldization and rationalization are no doubt helpful and important to many societies today. However, they have also been shown to be extremely dangerous and destructive throughout the world, especially in areas like Northern Canada. The enchantment that disguises McDonaldization makes critiques of these systems all the more important, as such systems are often not presented as McDonaldized but as possibly anything that can justify their existence, whether such justification has any grounding in reality or not. There is a long history of rational organization and thought disrupting Northern life and the richness of the region’s natural resources. Moreover, the North’s continued attempts to gain autonomy and contend with its colonial past means that continued critique and examination are needed to mitigate rational damage and aid in the de-colonisation process. My work here, in a small, humble, and hopefully crucial way, can aid in this greater critical process by critiquing and analysing development in one of Northern Canada’s more southern municipalities, Thompson, Manitoba. I aim to do this by looking specifically at the defunct campaign to rebrand the city as the Wolf Capital of the World and the faltering attempts at a wolf economy and the commodification of the surrounding nonhuman animals.

While I have discussed the normative justifications for this thesis, I believe there are also methodological justifications. The theoretical perspectives used here, while extremely influential in their own fields, have relatively little crossover. Consequently, this thesis serves as an opportunity to examine how these two perspectives, McDonaldization and zoosemiotics, can work in unison and reveal what they offer each other. These offerings can enrich current sociological theory on nonhuman animals, which has been an emerging subfield within the discipline for decades now. Moreover, sociology has grown relatively distant from many of its semiotic roots, and the re-emergence of semiotics through zoosemiotic theory may allow the discipline to expand further in such a direction. A focus on sociological processes, structures, and systems like enchantment and

McDonaldization may also permit the furtherance of zoosemiotic views on institutions and their relation to nonhuman animals, not only on a social level but culturally and semiotically as well, especially regarding the rationalization of signs and meaning, and the influence of enchantment on human perceptions of nonhuman animals.

2. AIM AND QUESTIONS

The aim of this thesis is to investigate the McDonaldization and enchantment of Thompson, Manitoba. Specifically, I am interested in how wolves have been used to enchant the McDonaldization of the city in its construction of the 'wolf economy'. In order to answer this question, there are a number of other questions that I will need to co-investigate. I will first inquire about how McDonaldization and enchantment make use of and relate to nonhuman animals, as well as how rationalization can be synthesised with Umwelt theory and how Umwelt theory can be used to examine rationalisation and enchantment critically. Answering these questions will facilitate a synthesis of the thesis' frameworks and a greater understanding of how nonhuman animals and enchanting and rationalising processes interact and relate.

I will then further investigate the theory, focusing on a means of refurbishing enchantment as a theoretical concept so that it may offer a more detailed and systemic means of analysis. This refurbishment will expand the concept, removing some ambiguities or risks of over-generalisation. Lastly, I will investigate how Thompson was enchanted and McDonaldized and how wolves were used in this enchantment.

3. THEORY, METHOD, AND CONTEXT

The following section and its subsections will briefly explain and outline the main concepts of the theoretical framework I will be using and the research method utilised. This section will provide contextual information on important aspects of this thesis' research object.

3.1. Theory

The following outlines the main theoretical considerations in this text, being McDonaldization, enchantment, Umwelt theory, and cultural sociological views on ritual, cultural pragmatics, and social performance.

3.1.1. McDonaldization and rationalisation

Considering the justifications for this thesis, and its historiography, it is then important to include a theory that can critically inquire about developments and changes occurring within many Northern Canadian regions. Such critiques require a means to structurally analyse the regions and development, as well as the associated meanings of said development, consequently allowing a more holistic comprehension. American sociologist George Ritzer's (1983; 2005) work on McDonaldization offers a means for interpreting such structural development, especially by looking at organisation via rational action, while enchantment is the means by which McDonaldization is justified or hidden.

Ritzer contends that McDonaldized systems trend towards increased levels of calculability, predictability, control, and efficiency (Ritzer 1983; Ritzer 2019). Calculability can be understood as increasing quantifiability and quantifying characteristics and actions associated with McDonaldized systems, while predictability entails uniformity with the system. These systems are also tightly controlled through regulations, organisation models, etc. Lastly, McDonaldization brings with it increased levels of efficiency, meaning these systems strive for the most cost-effective and least resource-consuming means to create something or accomplish their goals (Ritzer 1983).

These four characteristics or elements are fundamental parts of McDonaldization, and they are necessary for identifying the areas of society that are being or have been McDonaldized. However, there are further important elements to consider, such as nonhuman technology or technology that controls its user, which is sometimes considered part of the 'control' element of the four main elements of McDonaldization (Ritzer 1983). It is also key to note that McDonaldization occurs in degrees; some systems can be relatively unMcDonaldized, while others can be significantly so. Perhaps most importantly, here, at the root of the McDonaldization process, there is a formal rational germ that McDonaldization is ultimately governed by, and really is, a means-to-ends form of goal

achievement, which is rigidly structured and consequently difficult to change (Ritzer 2019).

While McDonaldization is largely responsible for many of the consumer comforts and products we experience every day, and rationalisation as a whole has really structured much of our contemporary societies, these processes pose a number of risks and dangers that are relatively inherent in their functioning. These flaws stemming from McDonaldization and rationalisation are termed irrational rationalities or the irrationality of rationality (Ritzer 2019). Irrational rationalities account for the negative consequences of McDonaldized systems, which are everything from worker alienation and widespread health issues to environmental destruction. Moreover, irrational rationalities can also refer to the tendencies for these systems to defeat their own purposes, such as fast-food restaurants having long wait times and cost increases despite their structure and brand being cheap dining establishments with a focus on fast service and production (Ritzer 2019; 2005).

Considering ecological, environmental, and nonhuman animals and their relation is more important than ever due to the ever-worsening climate crisis and the encompassing imposition of the Anthropocene (Whitehouse 2015). As such, I will also draw from zoosemiotic literature, especially Jakob von Uexküll's (1992) concept of Umwelt, which allows the construction of nonhuman animals' subjective experiences. Together, these perspectives will place a means to critique nonhuman animals as they are under McDonaldization and enchantment while also investigating their subjective experiences.

3.1.2. Enchantment theory

Before getting to Umwelt, I will quickly discuss enchantment. While McDonaldization is an important and foundational aspect of my theoretical framework for this thesis, Ritzer's work on enchantment is equally so. Enchantment is directly related to McDonaldization and is used as a means to justify the McDonaldization process and to justify and disguise the irrational rationalities this process creates (2005). Similar to McDonaldization, Ritzer's (2005) enchantment is heavily drawn from Weber's work on the disenchantment of society resulting from the rationalisation of the world. However, Ritzer is generally more concerned with consumer society and how consumer institutions and establishments enchant themselves to appeal to consumers and disguise the irrational rationalities associated with mass consumption and production (2005; Ritzer, Stillman 2001).

Ritzer points to a number of tactics used to enchant consumer institutions, which here refer to the concepts of 'extravaganza', 'simulations', and 'implosions'. Ritzer (2005; Ritzer, Stillman 2001) presents extravaganzas as being on the opposite side of an extravaganza-spectacle scale. Interestingly, he notes the spectacle as being both the opposite of an extravaganza and also the general term for any technique used to construct enchantment, any technique here including extravaganzas as spectacles (2005). When the spectacle is regarded as an extravaganza, it closely follows Guy Debord's (2005) definition of the

spectacle, relating to the encompassing power of the image within consumer societies. However, Ritzer's definition varies greatly in that while Debord's (2005) spectacle is inherently alienating, Ritzer's (2005) spectacle as an extravaganza is not. Extravaganzas can also be fulfilling and involve the spectator as a prosumer and active participant, much in line with what Henry Jenkins (2006) would refer to as participatory culture. The spectacle, not in a generalised sense, but the spectacle as opposite of extravaganza, refers to events, objects, systems, etc., that unintentionally create enchantment. In an interview I conducted with Ritzer, he gives the example of seeing the ocean as a form of unintentional spectacle; it creates a sense of enchantment, but unintentionally (Creighton 2023b). Extravaganzas as spectacles, though, do so intentionally; they are specifically designed to enchant us, and often, this enchantment serves the motives of consumer capitalism.

A second technique for enchantment creation is the simulation. This concept, as understood here, stems from Jean Baudrillard (1998). In Ritzer's (2005) work, a simulation can largely be understood as the blurring of reality and fiction, or true and false, and is often used to create enchantment through imposing fantastical elements within consumer experiences. However, simulations can be used to impose a variety of experiences through blurring and disguising, or imploding—the confusing of meanings between two formerly differentiated things (another Baudrillardian concept Ritzer makes use of)—the borders between meanings (Ritzer, Stillman 2001). A final note on 'implosions', 'simulations' and 'extravaganzas': these concepts are not considered exclusive of each other but instead tend to appear together in tandem, and in many cases, they are different dynamics of the same event, object, etc.

3.1.3. Umwelt

Umwelt is important for this thesis and is often used to analyse nonhuman animals as a means to understand their treatment and representation under McDonaldized and enchanted systems. Umwelt, termed by Baltic-German biologist Jakob von Uexküll, refers to the relationship many living beings have with their world (Ginn 2014; J. von Uexküll 1992). Umwelt and Uexküll's work, in general, should be regarded as being anti-mechanistic, and the biologist pushed for a view of nonhuman animals as being interpreting agents (1982; T. von Uexküll, 1992), noting that interpretation is an important aspect of life. Consequently, we cannot reduce nonhuman animals to their biological structures, but instead must view them as agents utilising and delimited by their corporeal being (J. von Uexküll 1992: 324).

Umwelt, then, can be understood as the reconstruction of nonhuman animal interactions with the world through the above considerations, that nonhuman animals are agents whose behaviours, corporeality, and can be used to create a model of how they experience the world. A major component of Umwelt to be utilised within this thesis is the concept of 'Umwelt mapping'. According to Maran et al. (2016) and Morten Tønnessen (2020), Umwelt mapping is the use of a nonhuman animal's Umwelt in conjunction with considering their wider

ecological context, behaviours, etc. Within the context of my own work, this largely takes the form of social behaviours and dynamics, such as pack structures and social interaction among wolves, and the rationalising and enchanting influences on the nonhuman animal.

3.1.4. Ritual, cultural pragmatics, and social performance

Along with McDonaldization, enchantment, and zoosemiotics, I also make use of cultural sociology, drawing heavily from Jeffery C. Alexander's (2017; 2004) dramaturgical approach, as well as cultural sociological interpretations of Emile Durkheim's (1995) views on ritual; Victor Turner's (1974) work on ritual is also made use of here. This perspective will largely facilitate Ritzer's work on McDonaldization and enchantment to be used more systematically by introducing dramaturgical and ritualistic considerations of the sociologist's work. Such considerations allow a framework that connects enchantment and McDonaldization to cultural constructions of community via Alexander's, Durkheim's and Turner's work on rituals and the sacred and profane while offering cultural pragmatics and social performance, which permits the organisation of data and information into categories and processes inspired by theatre dramaturgy.

According to Alexander (2004), continuously repeated cognitive and moral frames can replace ritual structures as a means to create collective representations. These collective representations are constructed through dramaturgical techniques and structures, which, when done correctly, are capable of convincing portrayals of reality. Such techniques can generally be understood as scripts, acting, props, objects, manipulation of representations and perceptions of time and space, *mise-en-scène*, choreography, and medium (Alexander 2004: 532). Alexander also stresses power relations as part of these techniques and relations to legitimisation, censorship, etc. (2004: 532). When all of these elements come together, they can act according to the power of rituals, at least in their function, by structuring collective knowledge of the profane and the sacred (Alexander 2004: 529, 532–533).

This theory also permits a stronger focus on social meaning-making by concentrating on the construction of the sacred and the profane, as well as collective effervescences, representations, and consciousness (2017; 2004). When considered in the confines of enchantment and McDonaldization, cultural views build an picture of how enchanted meanings are constructed, disrupted, and reconstructed by linking consumer media and rationalisation to the wider society. This link reinforces Ritzer's (2005) argument that consumer enchantment has proliferated in many contemporary societies by connecting enchantment as being constructed through fundamental meaning-making processes. So, when social performance is understood in the context of enchantment, it is apparent that dramaturgical theory offers a valuable metaphor for understanding the many dimensions possible in constructing enchantment, consequently allowing an in-depth and detailed analysis of it. Having considered the theoretical perspectives for this project, I will focus on the methods used in this thesis.

3.2. Method

While this project makes use of theoretical investigations, it also attempts practical media and document research. Specifically, I utilise qualitative data analysis (QDA) to investigate articles from an online newspaper. This method has been chosen as it enables the collection of a wealth of detailed information (Chowdhury 2015). It could be argued that more quantitative methods would facilitate a larger analysis of data and, potentially, a more rigorous approach. Conversely, quantitative methods would miss the importance and varied details required for this project. A qualitative approach, on the other hand, offers a more interpretive perspective that makes a claim for a reflexive scholarship, which stimulates rigidity and attention to detailed variations.

For the research itself, I conducted document research on 50 articles written on the topics of the wolf economy, Spirit Way Inc., the development of said economy, and the branding of Thompson as the Wolf Capital of the World (WCOTW). The 50 articles were chosen at random from a wider corpus of 80 articles and were coded following themes deductively chosen from the theoretical influences on the study, which are the sociological and zoosemiotic perspectives described in the previous section. The themes were: ‘nonhuman animal representations’, ‘nonhuman animals in relation to rational systems’, and ‘human and nonhuman animal relations’. While conducting the coding process, a number of subthemes were constructed, including ‘good and bad’, ‘commodities’, ‘McDonaldization’, ‘captivity’, ‘unrationalizable’, ‘branding’, and ‘intersubjectivity’. QDA was used as the guiding method for the coding process. Consequently, this research not only consisted of coding and sorting data into different themes but also placed an emphasis on reflexivity (Chowdhury 2015). I exercised this reflexivity in a number of ways. First, I exercised my own reflexive and contemplative relationship to the data being constructed, which means that while creating codes, I attempted to monitor how strongly they abstracted away from the data. I also attempted to make several different sets of codes as a means to compare and contrast which sets were best suited for this research. Lastly, I attempted reflexivity by emphasising the constructed nature of this research and contextualising the research being conducted and the frame it was being conducted in—i.e., focusing on the theoretical influences and the local sociocultural context.

3.3. Context

In this section, I will briefly describe major contextual aspects of this project, including the city of Thompson, Spirit Way Inc., The Thompson Citizen, the Wolf Capital of the World campaign, and some information about the local wolf population.

3.3.1. Thompson, Manitoba

Thompson, Manitoba, is a small city on the 55th parallel, with a population of just over 13,600 residents (Statistics Canada 2023). Established in 1955 as a mining town, Thompson is centrally located in the Nickel Belt region of Manitoba, a major nickel mining region (Bishop et al., 2020). The city's economy has been dominated by nickel mining since its establishment, and the city is generally referred to as: 'the gateway to the North' or 'the hub of the North' (a nickname shared with The Pas, another Nickel Belt town slightly south of Thompson). The city's position as a 'gateway' or 'hub' means it is of great economic importance to the surrounding municipalities, including other mining towns and First Nations Reservations (Graham 2018). While this proves economically beneficial to the city, it also gives the city a transient character and positions it as a major centre for trade in narcotics, such as cocaine, which is generally linked to the city having one of the highest violent crime rates within the country (Graham 2018). Moreover, Thompsonites tend to suffer from food insecurities, like many in Northern Canadian towns and cities, and the city has a high child poverty rate, especially among First Nations and Métis populations (Government of Manitoba 2022).

3.3.2. Spirit Way Inc.

High rates of crime and poverty have resulted in Thompson gaining a negative representation as portrayed by many Canadian news outlets, including the state-funded Canadian Broadcasting Corporation (CBC), City Television (CTV), and even Thompson's own newspaper, The Thompson Citizen, which published on the city as the violent crime capital of Canada (VanRaes 2019). Spirit Way Inc. was an NGO formed in 2004 dedicated to developing the economic situation within Thompson and expanding business. The NGO is responsible for raising significant amounts of funds, totalling over three million Canadian dollars, and is responsible for a number of wolf art installations within the city, a two kilometre path through Thompson's boreal forest called the "Spirit way", as well as a number of other projects within the city, all of which was part of their planned wolf ecotourism economy and branding initiative (Thompson Citizen 2021).

3.3.3. The Thompson Citizen

The Thompson Citizen is a newspaper in print and online and the city's main local source of news alongside The Nickel Belt News, while both agencies share a single website. The paper is published solely in English. The Citizen's parent company, Glacier Media Inc. (sometimes referred to as Glacier Media Group), is based in Vancouver, British Columbia, Canada, and is responsible for industry-specific communication in areas such as agriculture, mining, weather, and environmental risk, as well as operating various commercial media outlets (Thompson Citizen and Nickel Belt News 2024; Glacier Media Inc. 2024).

3.3.4. The Wolf Capital of the World (WCOTW)

The Wolf Capital of the World campaign was an initiative by the before-mentioned NGO, Spirit Way Inc., to rebrand the city of Thompson as the wolf capital of the entire planet and construct what they called a wolf economy (Thompson Citizen 2016). This rebranding and wolf economy resulted in the production of many consumer and touristic goods, such as collectable coins, t-shirts, and other wolf paraphernalia, while many services were developed, including guided tours (2016). The NGO's most expensive and notable project, the Boreal Discovery Centre, was intended to be a mix between a zoological garden and a centre for education about wolves and other boreal nonhuman animals. The Boreal Discovery Centre, while never having accomplished its goal of housing three wolves, is currently functional, acting as a community hub and replacing the city's aged Thompson Zoo (Thompson Citizen 2021).

3.3.5. Wolf population

Colloquially called 'wolves' within the Nickel Belt region and more generally, a practice I continue within my own research. However, the wolves within these regions are known as the grey wolf or timber wolf (*Canis lupus*). Estimates of the wolf population place 4000–6000 wolves within the province, and their population is considered stable throughout the majority of the region (Boitani 2006; Government of Manitoba 2021).

3.3.6. Object of study

The main object of study for this thesis is the rationalisation of Thompson Manitoba and its use of wolves to construct enchantment. Specifically, the object is the representation of wolves and their relations to the WCOTW project, the people of Thompson and other actors, and the McDonaldization and enchantment evident within the Thompson Citizen's news articles.

4. ENCHANTMENT, UMWELT, AND MCDONALDIZATION

In my first article, ‘Enchantment, Umwelt and McDonaldization’ (Creighton 2022a), I investigate how enchantment and McDonaldization relate to the environment, specifically nonhuman animals. I do this by contextualising the two concepts in a semiotic and cultural relationship with human perceptions of nonhuman animals, and nonhuman animal umwelt as related to rationalised systems. As related to the thesis, this article discusses how McDonaldized and enchantment utilise and relate to nonhuman animals. This article also looks at how rationalisation and enchantment as concepts can be synthesised with Umwelt theory. Moreover, the article examines how Umwelt theory can be used to examine rationalization and enchantment critically. This text lays the general groundwork for my thesis, presenting the basic concepts of rationalisation/McDonaldization, enchantment, extravaganzas, simulations, and Umwelt, as well as discussing the relationship between Ritzer’s work and semiotics and culture studies. This is important as such a framework was needed as a basis for the case study and for further theoretical reasoning on enchantment and its relation with Umwelt and nonhuman animals.

4.1. Rational enchantment

This article (Creighton 2022a) largely focused on three types of enchantment: rational enchantment, extravaganzas, and simulations. Regarding rational enchantment, this form of enchantment can be understood as the novelty constructed by a rational system itself, often from the higher levels of control, efficiency, predictability, and calculability such rationalisation brings. This form of enchantment can also be understood as being gained through technology and organisation, which McDonaldization may bring with it. However, rational enchantment is often short-lived, quickly becoming disenchanting (Ritzer 2005). This form of enchantment can be understood as rationalisation and enchantment simultaneously (Ritzer 2005). Consequently, rational enchantment relates to uses and makes use of nonhuman animals in a very formal rational way, McDonaldizing them and relying on the enchantment emanating from such processes. While this type of enchantment is relatively marginal in its importance to Ritzer’s work, as well as this thesis, it does offer some important considerations. This can be seen when interpreting Stjepan Meštrović’s (1997) example of the mule and bus in George Orwell’s (1972) *The Road to Wigan Pier*, through the concept of enchantment, in which the enchanted novelty of auto transportation acts temporarily over buses etc., as being more efficient than nonhuman animal transportation. However, with the general disenchantment of auto transportation, the greater efficiency of these machines ensured their continued and increased use within society. Moreover, the nonhuman animals, once commonly used throughout society, have been increasingly relegated to more specific and specialised

areas of society, largely recreational and leisure activities such as horseback riding. Moreover, this also demonstrates that while nonhuman animals like horses and mules have relatively understood *Umwelten*, allowing for their maintenance, domestication, and use in labour, the *Umwelten* themselves are largely not considered, whereas functionality, much like cars and buses, is.

I also argue that rational enchantment enchants nonhuman animals if the enchantment is considered metaphorically and as the meaning interpreted through enchantment by nonhuman animals in McDonaldized contexts. I argue this metaphorically as nonhuman animals relate, interpret, and interact differently with enchantment than their human consumer peers. However, I believe understanding nonhuman animals as being enchanted can stem from a rational system's ability to appease the needs of the nonhuman animals due to the rational structures and processes of the system itself and that such systems and nonhuman animals are susceptible to irrational rationalities. Again, this is a metaphorical interpretation of enchantment. However, I believe it allows a view of how rational enchantment influences nonhuman animals' perceptions and relations.

Rational enchanting influences on nonhuman animals can also be seen in their *Umwelten*, as in order for a nonhuman animal to be rationally enchanted, its *Umwelt* must be understood to some extent. Consequently, here, when considering *Umwelt* with rational enchantment, the analyst can understand how and why nonhuman animals 'fall' for enchantment by looking at their receptor and effector tools and functional cycles, which in turn shows nonhuman animal means of interacting with the world and ways of perceiving it.

Umwelt theory also enables a possible critical perspective of nonhuman animals in rational enchanted contexts. This is possible by comparing a nonhuman animal's *Umwelt* within a rationally enchanted system to those outside of rational settings. By paying attention to the nonhuman animal's receptor and effector tools and the *Umwelt* maps of nonhuman animals in both settings, an analyst can compare the different contexts of the nonhuman animals to decipher the treatment of a McDonaldized nonhuman animal. While this comparative approach has benefits, it is relatively limited to phenomenological considerations. Considering a multiscale approach, as discussed by Tønnessen (2020), allows a further consideration of *Umwelten* and *Umwelt* maps. Tønnessen's (2020) methodology offers a more holistic interpretation by investigating multiple scales ranging from more global to phenomenological and semiotic perspectives while incorporating these scales together to construct a larger image of the situation. As such, enchantment, human perceptions under enchantment, McDonaldization, and nonhuman animal *Umwelt* can all be considered as separate scales. When these scales are analysed in conjunction, they may offer a fuller view of how rational systems and enchantment influence human perceptions and nonhuman animal *Umwelten*. Considering this, *Umwelt* theory offers two critical methods, the first through a comparative analysis and the other through a multiscale perspective.

Having considered rational enchantment, I can say it is greatly related to nonhuman animals, as seen with their marginalisation via enchantment and the

higher efficiency of automated travel, as well as falling to more functional utilitarian views. Nonhuman animals themselves can also be considered metaphorically enchanted by such systems, which indicates rational enchantment does consider nonhuman animal Umwelt to some extent. Moreover, Umwelt theory offers two means to critique rational enchantment via comparative analysis and multi-scale perspectives. In the following sections, extravaganzas and then simulations will be considered in similar means as rational enchantment was here.

4.2. Extravaganzas

Like rational enchantment, extravaganzas make heavy use of nonhuman animals throughout many media, including casinos, television and streaming series, tourism, etc. Nonhuman animals are often used in spectacles, following Guy Debord's (2005) understanding, using images and strong emotions to attract audiences and entice consumption. Such spectacles often use charismatic mega-fauna and exotic and novel nonhuman animals. Moreover, extravaganzas also involve interactive and often times fulfilling experiences with nonhuman animals, including touching and swimming with them. Consequently, while many extravaganzas merely present emotional situations to audiences and consumers, many other extravaganzas encourage the formation of relationships with nonhuman animals or even intersubjective experiences.

Intersubjectivity is especially important for general moral construction and is a fundamental structure of human behaviour (Luckmann 2002). Additionally, human-like qualities, such as infant characteristics, are often noted within nonhuman animals, while humans also hold animistic and anthropomorphising perceptions of many nonhuman animals (Mäekivi and Maran 2016; Marenko 2014). I argue (Creighton 2022a) that extravaganzas use these interactive spectacles to construct intersubjectivity as a means of enchantment to entice consumption and disguise McDonaldization. Enchantment as extravaganzas constructs emotional relations with nonhuman animals, and perhaps most influentially, it constructs intersubjective interactions with nonhuman animals, building off animistic and anthropomorphising aspects of humans.

Many nonhuman animals that are particularly popular in interactive extravaganzas are those that are similar to humans, are social, and note similarities between themselves and humans while also offering safe interactions (Creighton 2022a). Dolphins best exemplify such nonhuman animals, a popular nonhuman animal in many interactive extravaganzas in hotel-casinos, aquariums, and similar institutions.

When Umwelt is considered regarding extravaganzas, this methodology enables a better interpretation of how nonhuman animals are portrayed in media by allowing a means to reconstruct the nonhuman animal's representation (Creighton 2022a). Accordingly, Umwelt analysis is a systemic means to study nonhuman animals' behaviour, how subjectivity—or lack of it—is represented etc. Umwelt analysis does this through constructing a nonhuman animal's

experiences within interactive extravaganzas. Taking dolphins as an example, considering Umwelt permits the analyst to understand the dolphin's experiences within enchanted and rational contexts, opening a deeper grasping of why the nonhuman animal is so social and interactive with consumers. This could be attributed to dolphin Umwelten having a strong social nature, as they often live within complex family or pod structures, including multigenerational roles (Reiss et al. 1997). On top of this, dolphins also make analogies between themselves and us, viewing humans as being somewhat like them (Marino 2004). So, it is apparent that dolphins have the social Umwelt and cognitive abilities to associate and interact with humans in a truly social way.

Considering the above, when looking at dolphin Umwelt within the context of extravaganzas, it is also apparent that the concept has strong potential for offering critiques of the representation and treatment of nonhuman animals within such situations. When taking a comparative approach, the Umwelt of dolphins or other nonhuman animals in extravaganzas can be compared to those *in situ*, as I discussed in the rational enchantment section (Creighton 2022a). Moreover, a multiscale Umwelt map perspective positions the dolphin within a more holistic view that encompasses its Umwelt, social relations, environment, enchantment, and McDonaldization, consequently developing a thoroughly contextualised perspective. Just a comparative position, for instance, shows that the social Umwelts and social hierarchies of a Dolphin in captivity are vastly under-stimulated when compared to those of *in situ* dolphins (Creighton 2022a). Consequently, dolphins within extravaganzas experience something akin to isolation. When a more multiscale view is considered, further considerations become apparent, like the purpose of rational systems and enchantment—to construct and entice consumption opportunities. Consequently, taking a multiscale perspective allows an analyst, consumer, etc., to see beyond enchantment to the structures and experiences behind it.

So, extravaganzas use consumer interaction with nonhuman animals to create enchantment via the construction of intersubjective bonds, while Umwelt analysis is a significant means of better explaining and critiquing such enchantment. Turning to the last form of enchantment considered here, I will analyse the concept with similar terms to how I have with extravaganzas and rational enchantment.

4.3. Simulations

Simulations, as understood here, greatly interact and make use of nonhuman animals, often using them as a means to entice consumption and enchant rational systems. Simulations blend fiction with nonfiction, presenting a confusing and often fantastic understanding of nonhuman animals (Ritzer 2005). Simulations can also be seen in the enclosures of nonhuman animals used within many extravaganzas. Such enclosures are often designed to represent the locations where the nonhuman animals are native, while more artistic mediums are used to

represent such locations, such as art and paintings (Mäekivi 2016). The anthropomorphising of nonhuman animals is often a simulation, blurring them with humans by associating them with human actions, traits, and emotions. The above-mentioned creation of intersubjective bonds demonstrates this blurring, and they are often simulations, confusing the ‘real’ with fiction. Obvious examples of this are offers to ‘paint with dolphins’, which gives consumers an opportunity to create art with a dolphin (MGM Resorts International 2021). These events demonstrate that both humans and nonhuman animals bond through play and creating art. This bonding is then used to enchant rational systems and facilitate consumerism by focusing the emotions created through the event on the institution, goods, services, etc.

Simulations are similarly apparent in the goals and aims of many institutions that hold nonhuman animals. This can be seen with zoological gardens, which often have competing interests, including education, conservation, and consumption (Mäekivi 2018). There are many people working at zoological gardens who are very sincere in their care and desire to help and conserve different species, and who make earnest attempts to educate visitors about the nonhuman animals at their institution (Grazian 2015). There are even instances of workers offering their own private living spaces to house nonhuman animals needing special attention or as extra room for when the zoological garden does not have enough residential space (Grazian 2015). With this in mind, the opposite is also true, and zoological gardens must consider consumption and the use of nonhuman animals as a means to attract consumers. Moreover, such conservation and education goals ultimately enchant the consumerist aspects of the institutions, confusing the treatment of said nonhuman animals and the garden’s ultimate dynamics and intentions.

Umwelt theory and analysis here, when considered with enchantment and McDonaldization, offers a perspective that can be used to interpret and systematically study how nonhuman animals are shown via simulated representations, much in the same way Umwelt analysis can be used in studying nonhuman animals within extravaganzas (Creighton 2022a).

When Umwelt analysis is considered as a comparative critical aspect, then this has the potential to cut through simulations showing the nonhuman animal’s behaviour, actions, etc., by opposing the umwelt of an *in situ* nonhuman animal with a simulated version (Creighton 2022a). Comparisons may consequently allow, for instance, removing anthropomorphising representations of nonhuman animals by promoting knowledge of their cognitive and behavioural aspects, leading to knowledge of our own anthropomorphising interpretations of such activities.

Unfortunately, much of the information and educational opportunities concerning nonhuman animals retain simulations. Nature documentaries, for instance, often anthropomorphise the nonhuman animals they portray while showing heavily edited versions of their lives (Bagust 2008). Multiscale Umwelt analysis offers an ability to consider and incorporate simulations and broader social and cultural structures and extravaganzas with Umwelt analysis (Creighton

2022a). This multiscale perspective considers the structures of McDonaldization and enchantment in conjunction with a nonhuman animal's Umwelt, which can also be integrated with a comparative method. This methodology, in turn, enables a means to be critical of a nonhuman animal's representation, gain information about the nonhuman animal outside of the direct enchantment, and be critical of all enchantment and rationalization within a wider consumer context. When following this framework, the simulated animals within nature documentaries can also be critiqued, allowing the differentiation of which knowledge and information used to construct the nonhuman animal's Umwelt is closer to 'reality'. This also permits the critique of the intersubjectivity constructed through simulations; the anthropomorphisation and supposed sociability of dolphins, as an example, can be considered not only as a means of enchantment to entice consumption but as a result of the relative isolation of dolphin Umwelten when held in captivity. This leads them to feel emotions similar to yearning for interaction and sociability, which the associated institutions make use of to ensure sociability and construct simulations of intersubjectivity.

Considering enchantment, specifically rational enchantment, extravaganzas, and simulations within the confines of their relations to nonhuman animals and Umwelt analysis, it is now apparent that enchantment and rationalisation significantly control and influence nonhuman animals and use them to construct enchantment. One major means of enchantment making use of nonhuman animals is to construct intersubjective bonds with consumers via interactive extravaganzas and simulations. Moreover, Umwelt analysis, via its ability to construct an understanding of a nonhuman animal's experiences, can offer a means of grasping enchantment's effectiveness, as well as a means to study nonhuman animal representations more systemically. As a method of critical or rationalisation, Umwelt analysis permits the viewing of nonhuman animals experience McDonaldization and enchantment, in addition to their representation in enchantment, via a comparative approach with *in situ* nonhuman animals. Moreover, a multiscale Umwelt analysis perspective affords a broader consideration, considering the rational systems, enchantment, nonhuman animals, and potentially wider consumer contexts.

Having discussed enchantment and its relationship to nonhuman animals and Umwelt analysis and theory, I will now discuss a refurbishing of enchantment. The following section is intended to position enchantment as a theoretical methodology with more analytical power by giving it a systemic means to analyse and study meaning. Consequently, I invoke Durkheim's work on ritual and the construction of collective representations and consciousness, and Alexander's cultural pragmatics and social performance perspective, to create an understanding of how emotions and meanings are constructed and related to wider social and cultural meanings. This more dramaturgical framework could also describe the dynamics of the various actors, processes, and structures used to construct enchantment.

5. ENCHANTMENT

I have already defined enchantment above. However, as a quick recap, it is important to remember that enchantment is used to entice consumption and to hide rational systems and the irrational rationalities that tend to develop due to over and continued rationalisation (Ritzer 2005). While enchantment has its idealised analytical categories, which I discussed above, the perspective can be improved via the use of more detailed interpretive categories that can help elucidate the processes and construction of enchantment by locating its dynamic parts. This section gains most of its information from my chapter, ‘Enchantment’ (Creighton 2023a), although it does have some minor additions and changes to better fit the work with the wider thesis. Lastly, this section connects enchantment with the theory discussed in the previous section, mainly attempting to link enchantment with intersubjectivity by focusing on the emotional aspects of rituals, or the collective effervescence, and its consequent loss due to modernisation, resulting in anomie and a desire for emotional and collective connections.

To begin, the enchantment I am most interested in here is consumer enchantment. For Ritzer (2005), consumer settings need continuous enchantment to maintain their relevance to consumers and consequently make heavy use of—especially when the new means of consumption are considered—extravaganzas, simulations, and implosions. However, such enchantments tend to lose their abilities over time due to the alienating nature of rational systems, resulting in disenchantment (Ritzer 2005). Consequently, new ways of creating enchantment and new enchantment are continuously needed to construct and maintain consumer interest through re-enchanting the means of consumption (Ritzer 2005). While enchantment as a concept in Ritzer’s work has many tools to direct analysis, I am proposing tools that allow a means to more concisely and analytically organise and structure the various relations apparent within enchantment. For this, I draw largely from Durkheim and Alexander to position enchantment and re-enchantment as ritual and social performance processes that structure the collective consciousness, collective effervescence, and collective representations, including the sacred and the profane. This ritual process, I argue, is directed towards consumption, totemising consumer goods, brands, and institutions and creating a drive for consumption by constructing a sense of community around the consumer totem (Creighton 2023a).

Durkheim’s work is important and permits a framework to construct and organise information on consumption as relating to ritual processes. However, Alexander (2017) argues that the ritual has greatly been decentralised within contemporary societies due to large populations and societal fragmentation and divisions. Consequently, for Alexander, mass media productions, especially social performances, take the place of ritual, ensuring a continuation of the ritual process, or at least a ritual-like process, but through dramaturgical means. Alexander gives the means and processes by which the profane and sacred can be

communicated and structured. This occurs via the use of various techniques and structures, such as integrating information into the already prevalent meaning systems of the culture, allowing the text to connect by culture and personal identity to the audience (2004). Dramatic rituals also require the means of what Alexander (2004) refers to as symbolic production, which includes scripts, actors, stages, props, space, time, etc. Social power is also important in this production, relating to censorship, selecting representation, legitimisation, and so on. It can be understood generally as the power that sanctions people the means to construct and partake in social performance (2004). This process creates the re-fusion of meaning within a society, generating relative unisons in understanding collective representations and feelings and retaining a collective consciousness in general. Importantly, re-fusion denotes an agreement among a community on the sacred and the profane. Having outlined the general cultural and semiotic frame of Durkheim and Alexander, I will briefly apply these views to extravaganzas, simulations, and implosions.

While Alexander notes the ritual has been displaced from society, which instead needs social performance to create fusion and re-fusion—or enchantment and re-enchantment—the current transmedial nature of current mass media complicates this view (Creighton 2023a). Such a strong distinction between ritual and social performance within current society is difficult to discern as arguably each appears on micro, meso, and macro levels, although ideally rituals are better suited for micro and meso enchantment due to their limited reach. Transmedia opens participatory relations between various actors while, to a certain extent, dispersing social power, letting a wider range of people participate in re-fusion performances, and extending the ritual's reach. However, and importantly, social power and mediums are generally integrated into consumer rationalisation and enchantment, meaning these social performances and rituals construct enchantment through the use of what Turner (1974) refers to as liminoid ritual, ritual-like process used to enchantment consumer productions, institutions, and so on (Creighton 2023a). These forms of enchantment creation use ritual processes to structure the sacred and profane to support a consumer product. This can be seen, for instance, with dolphins at hotel-casinos, in which the experience with the dolphin, the novel experiences had, and the shared effervescence between the consumers, staff, and seemingly the dolphins create collective representations and emotions for the consumers by their experience totemising the consumer institution, product etc., via placing it into a sort of sacred. This ultimately creates a sense of shared experiences, meanings, norms, values and emotions, resembling, but not actualising a community-level collective consciousness. This experience is only community-like as it does not incorporate anyone's entire Lifeworld, but only a fragment of it.

Extravaganzas, simulations, and implosions can all be noted in the construction of the liminoid experiences of the above example of enchantment. The novel and interactive experiences, the simulated intersubjectivity, and the eroding boundaries between meanings as simulated intersubjectivity also implodes human and nonhuman animal relations by hyperbolising and anthropomorphising

the dolphin's emotional experiences. Further, such enchantment can be easily interpreted within the confines of social performance, with many aspects of symbolic production evident: dolphins and guides could be seen as actors, the tanks and parks are stages, interacting with the dolphin is strictly controlled and curated, which acts as a sort of script, etc. A dramaturgical perspective further explains how extravaganzas, simulations, and implosions construct enchantment via constructing a wider dramatic narrative and controlling significant aspects of the consumer's experience. So, I have demonstrated that ritual-like methods and social performance are utilised to construct enchantment. However, enchantment also draws heavily on anomic social conditions, especially when it comes to the use of nonhuman animals within enchantment.

5.1. Enchantment, anomie, community, and intersubjectivity

As I have already noted, enchantment makes use of simulated intersubjectivity, as well as the emotions of simulated communities and ritual-like and dramatic experiences. These experiences, of course, draw on fundamental social needs and desires to enchant rational systems and entice consumption. Moreover, such enchantment also makes use of anthropomorphising and other social actions common to humans (Dydynski and Mäekivi 2018; Mäekivi and Maran 2016). However, enchantment does not just rely on such sociality but anomie, alienation, and societal disenchantment. Enchantment, for Weber, deeply and intricately permeated many premodern societies (Alexander 2013). This enchantment can be understood as a teleological-cosmological structure, linking all activities, social structures, art, etc., to the divine. For Durkheim (1995), this can be understood as a unified or mechanical community in which the collective effervescence, collective consciousness, and collective representations are relatively encompassing, structuring the morals, norms, values, and general meanings of society. However, the fragmentation of society, the division of labour, and, for Weber, the cultural, along with the technological and organisational rationalisation of society, greatly disrupted teleological-cosmological enchantment and the collective consciousness (Alexander 2013). Meštrović (1997) states that we desire a return to a community and the emotions associated with that. Durkheim (2002) notes this fracturing of the collective consciousness results in anomie and the disruption of shared values, norms, meanings etc. Most notably, anomie can be associated with confusion regarding the sacred and the profane (Durkheim 2002). With the rationalisation of society, the world is objectified, which disputes and disrupts teleological-cosmological enchantment, including the justifications and meanings associated with the sacred and profane, resulting in confusion regarding where to focus and gain moral and wider meanings. With the loss of fusion, the development of anomie, and the confusion regarding the sacred and profane, attempts to reconstruct enchantment become quite prevalent. However, for Weber (1968;

1946), any attempt to reconstruct or re-enchant society is impossible as rationalisation is too entwined with many societies and their institutions. Moreover, attempts of re-enchantment tend to only result in inner group collectivities, as opposed to a teleological-cosmological enchantment, and such inner group enchantment can only relate to certain aspects of the member's lives (Creighton 2023a). If enchantment is not shared throughout a society, it can only be experienced when directly related to the inner group and not throughout the Lifeworld as a whole. Ritzer's enchantment then can, in many instances, be seen as an attempt to reconstruct a collective consciousness and the feelings of a collective effervescence as a means to entice consumption. In other words, consumer enchantment uses anomic desires for a collective consciousness and effervescence by constructing enchantment that uses ritual-like and dramaturgical extravaganzas, simulations, and implosions to make community-like experiences (Creighton 2023a). The result is an enchantment that momentarily relieves consumers from anomie via feelings of connectivity between the actors and consumers within the enchantment, which not only includes relations between humans, products, and institutions but also between humans, consumer elements, and nonhuman animals.

Having considered the above, it is apparent that a cultural and semiotic understanding of enchantment through incorporating Durkheim's sociology and Alexander's cultural pragmatics gives the concept of enchantment greater analytic power and demonstrates the processes of enchantment, re-enchantment, and disenchantment. The synthesis of these views also connects enchantment to a desire for community and intersubjectivity by being a means to escape anomie. Having outlined the theory I intend to use for this thesis, I will now go to the main focus of this text, which is the study of the use of wolves as enchantment within Thompson, Manitoba.

6. THE ECOSEMIOTICS OF HUMAN-WOLF RELATIONS IN A NORTHERN TOURIST ECONOMY: A CASE STUDY

In this article, I utilised the theory from the previous two texts to conduct practical research on the use of wolves in enchantment (Creighton 2024a). I argue that Thompson, Manitoba used wolves to enchant the city's McDonaldization. For this thesis specifically, the 'wolf economy' and the use of wolves in enchantment was part of an attempt to rebrand the city as a tourist destination. However, the project has faltered in recent years, with its main proponent, Spirit Way Inc., declaring bankruptcy. I also use this article to investigate cultural reasons for why the rebranding has faced the issues it has. I argue the project did not consider wolf *Umwelten* and local social structures and relations while rationalising and enchanting the region, which ultimately proved to be an unstable ground to enchantment and develop rationalised systems on (Creighton 2024a).

In order to complete this research, I conducted an analysis of 50 articles from the online component of 'The Thompson Citizen', a paper that serves the city, which has also published significantly on the WCOTW project. Both of which were the reasons why I chose to study this paper's texts. The 50 articles, all published between and including 2009 and 2021, have the WCOTW project as their main focus. I made use of qualitative data analysis (QDA), which involved an emphasis on the interpretative nature of this work. I also included a close analysis of the 50 articles by coding and labelling the data. The coding and theme creation were heavily influenced and guided by the theoretical framework used in this article (Creighton 2024a).

Once I completed the QDA process, I organised the data into three ideal themes and seven subthemes or codes. The themes are 'nonhuman animal representations', 'nonhuman animals in relation to rational systems', and 'human and nonhuman relations'. The subcodes are 'good and bad', 'commodities', 'McDonaldization', 'captivity', 'unrationalizable', 'branding', and 'intersubjectivity' (Creighton 2024a). Regarding nonhuman animal representations and their subthemes, wolves were often evaluated on whether they were good or bad, as in Bishop et al.'s (2020) surveys on public opinions of wolves, and in workshops given on the topic. Moreover, wolves were also noted as commodifiable, with their images used for merchandising and wolf inspired art used for branding the city and tourist industry (Creighton 2024a).

Nonhuman animals in relation to rational systems and the development of rational systems is the second major theme I noted in my analysis. Rationalization was noted with the McDonaldization of the local forest through tourist paths, along with many infrastructure projects within the city (Creighton 2024a). Captivity also falls under this theme and can be seen with plans to construct infrastructure like the Boreal Discovery Centre to hold and control wolves and other nonhuman animals, and with the example of Aurora and Timber, two wolves raised as pets that can be understood as demonstrating human control over wolves (Creighton 2024a). Unrationalisability appears in the corpus, too, and is

especially prevalent regarding the difficulties of integrating wolves within the economic system and enchantment.

The third major code was human and nonhuman animal relations. The sub-themes here were branding and intersubjectivity (Creighton 2024a). Regarding branding for commodifying purposes, this could best be seen with the notion that wolves were ambassadors and representatives of the city. The intersubjectivity code was especially prevalent; according to Bishop et al. (2020), wolves were highly valued by the majority of the Thompson community. The Boreal Discovery Centre was branded as being a design that could integrate a wolf environment into the building's architecture, and the relationship between Aurora, Timber and Paproski and their use in festivals both noted intersubjective views between wolves and humans. More critical views that positioned wolves as being independent and best not utilised for consumer means were also noted (Creighton 2024a).

When the research is considered through my theoretical frames, then Thompson appears to have experienced McDonaldization and enchantment via the WCOTW project (Creighton 2024a). This McDonaldization intended to facilitate and construct a wolf economy, which is evidenced through the scientific surveys used to gain information on perceptions of wolves, the construction of infrastructure intended for holding wolves captive—allowing tourists easier access to the forest—as well as the production of products branded with wolves.

Much of the branding and other enchantment in Thompson was related to intersubjective understandings between wolves and humans. When *umwelt* analysis is used here as a critical view, especially in a multiscale mode taking account of enchantment, McDonaldization and local human social structures and relations, then it is apparent that much of this enchantment has a far basis from reality and is just hyperreal representations (Creighton 2024a). *Umwelt* analysis shows that the Boreal Discovery Centre is not truly able to integrate a wolf environment into its structures, as the wolf's social *Umwelt* and growth process requires significantly more space and social relations than the centre would have been able to afford (Creighton 2024a). Consequently, the wolves would have just developed into simulated animals.

The appearance of extravaganzas and simulations as enchantment as related to intersubjectivity and community is also apparent through the use of *Umwelt* analysis and the framework I have laid out earlier. These forms of enchantment attempted to construct a community through creating collective ritual-like processes and social dramas (festivals, art, merchandising, the creation of new infrastructure)—such a perspective demonstrates that the WCOTW project and wolf economy made use of many dramaturgical elements like actors (wolves), stages (forest, city, the Boreal Discovery Centre), and so on (Creighton 2024a). Importantly, a number of motifs were also used, which strongly focused on wolves and humans as companions and as intersubjective. As before, *Umwelt* analysis, when compared to enchantment and when considering multiple scales, shows that this intersubjectivity is one-sided and exaggerated (Creighton 2024a). The project attempted to use perceptions of intersubjectivity to capitalise off of hyperreal

wolves and relations. This hyperreality was not accepted by many of the city's residents, however, as the simulated intersubjectivity was too obvious a discrepancy from the wolves living in the surrounding forests of Thompson, something many of the residents would have immediately noticed. From a cultural point of view, this partially seems to explain the faltering of the WCOTW project. The social dramas and rituals associated with the wolf economy's development could not totemise the project as the wolves were not compatible with the system or the enchanted representations, and this was easily understood within the Thompson context (Creighton 2024a).

So, Thompson was McDonaldized and enchanted to create a wolf economy, employing new and updated infrastructure, merchandising, and quantitative studies to rationalise the city; this rationalisation was enchanted through wolf images and simulations of intersubjectivity (Creighton 2024a). However, understanding wolf Umwelt disrupts this enchantment, offering a critical view of such development and representations. Moreover, the hyperreal enchantment constructed was not able to create a collective consciousness as its hyperreality was too notable for many of the residents due to their own social relations with wolves, which are seldom characterised by mutual interaction (Creighton 2024a). Although Thompson used extravaganzas and simulations to enchant the McDonaldization of Thompson, this enchantment heavily relied on simulated intersubjectivity and simulated wolves (Creighton 2024a). Through theoretical articles, I examined how McDonaldized and enchantment utilise and relate to nonhuman animals. I studied how rationalisation and enchantment as concepts can be synthesised with Umwelt theory, and I investigated Umwelt theory's abilities to be critical of rationalisation and enchantment. On top of that theoretical work, I also expanded the analytical abilities of enchantment by introducing cultural and semiotic considerations. I then applied this theory to study how Thompson, Manitoba, has been enchanted via the WCOTW project.

While I have developed and researched many aspects of enchantment and demonstrated and utilised Umwelt theory and analysis, I believe the research on wolves as enchantment in Thompson demonstrates and points towards an underdeveloped point in my theory, mainly simulated animals themselves. Umwelt theory, while used in the thesis as a central concept, was not fully flushed out, I feel, in its relation to McDonaldization and enchantment, as there were no theoretical in-depth considerations of how simulated animals are enchanted. While this does not necessarily devalue my research on Thompson and wolves and the theory beforehand, it does point to an area needing improvement. Moreover, it seems to have allowed the above theory and application to be relatively uneven. While Umwelt theory is intended to offer an emic view, the theory here seems to largely skew towards the side of humans and our culture and social aspects, really only using Umwelt theory to give enough of a nonhuman animal's perspectives to critique enchantment and McDonaldization. This is an issue as I simultaneously argue that my zoosemiotic-sociological synthesis can reconstruct a nonhuman animal's Umwelt, yet I only do so sporadically. Unfortunately, the potential for such an offer is not actualised outside of a general notion in any of

the above articles, as no systemic means are given to understand how McDonaldization and enchantment explicitly influence nonhuman animals and their Umwelt specifically. This is perhaps why simulations of intersubjectivity have become such a dominant theme within this thesis, as I have focused so heavily on the human aspect of human-nonhuman relations. However, nonhuman animals relate to enchantment and rationalisation in many more ways. As such, for the final article in this thesis, I offer the beginnings of a systemic theoretical means to analyse how enchantment and McDonaldization broadly influence, treat, and relate to a nonhuman animal and their Umwelt.

7. SIMULATED ANIMAL AND SIMULATED UMWELT: TOWARDS A METHOD OF ANALYSING AND CRITIQUING NONHUMAN ANIMALS IN CONSUMER SETTINGS

The purpose of my thesis' fourth article (Creighton 2024b) is to lend the above theory greater consideration of nonhuman animals and their Umwelt by offering more systemic and analytic theoretical tools. I accomplish this by better exploring Umwelt theory and its relation to nonhuman animals with a focus on their positions as simulations in consumer contexts, which better demonstrates how McDonaldization and enchantment control our perception and construction of the world, specifically regarding nonhuman animals. This exploration entails re-examining Ritzer's concept of the simulated animal and coining the concept of the simulated Umwelt (Creighton 2024b). These concepts offer a means to comprehend rationalisation and enchantment's influence on our world and critique such influence. The extended understanding and critique of simulated animal and simulated Umwelt comes from greater attention paid to the processes and details of Umwelt theory and its relation to McDonaldization theory and enchantment.

7.1. Simulated animal

Simulated animals conceptually are simulations of nonhuman animals, and these simulations are constructed through McDonaldized influences on nonhuman animal bodies, behaviours, and communication (Creighton 2024b; Ritzer 2005). Simulated animals are also representations created through the enchantment associated with McDonaldized systems. These constructions, like other types of enchantment, may function to enchant rational systems and irrational rationalities or promote consumption.

So, simulated animals are media representations and real nonhuman animals, and both are similar in their structuring through rational consumer mediums. These mediums implode nonhuman animals by structuring the simulated animal and its environment to facilitate consumer goals (Creighton 2024b). The direction this structuring takes the nonhuman animal tends to diminish its communicative variety, reducing its meaningful experiences and ultimately simulating it. Lessened corporeal functions, diminished stimuli in McDonaldized environments, and structured behaviour through training are all examples of simulated animal characteristics. Considering the above, simulated animals are notable as blurring fact and fiction via the structuring of their worlds, which positions them as being changed into McDonaldized entities imploded with consumer rational systems. Regarding enchantment, such representations are more easily considered enchantment due to their removal from their actual referents, which often shows the simulated animal in ways to facilitate consumer rationalisation (Creighton 2024b). So, simulated animals are nonhuman animals structured by

rationalisation or represented by enchantment. While this is a valuable consideration for grasping and directing an analysis of nonhuman animal relations in consumer contexts, it is ultimately an etic position. Consequently, a more thorough analysis of nonhuman animals as simulations needs consideration in conjunction with Umwelt theory to facilitate a more emic analytic guide to empathising with nonhuman animal experiences in consumption (Creighton 2024b).

7.2. Simulated Umwelt

Simulated Umwelt offers a more emic view, or at least, per Martinelli (2011), a more emic-like perspective, lending itself to a view of nonhuman animal's subjective experiences. Umwelt theory proposes two essential aspects to encourage this more emic understanding: a guide to constructing nonhuman animal experiences and reflexivity. Regarding reflexivity, Umwelt theory emphasises the analysis of an Umwelt as a construction or a model and not a view into object reality (J. von Uexküll 2010). Although the model is important and offers some insight into the nonhuman animal's Umwelt, it is not the nonhuman animal's actual experiential world. Moreover, analysts can only reconstruct an Umwelt from their own experiential perspectives (Burghardt 2007). Umwelt analysis attempts to construct a nonhuman animal's experiences by using the subject's effector and receptor cues and tools as a means to guide the modelling of the nonhuman animal's functional cycles and, ultimately, their Umwelt (T. von Uexküll 1982). So, the reflexive aspect of Umwelt theory permits the analyst to keep biases and limitations of the perspective in mind while having a guide to construct nonhuman animal experiences. Moreover, just as rational consumption can change a nonhuman animal into a simulated animal, the same process also constructs a simulated Umwelt of the nonhuman animal, changing its subjective experiences, experiences reconstructible by Umwelt analysis.

Simulated Umwelt and the ability for Umwelt analysis to analyse and critique these phenomena can be seen with the example of factory-farmed broiler chickens. When looking at their four basic functional cycles, it becomes apparent that the rational structures of the factory farm greatly rationalise the lives of the chickens towards production and consumption (Creighton 2024b). Consequently, these chickens' functional cycles as related to food, enemies, their medium/environment, and partners/reproduction are greatly changed, controlled, or completely removed, diminishing their subjective experiences while causing many irrational rationalities for the chickens.

Considering the above, Umwelt analysis allows the comprehending of simulated animals' subjective experiences, facilitating a more thorough critique of their treatment. Moreover, Umwelt analysis positions nonhuman animals as experiencing agents (J. von Uexküll 1992). This also permits a critique of rational systems, enchantment, and their irrational rationalities by presenting an interpreting entity as being controlled, structured, and represented by these systems.

It is important to note that simulated animals and simulated Umwelten are ideal types. In this sense, simulated animals and Umwelten are on one side of the spectrum, with the other ideal being completely nonsimulated nonhuman animals and Umwelten (Creighton 2024b). This ideal spectrum is significant to consider when accounting for the pervasiveness of enchantment within consumer media, which directs and influences our understanding of nonhuman animals. Consequently, consumer media simulates knowledge of nonhuman animals, which includes representations of nonhuman animal subjective experiences (Creighton 2024b). My typification then facilitates viewing simulated animals and Umwelten in terms of degrees, allowing the differentiation between influential and significant enchantment with relatively nonconsequential enchantment. On a similar note, simulated animals and Umwelten should be considered as a coupled term as they point to the construction of Umwelt maps, constructing a more holistic picture of a nonhuman animal's experience and representation within McDonaldized systems and the accompanying enchantment (Creighton 2024b).

Simulated animals and Umwelten demonstrate the influence of McDonaldization and enchantment on our views of nonhuman animals, as well as their structures and subjective experiences. These concepts also critique influences from consumer system by opening a means to reflexively reconstruct nonhuman animal experiences in these contexts (Creighton 2024b). These notions offer guidance for analysts to study nonhuman animals within rational consumption via the typification of the simulated animal and simulated Umwelt as ideal types. These concepts also point to the systems and bodily structures of the nonhuman animals and communicative, experiential, and behavioural aspects as areas of investigation while demonstrating the terms' utility in the case of the basic functional cycles of factory-farmed chickens (Creighton 2024b).

The development of these two terms, I believe, may develop a more thorough consideration of nonhuman animals than what was portrayed in my article 'The ecosemiotics of human-wolf relations in a Northern tourist economy: A case study' (Creighton 2024a). I believe that these two concepts present nonhuman animal communication and subjective experiences as being rationalised and simulated for the purpose of consumption. My other texts note these aspects to an extent, for instance, regarding nonhuman animals like dolphins and wolves lacking stimuli or social relations in rational contexts. However, the corporeal, communicative, subjective, and behavioural aspects were all relatively under-considered, and I believe these concepts allow a more thorough understanding of rationalisation and enchantment's influence and reduction of the meaningfulness and abilities of the various elements and processes of a nonhuman animal. Simulated Umwelt also permits a further and in-depth integration of Umwelt theory and analysis as a critique of McDonaldization and enchantment by emphasising the simulation of meaning and experiences for the simulated animal under analysis (Creighton 2024b).

CONCLUSION

Before concluding, I will quickly summarise the four texts that demonstrate the theory and research of this thesis. The first article, 'Enchantment, Umwelt, and McDonaldization' (2022a), established that rational enchantment, extravaganzas, and simulations as types of enchantment use nonhuman animals to enchant McDonaldization, irrational rationalities, and entice consumption. This enchantment ranges from novel experiences to interactions between human and non-human animals to simulations of intersubjectivity. Umwelt analysis offers a means to not only grasp why certain nonhuman animals are so enchanting but also a means of critically examining nonhuman animal treatment and representation within enchantment through a comparative method as well as a multiscalar method that considers the nonhuman animal's Umwelt, McDonaldization, enchantment, and wider consumer contexts and perceptions. These methods facilitate some understanding of how McDonaldization and enchantment use and relate to nonhuman animals and how McDonaldization and enchantment as theory are synthesisable with Umwelt theory. This section also demonstrated the critical abilities of the zoosemiotic concept.

The second text, 'Enchantment' (2023a), positioned enchantment as a concept in more cultural and semiotic standings. I accomplished this by utilising Durkheim's work on rituals and Alexander's cultural pragmatics and social performance theory, consequently lending the concept of enchantment more analytical abilities while also demonstrating the processes of enchantment, re-enchantment, and disenchantment. The convergence of these views also demonstrated simulations of intersubjectivity as being enticing due to anomie. This article reinterpreted Ritzer's enchantment to offer a more detailed method of analysis via the new concepts introduced, allowing the identification of ritual processes and dramaturgical structures.

The third article, 'The ecosemiotics of human-wolf relations in a Northern tourist economy: A case study' (2024a), put the previous theory into practice, demonstrating how Thompson was enchanted and rationalised, and answered the ultimate question of this thesis: how were wolves used to enchant the city's McDonaldization? This text also attempted to investigate the WCOTW project and the wolf economy's stumbling. I argued Thompson was McDonaldized with the creation of new infrastructure like the Boreal Discovery Centre, and with attempts to increase the city's scientific and consumer capital. This McDonaldization was also heavily enchanted with images and notions of wolves, along with simulations of intersubjectivity between wolves and humans, including arguments that the Boreal Discovery Centre could integrate wolf habitats into its architecture. Umwelt analysis encourages a critical comprehension of this enchantment, demonstrating the enchantment of wolves being not just representations but hyperreal. Moreover, this hyperreal enchantment was not able to construct the collective consciousness and effervescence needed to create a community around the wolf economy due to the hyperreal being too removed

from the residents' perceptions of wolves, consequently disrupting re-enchantment or re-fusion due to the efforts being unable to create a successful ritual process or social performance.

The final article in this thesis, 'Simulated animal and simulated Umwelt: Towards a method of analysing and critiquing nonhuman animals in consumer settings' (2024b), draws from theoretical shortcomings in the practical research of this thesis. Attempting to know nonhuman animals and their Umwelt via a more detailed analytic framework, the text focuses on nonhuman animal simulations in consumption and the related influences of McDonaldization and enchantment. This acknowledging of nonhuman animals and their Umwelt is accomplished through further developing the concept of simulated animals and coining the concept of simulated Umwelten. These two concepts show how McDonaldization and enchantment influence representations of nonhuman animals and their communication, corporeality, and behaviour. Simulated animals and simulated Umwelten as concepts also propose a critique of these influences by reflexively demonstrating simulated animal experiences from a zoosemiotic view. These two notions are analytical guides to study McDonaldized and enchanted nonhuman animals, are idealised typifications, and focus on specific aspects of nonhuman animals as simulations, such as their subjective experiences, bodies, communication, behaviour, basic functional cycles, etc. Lastly, this article notes areas in which understandings of enchantment and McDonaldization's relation to nonhuman animals, Umwelt, and critique were missed in the previous texts, demonstrating further areas of study such as corporeality as related to simulations or the need for more analysis on a simulated animal's Umwelt.

However, while the final article brings out some theoretical and practical shortcomings, I believe the previous articles were successful in demonstrating the influence of enchantment and rationalisation on nonhuman animals, the way nonhuman animals are used to enchant McDonaldization, the power of Umwelt to critique and specifically how wolves were used to enchant the McDonaldization of Thompson, Manitoba. I believe this not only demonstrates a methodology for studying consumption within the Anthropocene, but also demonstrates the importance of considering semiotics and sociology together, as such syntheses offer the potential for further critiques, conceptualisations, and practical research applications, as I demonstrated throughout this thesis.

More importantly, I hope this thesis has offered a means for scholars, activists, or even Thompsonites and other Northerners and peoples finding themselves in similar contexts throughout the world, to examine the economic developments within their municipalities. To examine development concerning nonhuman animals and the environment and critically consider the associated messages and enchantment. I intend for this framework to offer the potential for people to gain greater communal control of their homes by offering a method of critically examining and evaluating the developments being conducted or proposed in their communities. In other words, I hope this theory and research will create greater clarity and freedom from forces attempting to install top-down policies, economies, and ways of life.

FURTHER RESEARCH

I have already mentioned the need to examine enchantment and rationalisation through the concepts of the simulated animal and the simulated Umwelt. Moreover, these concepts are really only in their beginnings and require further development. Alternatively, there are many other areas to consider for further research. Perhaps the most glaring issue is the lack of triangulation in this thesis regarding practical research, which only used a study of media texts. Corresponding studies may legitimise this research further via ethnographic fieldwork and other media analyses with varied research techniques. My study also only focused on Thompson, while Churchill, Manitoba and similar Northern communities have made successful nonhuman animal-centred economies, and a study of these in the framework presented here may offer an extended picture of the use of nonhuman animals to enchant McDonaldization. Lastly, a more thorough and systemic attempt at integrating and comparing semiotics and more cultural and interpretive sociologies would permit even further conceptualisation regarding nonhuman animals in a consumer context.

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SUMMARY IN ESTONIAN

Hundid kui mcdonaldiseerimise märgid Põhja-Manitobas

Selle doktoritöö eesmärgiks on uurida huntide kasutamist lummusena, mis mcdonaldiseerib Thompson Manitobas Kanadas. Mitmed linna organisatsioonid püüdsid omavalitsust ümber kujundada maailma hundipealinnaks, et vabaneda linna negatiivsest kuvandist. Siiski, piirkonna paljude probleemide ja koloniaalse mineviku tõttu väidetakse, et nende alade arendamist tuleks põhjalikult uurida. Seega, see doktoritöö võtab kriitilise vaatepunkti, kasutades zoosemiootikat, eriti Jakob von Uexküllli maailma kontseptsiooni. Lõputöös seon semiootikat George Ritzeri mcdonaldiseerimist ja lummamist puudutava tööga, samuti integreerin kultuurisotsioloogilisi vaateid, mis pärinevad suuresti Jeffery C. Alexanderilt ja Émile Durkheimilt. Lõputöö põhiküsimus uurib, kuidas kasutatakse hunte Thompsoni lummamiseks. Et sellele küsimusele vastata, pean kõigepealt uurima, kuidas mcdonaldiseerimine ja lummamine kasutavad ja suhestuvad mitte-inimestest loomadega, kuidas ratsionaliseerimist saab sünteesida maailmateooriaga ja kuidas maailmateooriat saab kasutada ratsionaliseerimise ja lummamise kriitiliseks uurimiseks. Nendele küsimustele vastamine on vajalik, kuna see hõlbustab paremini sünteesida teooriat, võimaldades luua raamistikku, millel on suurem potentsiaal mõista, kuidas teised loomad, lummamine ja ratsionaliseerimine on omavahel seotud.

Publikatsioon I. Ma arendan seda raamistikku oma esimeses artiklis pealkirjaga “Lummamine, maailm ja mcdonaldiseerimine”, märkides, et mcdonaldiseerimine kipub kasutama mitte-inimestest loomi tarbimise eesmärgil, eriti lummamise kaudu. Kaks tüüpi lummamist tõusevad eriti esile: ekstravagantsused ja simulatsioonid. Mõlemad tüübid näitavad, kuidas teisi loomi kasutatakse viisil, et luua ja tõsta tarbimist, sealhulgas tekitada tugevaid emotsioone ja tundeid ning hägustada piiri tõe ja väljamõeldu vahel. Üks eriti huvitav lähenemine hõlmab tarbijate kokkupuuteid karismaatiliste loomadega, nagu delfiinid. Selline lummamise vorm loob seotuse tunde tarbija ja teisest liigist looma vahel, mida tarbija-institutsioon kasutab seejärel enda lummamiseks. Lisaks, kui rakendatakse maailmaanalüüsi, muutub nähtavaks, kuidas mitte-inimesest loomi kasutatakse ja kuidas nad kogevad lummamist. Näiteks delfiinide puhul tuleb interaktiivses lummamises arvestada, et nende maailm on sotsiaalselt keeruline, mistõttu nad tõenäoliselt kommunikeerivad inimestega viisil, mida inimesed tajuvad positiivsena. Vaadates seda nähtust kriitilisemalt, siis delfiinide sotsiaalsus tuleneb mitte ainult nende sotsiaalsest loomusest, vaid ka sotsiaalse struktuuri puudumisest. Basseinid ja institutsioonid, kus delfiine peetakse, ei suuda pakkuda neile piisavalt liigisiseseid sotsiaalseid suhteid, millega delfiinid *in situ* harjunud on. Arvestades mcdonaldiseerimise eesmärke, väidan, et nende delfiinide sotsiaalset isolatsiooni kasutatakse suurema sotsialiseerimise soovi tekitamiseks, mida nad suuresti saavad ainult inimestelt, kes on teenuse tarbijad. Nendest küsimustest võib järeldada, et lummamine ja ratsionaliseerimine kontrollivad ja mõjutavad

mitte-inimeset loomi, kasutades neid samaaegselt ratsionaalsete struktuuride lummamiseks ja tarbimise soodustamiseks. Lisaks võimaldab maailm nii sügavamalt arusaamist mitte-inimestest loomade kogemustest selles protsessis kui ka kriitilisemaid tõlgendusi.

Publikatsioon II. Esimene artikkel näitab mitte-inimesest loomade suhteid lummamise ja ratsionaliseerimisega, samuti maailmateooria olulisust nende suhete uurimisel. Kuid enne, kui käsitlen selle lõputöö peamist küsimust, tuleb tegeleda täiendavate teoreetiliste kaalutlustega lummamise kohta, uuendades seda mõistet, et võimaldada detailsemat analüüsi ning selgemini seostada emotsioonide ja intersubjektiivsuse tähtsust esimeses artiklis. Teises artiklis, mille pealkirjaks on "Lummamine" toimubki lummamise üksikasjalikum analüüs, milles ühendan Ritzeri "lummamise" kontseptsiooni Durkheimi töödega rituaali kohta ja Alexanderi kultuuripragmatika ja sotsiaalse esituse teooriaga. Need perspektiivid võimaldavad lummamisel sügavamalt analüüsi rituaalide protsessuaalse mõistmises, mis on paljude lummamise vormide keskmes, kus kollektiivsed emotsioonid, representatsioonid ja teadvus on struktureeritud, luues simuleeritud kogukonna tunde, et lummata tarbijatooteid, -teenuseid ja -institutsioone. Lisaks võimaldab sotsiaalse esituse perspektiiv lummamise täielikumalt mõistmist läbi tõlgendavate kategooriate ja dünaamikate, võimaldades lummamise elementide kategoriseerimist näitlejatena, lavadena, stsenaariumidena jne. Samas võimaldavad need perspektiivid mõista kaasaegset maailma, kus puuduvad sidusad kogukonnad ja nendega seotud emotsioonid, kuna puuduvad ühtsed kollektiivsed esindused seoses püha ja ilmalikuga. Seetõttu soovivad paljud kogukonna emotsioone ja otsivad viise nende soovide rahuldamiseks. Väidan, et lummamine ja selle intersubjektiivsuse kasutamine pakub vahendit nende soovide ajutiseks rahuldamiseks ning seega julgustab emotsionaalsete vajaduste kaudu tarbijaid. Lisaks sobib see perspektiiv hästi eespool käsitletud intersubjektiivsuse simulatsioonide, kui lummamise vormi, teoreetilise uurimusega.

Publikatsioon III. Kõik ülaltoodud perspektiivid pakuvad dünaamilist ja üksikasjalikku arusaamist teistest loomadest ja nende seostest McDonaldiseerimise ja lummamisega, ning seega usun, et need pakuvad kindlat alust uurimaks, kuidas kasutatakse hunte lummamaks Thompson Manitobas hundipõhise majanduse ja turismitööstuse arendamisel. Minu kolmas artikkel „Inimeste ja huntide suhete ökosemiotika põhjapoolses turismimajanduses: juhtumiuuring“ uurib, kuidas Thompson on McDonaldiseeritud, kuidas kasutatakse lummamist, ja konkreetselt, kuidas hunte kasutatakse lummamises. Uuringus kasutatakse kvalitatiivset andmeanalüüsi 50 uudisartiklist ajalehe "The Thompson Citizen" veebiversioonist. See uuring leidis, et linnas on McDonaldiseeritud infrastruktuur, kuna püüdlused kontrollida ja edendada hunte ning ümbritsevat metsa loovad turismi-atraktsioone. Lisaks leidis uuring, et hunte kasutati lummamiseks, kaubamärgina, linna ja mitmesuguste teiste hundimajanduse aspektide tarvis märkimisväärses ulatuses. Lisaks toon esile ka hundiprojekti nõrgenemist ning seostan seda

sellega, et lummamine oli kohalike hoiakutega liiga vastuolus, samuti ei olnud hunte lihtne mcdonaldiseerida. Väidan, et hunte kasutati üldiselt tugevate intersubjektiivsete sidemete näitamiseks, mis olid kohalikest arusaamadest liiga kaugel, et neid aktsepteerida. Seetõttu ei olnud võimalik linna ühendamisel lummata linna kogukonna tasandil. See lummamise puudumine vähendas projekti väärtust ja posttiivseid hinnanguid.

Publikatsioon IV. Minu viimane artikkel kasutab uurimistööd Thompsoni lummamise kohta kui vahendit, et edasi arendada omailmateooria ja lummamise sünteesi. Sünteesimiseks tuvastan uurimisvaldkonna puudusi, eelkõige teiste loomade omailmade kaasamise süstemaatilist puudumist uurimustes. Seetõttu uurin selles artiklis omailmateooriat ja selle seost mitte-inimesest loomade kui simulatsioonidega. Analüüsin, kuidas mcdonaldiseerimine ja lummamine kontrollivad meie arusaamu ja maailma konstrueerimist, eriti teiste loomade ja nende omailmade osas. See hõlmab Ritzeri mõiste “simuleeritud loom” sügavat analüüsi ja mõiste “simuleeritud omailm” loomist. Mõlemad mõisted aitavad mõista ratsionaalseid ja lummavaid mõjusid ning neid ka kriitiliselt analüüsida. Järeldan, et need kontseptsioonid võimaldavad edasisi ja süsteemsemaid analüütilisi arusaamu. See nõuab keskendumist teiste loomade kehalisusele, käitumisele, funktsiooniringidele, subjektiivsetele kogemustele ja kommunikatsioonile ning laiemalt omailmade kaardistamistele kui vahendile simulatsioonide uurimiseks ja kriitikaks teiste loomade simuleeritud omailmade osas.

Lõpptulemusena märgin doktoritöös, et teoreetilised uuendused ja uurimistulemused võimaldavad kriitikat ja uurimist mitte-inimesest loomade tarbimise kohta antropotseenis, samuti loodetavasti kriitikat Thompson Manitoba ja sarnaste linnade ja kogukondade arengu kohta kogu maailmas. Seejärel toon välja edasiste uuringute vajaduse, sealhulgas teoreetiliste uuenduste jätkamise “simuleeritud loomade” ja “omailma” mõistete osas.

PUBLICATIONS

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