

University of Tartu
Institute of Philosophy and Semiotics
Department of Semiotics

Oleksii Popovych

REPRESENTATIONS OF HUMAN-ALLOANIMAL RELATIONS IN WARTIME: A
CASE STUDY OF A UKRAINIAN ZOO

Master's Thesis

Supervisor: Nelly Mäekivi, PhD

Tartu
2024

TABLE OF CONTENTS

Introduction.....	3
I. Literature review	7
1.1 The concept of representation.....	7
1.2 Types of research on animal representations.....	8
1.3 Studies of representations of animals	9
1.4 Studies of effects of representations of animals	11
II. Theoretical and methodological positioning.....	16
2.1 Materials	19
III. The Purposes of Representations.....	21
3.1 Representations of alloanimals and human-alloanimal relations	21
3.2 Representations of a human-alloanimal relations in writing.....	22
3.3 Shifted interest and shape of representations.....	23
3.4 Representations of alloanimals within representations of help	25
IV. Semiotic resources for aid mobilization	28
4.1 Components of aid mobilization.....	28
4.2 Gratitude	29
4.3 Positioning of helpers	30
4.4 Group efficacy	33
4.5 Highlighting of importance.....	34
V. Verbal representations of alloanimals: generalization, particularization, metaphor, and metonymy....	41
5.1 Two axes of animal representations	41
5.2 Generalization.....	42
5.3 Particularization.....	43
5.4 Metaphor.....	46
5.5 Metonymy.....	48
VI. Multimodal Representations of Human-Alloanimal Relations	51
6.1 Post 1	51
6.2 Post 2	55
6.3 Post 3	57
VII. The Conflict of Representations – The Case of Tiger Banzai	61
Conclusions.....	66
References.....	72
Kokkuvõte.....	80

Introduction

When Iraq invaded Kuwait in 1991, only two dozen out of the 442 inhabitants of Kuwait Zoo were still alive after 7 months of the war. As the employees fled the zoo, two brothers tried to save the animals by looking for food in city garbage piles and bribing Iraqi soldiers with food and videocassette recorders to be allowed to get on the territory (Lorch 1991).

Twelve years later, when the US invaded Iraq, only 35 out of 700 animals in Baghdad Zoo — the largest in the Middle East — were still alive on the 8th day of the invasion (Adam 2009). As conservationist Lawrence Anthony, who travelled to help the animals during the invasion, remembers: “There was no food, no water and the remaining animals, the ones with teeth and claws to defend themselves from hungry looters, were lame, starving and dying of thirst.” (Adam 2009). In both cases, help from international organizations eventually arrived — yet, for most animals, it was too late.

On 24th of February 2022, Feldman Ecopark, a private zoo in Ukraine hosting more than 4000 animals, reported first animal casualties, as the Russian Federation started shelling the zoo located north of Kharkiv — just 50 km from the Russian border. The territory of the zoo was crucial for Russian military plans to occupy Ukraine’s second largest city. Over the course of the next few months, Oleksandr Feldman — the zoo owner, millionaire, and former pro-Russian politician, became the face of, perhaps, one of the largest animal evacuation operations in history.

The process was covered on Ecopark’s Facebook¹ and Instagram² pages (176 000 and 1 million subscribers on the 27th of April 2024, respectively), where Feldman and zoo staff asked for donations and help, as they tried to get into the territory to feed and transport animals to safety — a process that took the lives of 6 volunteers, including a 15-year old boy. The situation in Ecopark was also covered by Ukrainian news outlets, as well as occasional reports

¹ Available at: <https://www.facebook.com/FeldmanEcopark>, 16.05.2024.

² Available at: https://www.instagram.com/feldman_ecopark/, 16.05.2024.

on Western media, including ABC³ Yahoo News⁴ and CNN⁵. In the end, while the whole territory of Ecopark was destroyed and many animals were killed by Russian bombings, most were evacuated to various Ukrainian zoos, where they continue to stay, as Ecopark is gradually being rebuilt and some animals are returned to new enclosures.

This thesis aims to investigate the ways representations of human-alloanimal relations on social media contributed to Ecopark's mobilization of aid during the evacuation process. The supposition that such representations were, in fact, influential is based on several considerations. First, it has been found that social media can have "an independent effect on mobilization, supplementing established civil society as a structure enabling and facilitating popular mobilization" (Enjolras *et al.* 2012: 904) by "allowing local phenomena to be spread across the entire network and produce global effects" (*Ibid*, 893) and enabling "social processes where individual behaviors are aggregated to produce collective outcomes. (*Ibid*, 893). Social media were found to be more effective compared to TV coverage in increasing awareness and the potential for protest mobilization (Boulianne *et al.* 2020) due to "offering an information flow that can occur rapidly before the event occurs and without external gatekeepers/editors." (*Ibid*, 2), as traditional media remains "reactive in its coverage of events" (*Ibid*, 3). Environmental activists also use social media to "effectively spread messages across broad audiences, either initiating conservation actions or amplifying existing conservation messages" (Bergman *et al.* 2022: 361), and facilitate the recruitment of strangers into animal rights campaigns by using "moral shock" strategies (Fernandez 2020).

Second, textual framing of messages about animals has been found to influence attitudes toward animal species (Ballejo *et al.* 2021, Echeverri *et al.* 2017), whereas different types of spatial positioning of humans and alloanimals within pictures, social roles of humans in pictures, and picture background have been found to influence perception of the emotional state of alloanimals (Leighty *et al.* 2015), assessment of the endangerment of species (Ross *et al.* 2011), and willingness-to-donate money to conservation efforts (Spooner, Stride 2021).

It has thus been established that, first, social media representations can have a considerable impact on social mobilization, and second, changes in multimodal properties and aspects of human-alloanimal representations alter perceptions of alloanimals as well as

³ Available at: <https://www.abc.net.au/news/2022-04-21/kharkiv-zoo-workers-found-shot-to-death-feldman-ecopark/101004712>, 16.05.2024.

⁴ Available at: <https://uk.news.yahoo.com/ukraine-zoo-rushes-evacuate-animals-222715893.html>, 17.05.2024.

⁵ Available at: https://edition.cnn.com/europe/live-news/ukraine-russia-putin-news-04-20-22/h_fafd4be9328efbf29fda683232e65b66, 17.05.2024.

potential pro-environmental behaviors. It is thus justified to investigate how multimodal aspects of human-alloanimal representations may impact mobilization for the provision of aid.

Accordingly, this thesis investigates social media representations produced by Ecopark to answer the following **research questions**:

1. Which semiotic resources were used by Ecopark to mobilize the provision of aid during the evacuation process?
2. How did Ecopark represent alloanimals and human-alloanimal relations during the evacuation process, and how could those representations contribute to mobilization of aid?

These questions allow this thesis to achieve the following **research objectives**:

1. Identify semiotic resources that may be useful when mobilization towards animal protection is necessary.
2. Describe how multimodal representations of relationships between humans and alloanimals in a zoo context may construct relationships between audiences and alloanimals, and audiences and humans, and how that could potentially contribute to animal protection mobilization.

The main purpose of this thesis is ethical and practical — to identify aspects of representations that can help zoos and conservation organizations mobilize the provision of aid to animals who need it.

The thesis is structured as follows: the literature review conceptualizes the notion of “representation” and provides an overview of two types of studies on animal representations. The next chapter explains theoretical and methodological positioning of the thesis, provides the definitions of key concepts used, and explains the mode of integration of other scientific research into the text. The subchapter “Materials” explains how the materials for the thesis were selected and analyzed. Chapter 3 provides a background for the subsequent analysis by showing shifted interest, shape, and purpose of representations of animals by Ecopark after the start of the Russian attack. Chapter 4 focuses on verbal semiotic resources Ecopark used for aid mobilization in “request-for-help” captions and uses research on gratitude, friendship, kindness, group efficacy, psychological distance, and trust to identify the effects of the use of identified semiotic resources. Chapter 5 looks more closely at verbal representations of alloanimals *per se* and analyzes the examples of generalizing, particularizing, and metaphorical representations of alloanimals. It also devotes attention to the ways metaphorical representations of alloanimals and metonymical positioning of Ecopark may have helped Ecopark mobilize affects and form group identities on both national and supranational levels.

Chapter 6 analyzes three multimodal representations of alloanimals, elaborating on the roles of the text and moving image in meaning production, as well as on the visual semiotic resources used for the construction of human-alloanimal and human-human relationships. Chapter 7 uses concepts of trustworthiness to analyze an instance of the conflict of representations of an alloanimal and identify aspects of trustworthiness that might be most essential for wartime aid mobilization.

I. Literature review

1.1 The concept of representation

Stuart Hall defines representation as “[...] the production of the meaning of the concepts in our minds through language” (Hall 1997: 17). For him, there are two systems of representation that enable this production — “First, there is the ‘system’ by which all sorts of objects, people and events are correlated with a set of concepts or mental representations which we carry around in our heads.” (*Ibid*, 17), while the second constructs “[...] a set of correspondences between our conceptual map and a set of signs, arranged or organized into various languages which stand for or represent those concepts.” (*Ibid*, 19). The correlation between conceptual systems and language systems, for Hall, is set by codes. (*Ibid*, 21).

In an earlier *Theory of Semiotics* (1975), Umberto Eco does not conceptualize the notion of representation — instead, he understands a distinction between communication and signification as being essential to general semiotic theory. For Eco, semiotics studies “all cultural processes as *processes of communication*” (Eco 1975: 8), whereas “[...] each of these processes is permitted by an underlying *system of significations*” (*Ibid*, 8, author’s emphasis, *O.P.*). He understands a signification system — a code — as essential for arousing an interpretive response in an addressee, and thus essential for communication between humans or other intelligent beings (*Ibid*, 9). It is possible to say, however, that Eco’s “signification system” is basically identical to Hall’s second “representational system” — a process that establishes correspondences between signs and what they stand for.

In a more recent work on animal representations, Morten Tønnessen and Kadri Tüür (2014) disentangle the notion of representation from signification and communication. For Tønnessen and Tüür, representation “is different from communication in that it does not involve mutual sign exchange, and it differs from signification in that it is typically symbolic, i.e., conventional (arbitrary)” (Tønnessen, Tüür 2014: 11). For them, “communication can be understood as sign exchange between sender and receiver, signification as semiosis in the absence of a true sender (rather, this is semiosis of the receiver only), and representation as semiosis absent of a true receiver (rather, this is semiosis of the sender only)” (*Ibid*, 12). It can be said that, while Eco and Hall take an emic, or “internal” perspective on representation,

Tønnessen and Tüür adopt an etic perspective (Martinelli 2010a). This approach is also less anthropocentric compared to Hall's or Eco's in the sense that signification and representation are not understood as necessarily implying a system of codes established by social convention. Nonetheless, the essence of the concept of representation remains identical — it implies “typically symbolic” semiosis in the absence of a true receiver.

Gunther Kress (2010) adds some further nuance — for him, “representation is focused on myself and my interest, communication is focused on my interest in its relation to others” (Kress 2010: 51). For Kress, “The question in representation is, “What are the best, the apt means for giving material form, material realization to my meanings” (*Ibid*, 51).

Communication, on the other hand, shifts the focus from the aptness of material form to the environment of communication and its participants. Communication asks questions like “How ought I adjust and shape my representation in relation to the interests of my assumed interlocutors” (*Ibid*, 51). Additionally, for Kress, communication is working on reconstructing the social ground and social relations, while representation is focused on remaking and adapting resources for making meanings (*Ibid*, 52).

For Kress, then, communication and representation imply distinct processes — selection of appropriate means for representation and adaptation of representation to the addressee. These two always shape the specific sign in question to a certain extent.

It is possible to integrate the aspects emphasized by authors to create a synthetic definition of representation suitable for this thesis — representation can be understood as semiosis in the absence of a true receiver, which can involve the use of codes for the selection of appropriate means for giving material realization to the sender's intentions. Representation also underlies communicative processes and may involve various degrees of adaptation of the sign in question to assumed addressees.

The next section distinguishes the two types of research on animal representations and explains the structure of a further literature review.

1.2 Types of research on animal representations

Research on animal representations is conducted in two main ways. The first type of studies primarily use qualitative methodologies to describe how senders tend to represent animals while taking into account their communicative intents. The second type of studies primarily use quantitative methodologies to describe the *effects* of animal representations (and

manipulations of various aspects of animal representations) on attitudes to animals and behavioral intents of receivers. It is plausible to suppose that in order to have a comprehensive view on the actual functioning of animal representations both the construction of representations and effects of use of particular representations need to be taken into account. The next two sections are distinguished by these two different focuses, whereas thematically, when possible, the sections contain studies close to this thesis — studies of representations of animals by zoological gardens/conservational organizations, and studies of animal representations in wars.

1.3 Studies of representations of animals

A number of quantitative studies investigated patterns in representations of animals by zoological gardens and conservation organizations.

Shaw *et al.* (2022) analyzed 670 wildlife images on Instagram pages of conservation organizations and found that most images had no text, were photographs, were likely to be Animal Portrait — showing an alloanimal as the focal point without humans in the frame — and showed mammals in full-body shots and facing side-on to the camera. In most images, humans were not present, but in the majority of cases where they were, humans were close and touching an alloanimal. The study also demonstrated higher engagement with images with no text and higher engagement with posts featuring mammals — findings explainable by a general consensus that people find mammals more attractive due to their similarity to humans (Batt 2009; Borgi, Zirulli 2015).

Llewellyn and Rose (2021) investigated the top 1000 most viewed YouTube videos of 20 zoological organizations and found similar patterns — overrepresentation of large mammals was paralleled by higher engagement with videos featuring mammals and infant animals (also found by Rose *et al.* 2018), even for zoos featuring specialized collections of birds and amphibians. Hunton *et al.* (2022) have found that, although both zoos and the news media overrepresent mammals, in the news media, overrepresentation is much more extreme.

Qualitative researchers, on the other hand, have highlighted the multisensory focus of representations of alloanimals by zoos.

Flack (2016) analyzed archival films recorded at Bristol Zoo in the 20th century to uncover the ways in which human-alloanimal relations were represented. He notes how feeding time in zoos has been (and remains) an object of intense attention for zoo visitors — and thus,

is extensively represented on film. The recordings show animals fed both by keepers and visitors — indicating that this type of interaction is central for visiting a zoo. He shows how, from feeding to elephant rides, the modality of touch was placed at the center of human-alloanimal interaction in the zoo. Flack also notes the activity of alloanimals themselves, describing the recordings where they asked for food from visitors.

Lindahl Elliot (2006) focused on multisensorial representations designed by zoos themselves, on “[...]technologies of secondness: displays expressly designed both to elicit and produce dynamics of action and reaction involving touch, smell, hearing and so forth” (*Ibid*, 213), such as interactive consoles and petting sections, which are also promoted by zoos themselves — and which make them competitive against purely visual nature documentaries. Because his methodology involved participant observation, he was also able to capture how kinetic activities become the center of attention for zoo visitors, especially children. He notes particularly how children pressed against transparent glass, despite being able to see everything clearly — which, for him, shows the importance of the “sense of proximity” (*Ibid*, 216) — a closeness in terms of physical distance, which involves touch, smell, hearing, and kinetic interactions.

Previous research also analyzed certain representational strategies used in zoo communication. Mäekivi and Maran (2016) showed how personification and storytelling are used to amplify the welfaristic attitude among visitors, although the use of this strategy is influenced by size, rarity, and the ease of distinguishing an individual alloanimal by the visitors (see also Cerrone 2020). Personification is also often used in combination with de-personification in keeper’s talks and signage, in a movement from an individual alloanimal to the level of the species (Mäekivi, Maran 2016: 223).

The predominance of multisensory representations and representations of multisensory interactions with animals in zoos can be contextualized by research on perception of cuteness — Dydynski and Mäekivi (2018) in their study of multisensory perception of cuteness in mascots and zoo animals show that affection elicited by perception of cuteness stems not only from visual features, but also from the perception of clumsiness, olfactory, auditory, and gustatory stimuli — and this affection is expressed through the modality of touch — the desire to touch, hold, cuddle, and protect cute animals (*Ibid*, 13).

It can thus be suggested that when zoos represent themselves and human-alloanimal relations in digital media (where direct olfactory, kinetic, and haptic stimuli are not present), they tend to center elements of multisensory experiences of human-alloanimal interaction via visual, textual, and auditory means available in social media. That is because they focus on

representations of mammals and infant animals, and these alloanimals themselves are more likely to elicit feelings of affection on the part of humans due to their closeness to humans, cuteness, and charisma. Therefore, multisensory interactions with mammals (most obviously represented by touching, but also implying the experience involving “senses of proximity”) occupy an important place in zoos’ representations of alloanimals and human-alloanimal relations, since that is what allows to distinguish the zoo experience from purely visual digital experiences. These representations also sometimes personify animals (mostly large mammals), and are thus focused on supporting the welfaristic attitude of visitors to animals (Mäekivi, Maran 2016), which can later be modified by de-personifying conservationist rhetoric.

However, there is no available research of zoos in war that would focus on the use and modification of these multimodal aspects in wartime context. On the contrary, when it comes to the representation of alloanimals at war, the critical direction of studies is predominant — Baker (2001) analyzed the use of the image of eagles for recruitment in the military. Braverman (2013) demonstrated how zoos in Israel served to “promote the Zionist cause by *perfecting* the miracle of Jewish re-existence in the Land of Israel” (*Ibid*, 134), and Howell and Neal (2012) showed how the process of reforming the Baghdad zoo worked as a vehicle to promote liberal values in the civilian population. An article collection, *Animals and War* (2013), focused on topics like the weaponization of bees and canine soldiers in U.S. wars. Alloanimals in war have also been investigated by historical studies, such as a review by Lawrence (1991), and books on Japanese wartime zoo policy by Mayumi Itoh (2010). Historical studies tend to not focus on representations as such, although Bruce (2017: 107) remarks that the predominance of anthropomorphic representations was very uncommon in the 19th century.

There is thus a lack of studies on representations of zoo alloanimals and human-alloanimal relations in the wartime context that would take into account multimodal aspects of representation of human-alloanimal interactions. This creates a gap in data in research on animal representations in a wartime context regarding multimodal aspects not directly related to political discourses.

1.4 Studies of effects of representations of animals

There is a growing body of quantitative experimental studies that seeks to understand how controlled change of visual aspects and textual framing in representations influences attitudes

to alloanimals. One set of studies investigated the impact of controlled changes in text on people's attitudes toward alloanimals.

Echeverri *et al.* (2017) found that a positive message about sea otters increased positive attitudes, while a negative message about a conflict between otters and fishermen increased negative attitudes, with the negative message having stronger effects. Ballejo *et al.* (2021) also showed that the impact of both negative and positive framing on attitudes toward alloanimals differs depending on the species involved — negative framing of vultures resulted in a more negative attitude compared to negative framing of mammalian predators. The same study also found that the reduction of psychological distance — framing that makes people think that the issue happened to people similar to them (Jones *et al.* 2016) — also has an impact on attitudes. A study by Riddle and McKay (2020) showed that viewers, when presented with two Facebook posts featuring identical pictures of tamarin and two different captions — one supportive of keeping tamarins as pets, and another opposing, were, interestingly, more likely to view the tamarin on the picture as stressed when the caption was supportive of keeping tamarins as pets.

Another set of studies investigated how changes in visual representations influence attitudes toward alloanimals. Leighty *et al.* 2015 showed that people are more likely to perceive a chimpanzee as scared and sad when they are shown in close contact with a human, while an image in a naturalistic setting increases the perception that an alloanimal is “happy,” which, according to the authors, reflects a preference of viewers towards the naturalistic location of wild animals. Yet, at the same time, in the same study, people were more likely to consider a chimpanzee a suitable pet and less likely to believe that the chimp was endangered when they were shown in an anthropomorphic environment (in an office), and when there was a human present in the picture — effects also observed by Ross *et al.* (2011).

A similar effect was found by Shaw *et al.* (2022) — the closer the human was to an alloanimal in the picture, the more likely the respondents were to agree both that an alloanimal is not displaying natural behavior *and* that it is acceptable to keep this alloanimal as a pet. However, these results also differed depending on the species featured in the picture — the presence of a human strongly affected the attitude toward keeping a parrot or leaf insect as a pet, while the attitude toward a kangaroo was affected less.

Kalof *et al.* (2015) investigated “Animal Portraits” — a set of pictures that portrayed animals in a setting that mimicked human studio portrait had significantly increased the perception of kinship (similarity between humans and alloanimals) and individuality (perception of alloanimals as individuals, rather than members of species) among pre-university college students. Dydynski and Mäekivi (2021) also analyzed the ways in which

antropomorphic cute design of alloanimal characters can increase the wish to interact with the real species in a multisensory manner, which has a variety of social consequences, including visiting zoos, pet abandonment, overbreeding, etc. (*Ibid*, 9). The impact of anthropomorphized representations of alloanimals on real-world interactions with alloanimals shows that relations established via representations may feed into expectations and practical attitudes towards real-world alloanimals, particularly on an emotional level (also shown in the case of nature documentaries (see Barbas, Paraskevopoulos, Stamou 2009).

Considering the impact on conservation intentions, Spooner and Stride (2021) investigated images that contain both animals and humans, and found that zoo-selfies and keeper-animal images are associated with a higher willingness to donate money to conservation, with zoo-selfies eliciting the strongest feeling of connection to an alloanimal. The same types of images, however, also gathered the largest number of negative welfare statements about an alloanimal featured. Also, in Spooner and Stride's (2021) study, both willingness-to-donate (WTD) and feeling of connection were stronger for mammals compared to all other species. Stronger WTD was also detected if charismatic species are included in the picture (Thomas-Walters, Raihani 2016).

A scoping review by Thomas-Walters *et al.* (2020) also notes rather limited evidence on the positive effects of noxious and shocking imagery on the increase of donations to environmental campaigns — an idea also supported by the concept of “moral shock” (Jasper, Paulsen 1995), as well as the effectiveness of images showing acts of group efficacy — which is considered as one of the main predictors of collective action in social psychology (van Zomeren, Postmes, Spears (2008).

The results of studies showing the impact of changes in text and visuals on attitudes toward alloanimals are diverse and somewhat contradictory. The effects of textual framing are more clear: the magnitude of an impact depends on an already existing attitude toward species, as well as on the degree of psychological distance that the textual frame is suggesting.

This probably reflects the fact that people's existing attitudes toward species are influenced by multiple factors, such as collective history, whether the species is a vertebrate, its size, solitary or collective lifestyle, color, umwelt, and *Kindchenschema* traits (Mäekivi, Maran 2016). Also, people's attitudes toward concrete species may invoke multiple connotative meanings that are not uniformly positive or negative, and each connotative meaning may be held more strongly or weakly, such as when sharks are evaluated as interesting, valuable, and dangerous, but not good or intelligent, whereas wild dogs are only assessed as neutrally “interesting” (Fraser *et al.* 2006). Thus, when the person does not have

an established attitude to an alloanimal or holds weak connotative meanings, textual framing, alongside with biological factors, can play a very significant role in molding an attitude.

The impacts of changes in visual elements are more puzzling. The presence of the human in the picture tends to increase the perception that a given alloanimal can be a good pet, and the closer the human is to the alloanimal, the more people tend to agree with the statement. Such images also produce a greater feeling of connection with an alloanimal, and a higher willingness to donate money for conservation. Nonetheless, the assessment of an alloanimal as pet-like may also be connected with the decrease in assessment of endangerment of the species. Moreover, the results of some studies (Leighty *et al.* 2015) have stated that people tend to prefer seeing alloanimals in naturalistic locations, and thus, can perceive an animal in close contact with a human as stressed, sad, and assess the welfare of an alloanimal as poor.

It might be possible to suggest that if images featuring humans and alloanimals increase both, concern about the welfare of the alloanimal *and* willingness to keep the alloanimal as a pet, then perhaps reactions to images may differ in people depending on their prior attitude to zoos and close relationships between humans and wild alloanimals, so that showing such pictures may elicit a positive or negative affective reaction, which may amplify an already existing attitude. In that case, perhaps, a set of questions evaluating people's attitudes should also be included prior to showing a picture.

These results, in fact, might be showing contradictions between welfaristic and conservationist attitudes — whereas the affective welfaristic attitude is likely to be stimulated by images showing the closeness of humans and alloanimals, the very same image may also promote the perception of a wild animal as less endangered, and also provoke concerns among people who hold more conservationist attitudes. This means that, on one hand, representations that increase perceptions of similarity (kinship) and individuality can amplify affect-based welfaristic attitudes — and possibly increase donations to conservation. Yet, the very same representations can lead to misperceptions of the appropriate ways to interact with an animal, which can cause pet abandonment, overbreeding, and other negative social consequences outlined by Dydynski and Mäekivi (2021).

It can be concluded that zoos tend to center multisensory interaction with alloanimals via visual, textual, and auditory means available in social media, while using strategies like personification (Animal Portrait, naming) and storytelling to stimulate welfaristic attitude and increase the perception of kinship among potential visitors, thus promising a multisensory experience of affective relating to species represented in an actual zoo setting, although the use of strategies depends on the species involved. In keeper talks, they may also use de-

personifying conservational strategies. As studies show, centering multisensory interaction and personification may have both positive and negative consequences for the welfare of species represented, for zoo reputation, and for the level of motivation towards conservation among visitors.

There are several gaps in the research that need to be addressed. First, although studies have established, for instance, the different impact of images containing keepers and alloanimals compared to images with alloanimals alone, it remains rather unclear what kind of relationships are established between keepers (or other zoo representatives) and visitors via such representations — what kind of relationship is constructed between the zoo representative and (potential) visitor, and how this human-human relationship may affect the perception of alloanimals by visitors.

Also, high willingness-to-donate has been linked to certain types of images (Spooner, Stride 2021), group efficacy and shocking imagery (Thomas-Walters *et al.* 2020), and the presence of mammalian and charismatic species (Thomas-Walters, Raihani 2016). However, other possible aspects of representation possibly contributing to high WTD have not yet been explored. Finally, quantitative studies, due to their methodological focus, have not focused on the impact of, for example, national and group identity messaging on perceptions of zoo alloanimals and WTD, aside from the questions of symbolic or locally valued species.

As Mäekivi and Maran (2016) note, there remains a certain lack of research on the “dynamical dimension in altering and influencing attitudes and perceptions” (*Ibid*, 218), and this study aims to contribute to the field by identifying aspects of representations of human-alloanimal relations and representations of alloanimals that may have contributed to the high amount of aid received by Feldman Ecopark during the Russian attack. It is of course not possible, due to methodological limitations, to establish which specific impact a particular aspect had, but this study aims to provide some theoretical support to certain aspects that would make it possible, in the future, to test their impacts in experimental quantitative research.

The next section explains the theoretical and methodological positioning of the research, the main concepts used, and the approach to the integration of other scientific research into the analysis.

II. Theoretical and methodological positioning

This thesis is thematically positioned within anthropological zoosemiotics — “studies dealing with the semiotic interaction between human beings and other animals, including those of cultural and/or sociological type” (Maran, Martinelli, Turovski 2011: 8). More specifically, it belongs to representational zoosemiotics, a subtype of anthropological zoosemiotics that “deals with the human representation of other animals” (*Ibid*, 9).

Thus, although certain parts of the thesis (such as Chapter 6) deal with human-alloanimal encounters, the focus of this work is not on the analysis of communication between humans and other species (communicational zoosemiotics) — rather, the thesis focuses on how those instances of communication and interaction are multimodally represented by humans on social media. This positioning is necessary in order to answer the research questions of the thesis — which semiotic resources were used by humans to mobilize the provision of aid, and how representations of human-alloanimal relations may have contributed to this mobilization.

As a general conceptual framework, this thesis follows the multimodal analysis developed by Kress (2010), and Kress and van Leeuwen (1997). This approach was chosen, first, because it offers conceptual semiotic tools to analyze multimodal representations, and second, because it is grounded in the focus on empirical social interactions and is attuned to the analysis of micro-level, “mundane” social processes.

Thus, whereas thematically this work is positioned within representational zoosemiotics, methodologically the thesis follows the premises established within social semiotics while integrating certain concepts from zoosemiotics proper (such as classification of human-alloanimal relations by Martinelli (2010b — see Chapter 3) and taking into account zoosemiotic principles such as an understanding of semiosis as choice-making and organisms as makers of choices within their *umwelten* (Kull 2018)

For social semiotics, “the genesis of signs lies in social actions” (Kress 2010: 54) and “signs are made rather than used” (*Ibid*, 54). The assumptions of social semiotics include the following:

[...] signs are always newly *made* in social interaction; signs are *motivated*, not *arbitrary* relations of meaning and form; the motivated relation of a *form* and *meaning* is based on and arises out of the interest of makers of signs; the forms/signifiers which are used in the making of signs are *made* in social interaction and become part of the semiotic resources of a culture. The relation of form and meaning is one of *aptness*, of a “best fit”, where the form of the *signifier* suggests itself as ready-shaped to be the expression of the meaning – the *signified* – which is yet to be realized. *Aptness* means that the form has the requisite features to be the carrier of the meaning. (Kress 2010: 55; author’s emphasis, *O.P.*)

The thesis agrees with these assumptions and, thus, treats signs as motivated by actors’ interests, and the relation of form and meaning as the relation of aptness. It is assumed that “[...] the “take” on what I wish to represent arises out of my *interest*: *interest* directs my *attention* to something that now *engages* me, at this moment” (Kress 2010: 50; author’s emphasis, *O.P.*) and that “[...] my *interest* is shaped by my sense of what is relevant to attend to in my social environment right here and now, in relation to this phenomenon or object” (*Ibid*, 51; author’s emphasis, *O.P.*)

Semiotic resources are defined as:

[...] signifiers, observable actions and objects that have been drawn into the domain of social communication and that have a *theoretical* semiotic potential constituted by all their past uses and all their potential uses and an *actual* semiotic potential constituted by those past uses that are known to and considered relevant by the users of the resource, and by such potential uses as might be uncovered by the users on the basis of their specific needs and interests. (van Leeuwen 2004: 4; author’s emphasis, *O.P.*)

The thesis also assumes that “Resources are constantly remade; never wilfully, arbitrarily, anarchically but precisely, in line with what I need, in response to some demand, some ‘prompt’ now — whether in conversation, in writing, in silent engagement with some framed aspect of the world, or in inner debate.” (Kress 2010: 8). Therefore, the making and use of semiotic resources by actors is determined by their needs and interests in a particular context, although the culture provides distinct semiotic resources for framing complexes of signs – “what sorts of things are framed, how they are framed, what kinds of frames there are, and so on [...] will vary from culture to culture” (Kress 2010: 10).

Mode “is a socially shaped and culturally given semiotic resource for making meaning” (Kress 2010: 84). The primary functions of modes are communication and representation (*Ibid*, 84). Also, “Different modes offer different potentials for making meaning. These differing potentials have a fundamental effect on the choice(s) of mode in specific instances of communication” (*Ibid*, 79). Modes and their affordances analyzed by Kress include image, writing, gesture, speech, and others.

Signs in different modes can also be orchestrated into multimodal ensembles. Orchestration is “the process of assembling/organizing/designing a plurality of signs in

different modes into a particular configuration to form a coherent arrangement” (Kress 2010: 162). Multimodal ensembles are “the results of these processes of design and orchestration.” (*Ibid*, 162).

For Kress,

Orchestration describes the processes of selecting/assembling/designing the semiotic ‘materials’, which seem essential to meet the rhetor’s interests and which will be given shape as the semiotic entity of text as an ensemble, through the processes of design. Orchestration and the resultant ensembles can be organized in space and they can be organized in time, in sequence, in process, in motion. (*Ibid*, 162; author’s emphasis, O.P).

This thesis treats these notions in the following manner: first, the thesis avoids identifying modes other than those identified by Kress. Modes as analyzed and described by Kress were deemed sufficient for the purposes of the thesis. Therefore, the thesis is reliant on the analysis of modes provided by Kress (2009) and Kress and van Leeuwen (1997). Modes and their interrelationships are analyzed according to what was identified in their works.

Accordingly, multimodal representations are analyzed as multimodal ensembles — as combinations of those modes, which were already identified by Kress (2010) and Kress and van Leeuwen (1997). Specifically, in Chapter 6, this thesis treats Instagram posts as multimodal ensembles by considering, on the one hand, the interrelationships between written text and moving images and, on the other hand, the use of different modes within moving images.

Second, the concept of semiotic resource is understood to be wider than modes — modes are a type of semiotic resource. Therefore, while this thesis identifies the modes and their combinations in ensembles as analyzed by Kress and van Leeuwen, specific signifiers *within* those modes are conceptualized as semiotic resources. For example, *writing* is a mode, whereas an expression like “Thank you!” is understood as a semiotic resource.

This enables this thesis to integrate conceptual tools from other disciplines. Certain semiotic resources within certain modes may serve to express constructs, such as ones from social psychology. For example, in Chapter 4, this thesis analyzes the use of gratitude by Ecopark. For current purposes, what is important is that the use of the expression “Thank you!” (a semiotic resource) is treated as an expression of a construct of “gratitude” as defined and analyzed by studies in social psychology. The purpose of these integrations is primarily to show the possible effects of uses of semiotic resources that are claimed by this thesis as expressing (or targeting) particular constructs. The thesis therefore makes the assumption that the systematic use of semiotic resources that are understood as targeting or expressing particular

constructs is likely to lead to effects found by researchers of these constructs from other disciplines.

Overall, the thesis aims to be as faithful to the data as possible — whereas the social semiotic framework and its basic concepts were chosen before an in-depth analysis of findings, the thesis was continuously updated as the author was searching for additional constructs that would help explain the findings in a more detailed, and, hopefully, helpful manner. The next chapter explains how the research object and materials for analysis were selected and treated.

2.1 Materials

Among other Ukrainian zoos that suffered from the Russian invasion, Ecopark was chosen as a case study for several reasons. First, Ecopark represented the evacuation process on social media consistently, publishing posts almost every day as the evacuation was ongoing. Second, the number of subscribers on Ecopark’s social media pages enabled it to reach out to a very large audience. It was thus justified to assume a significant degree of influence from Ecopark’s social media representations on the course of the evacuation effort.

Instagram was specifically chosen, because it has the largest number of subscribers out of Ecopark’s social media. Also, Ecopark’s Facebook largely duplicated posts published on Instagram. Considering the role of other media, Ecopark also called for donations on its website, as well as in news reports when the situation in Ecopark was covered. However, Feldman Ecopark’s website has low organic search traffic (according to Ahrefs⁶ data — approximately 50 organic visitors per month), and considering the effectiveness of social media in mobilization (see Introduction), it was optimal to focus on social media and Instagram to provide answers to the research questions. Ecopark had also received aid through internal networks and connections (for example, with European zoos and Ukrainian businesses). Data on representations and communication in these cases, however, is not publicly available.

The thesis uses materials published on Ecopark’s Instagram page from February 24, 2022, until May 3, 2022 — when Ecopark published a post claiming that “almost all” animals were evacuated. Ecopark published 113 posts during this period. During the process of analysis, all textual parts of the 113 posts were grouped, and common themes and repeating structures were identified, after which an initial analysis of common patterns was conducted

⁶ Available at: <https://ahrefs.com/>, 18.05.2024.

according to social semiotic theory. After that, theories and constructs that would address identified repeating patterns were searched for and found, and more detailed analysis was written with theoretical support from various disciplines, whenever possible. The analysis uses quotes from different posts to support the statements, however, it should be emphasized that the study aimed to identify repeating patterns and aspects, therefore, very unique posts were excluded from the analysis.

The partial exception to this are posts selected specifically for multimodal analysis (Chapter 6). The three posts were selected because, on one hand, they represent a variation of a common structure (“visiting animals video” and “evacuation vehicle video”), but, at the same time, constitute a series, which was unique. In this case, it was assumed by the author of the thesis, that the diachronic dimension of these series would allow to track changes in representations of human-alloanimal relations regarding the different representations of alloanimals pre- and post-evacuation.

The next chapter explains the approach to understanding the links between representations, relations, and actions, and begins the empirical analysis.

III. The Purposes of Representations

This chapter starts with two initial considerations: first, representations, relations, and actions are linked directly. Then, the use of the general approach to analysis of written representations is justified. After that, the chapter begins the empirical analysis by explaining the shifted interest, shape, and purpose of Ecopark's representations after the start of the Russian attack. Then, the chapter conceptualizes the intended relationship between alloanimals and subscribers as provision-of-help relation, shows the importance of trust and the degree of control of Ecopark over the representations, and shows how alloanimals and human-alloanimal relations were positioned in representations of acts-of-help.

3.1 Representations of alloanimals and human-alloanimal relations

According to Kress (2009: 33), representations are guided by the interests of the one who represents. By adopting Martinelli's updated classification of human-alloanimal relations (Martinelli 2010: 129-133), it is possible to suppose that each type of relationship involves human representations aimed at the establishment of such a relationship. Accordingly:

- If a human being wants to be a predator, s(he) creates representations that extract, select, frame, and represent information about an animal in such a way, so that an animal can be *hunted*.
- If s(he) wants to enter in a host-guest or a mutual dependence relationship, s(he) extracts, selects, frames, and represents information about an alloanimal in such a way, so that an alloanimal can become a guest (be guest-ed), or enter into a dependence relationship (become-dependent).
- If s(he) wants to exploit an alloanimal in sports and hobbies, s(he) extracts, selects, frames, and represents information about an animal in such a way, so that an alloanimal can become exploited in a certain sport or hobby (become-exploited-for-X),
- and so on.

This allows linking representations, relations, and actions directly. Each representation is a part of a wider complex of representations that are part of a set of actions aimed at establishment, maintenance, intensification, decrease of intensity, or termination of a particular type(s) of human-alloanimal relation(s). Thus, representations of alloanimals in this thesis are treated as parts of sets of actions aimed at organizing relations between particular humans and particular alloanimals.

3.2 Representations of a human-alloanimal relations in writing

Although Instagram is an image-centered social network (Lee *et al.* 2015), Ecopark used extended written captions in almost every post. Thus, text can be treated as a significant part of the multimodal ensemble of an Instagram post. Accordingly, it is important to delimit what exactly can be treated as a representation of a human-alloanimal relationship in writing. It is possible to make a delimitation in at least two ways:

Specific. A representation of human-alloanimal relation is present when a human and an alloanimal (species, group, or individual) are explicitly verbally linked. For example, when a human subject acts in some manner towards a certain animal, and this is codified by a verb, then this will constitute a representation of a relation. This can be a productive perspective for quantitative linguistic research (Gupta 2006), and remains an important part of the qualitative approach.

General. A representation of human-alloanimal relation may also be present in cases where such a relation is not codified by the direct linking of two subjects, one of whom is an alloanimal. In such cases, the contribution of the utterance to the establishment of an image of a particular human-alloanimal relation can be understood by taking into account preceding utterances and context. For example, sentences that construct and elaborate relationships between Ecopark and external contributors produce distinct positioning of human actors *vis-à-vis* each other and *vis-à-vis* alloanimals — the mutual social positioning of “the contributor” and “Ecopark”, as well as appropriate qualities of both are drawn out not only through verbal linkages to alloanimals, but also through linkages to each other.

So, the following analysis was conducted keeping in mind this premise: representations of human-alloanimal relations in a specific context cannot be fully grasped if only instances where explicit verbal linkages occur are taken into account. Instead, a holistic view of the context is necessary to understand representations of human-animal relations. This means that

it is no less important to take into account the establishment and maintenance of a relationship between human participants, if it is within this communicative context, the drawing out of human-alloanimal relationships takes place. The degree of attention given to human-human relationships is also justified by the first research question of the thesis, which focuses the thesis on investigation of semiotic resources used by Ecopark to mobilize the provision of aid. It is also justified by the position of representations of alloanimals within the overarching goal of aid mobilization, as explained in the next subchapter.

3.3 Shifted interest and shape of representations

Feldman Ecopark's Instagram account is not a private account where users post information at will — it is an organizational account, a unidirectional communication tool that, in peaceful times, primarily has a marketing purpose — to attract visitors to Ecopark. Accordingly, representations of animals mostly served this very purpose.

As already mentioned, for Kress, representation focuses on the addresser's interest in expression (Kress 2010: 51), and communication focuses on the recipient of the sign. It can be said then, that representations of animals in Ecopark's Instagram account were intertwined with (when not subservient to) the communicative purposes of the page. Hence, the representations followed the “rules” of popularity and engagement of attention — overrepresentation of large alloanimals and mammals, overrepresentation of new births, of cute animals, and social interactions (Shaw *et al.* 2022, Rose *et al.* 2018). On the flip side, those representations did not cover the “difficult” interactions between humans or alloanimals, or other “unsightly” or “unengaging” events, such as cage cleaning, live prey feeding, and injuries to alloanimals, which might be called “background” events. Thus, a division between front and back stage (Goffman 1959) was maintained, where some parts of zoo life were represented to attract the attention of customers, while others were not.

After the war started, Ecopark found itself in dire need of aid — material aid from Ukraine and abroad, and the aid of volunteers from Ukraine. Ecopark was obviously not aiming to attract visitors now — instead, it was trying to mobilize the subscribers to help with evacuation and maintenance of animals.

Thus, the crucial *interest* (Kress 2010) of the Ecopark Instagram account partly changed and partly remained the same. The subscribers and their attention still had to be attracted, but now the purpose of attracting attention changed to the provision of aid and volunteering.

Accordingly, the *shape* (Kress 2010) and focus of representation should be viewed in light of this goal. The extent to which animals are talked about, the qualities selected for representation, the events within which animals are positioned — all decisions that Ecopark page administrators took, can be viewed as subservient to this goal.

Consider the following post:

Rescue of animals from the territory of the Ecopark continues! These kangaroos were taken out the day before yesterday, that is, now they are already safe. This is very good, because their enclosures, unfortunately, were repeatedly shelled. We believe that now they will be fine! Many thanks to volunteers and employees who take risks to save animals, as well as to our many friends - caring people, businesses and NGO's who help us financially and make our rescue operations possible. Your support truly saves lives! Donations can be sent using the details posted on our website. (Feldman Ecopark Instagram page, 26 march 2022)⁷

This post is typical for the evacuation period. Roughly, it can be separated into three parts — recollection of events, expression of gratitude, and a call for donations.

The modes of speech and writing are appropriate for both sequential recollection of events (Kress 2010), and conative (Jakobson 1960) calls for engagement. Yet, it is clear that recollection of events is subservient to the call to engagement. What the reader learns is that the kangaroos “were taken out” and “are already safe”. The reader does not learn anything specific about the kangaroos or the details of the evacuation process.

Why is that the case? On the one hand, the author of the post could have been constrained by the appropriate length of the post and his/her own, perhaps, limited awareness of the events. On the other hand, it can be claimed that representation is so limited because the kangaroos (or the volunteers, or the evacuation process) are represented only to the degree and in such shape that is needed to fulfill two goals:

- Persuade the audience that Ecopark effectively performs actions that require support from the audience.
- Make an effective call for continued support from the audience.

To use Martinelli’s (2010: 129-133) approach, in this post, a written representation of kangaroos is a part of a set of actions aimed at *evacuating animals*, and is shaped by this interest. Within this overarching goal, an Instagram post aims to establish a relation of *provision of help* between alloanimals-to-be-evacuated (*not* kangaroos specifically), and the readers. So, within the set of actions aimed at *evacuating animals*, the kangaroos are

⁷ Available at: <https://www.instagram.com/p/CbkCO8VK8qN/>, 16.05.2024.

represented to the audience in a way that is modally, tonally, and lexically most appropriate for the establishment of the *provision-of-help* relation.

The audience, on the other hand, should become helpers, ideally. Accordingly, the post provides the reader with sufficient information, or “plug-ins” (Latour 2008), that allows the reader to confidently transition into the role of the “caring friend” that “makes rescue operations possible” by making a donation or providing other types of aid.

Of course, not all Ecopark posts during the evacuation period are structured in this way. Nevertheless, this sort of written representation is present in at least 25 posts of this period. The following section, covers some of the other aspects of this type of representation in more detail.

3.4 Representations of alloanimals within representations of help

If the main goal of representations of alloanimals is to establish a provision-of-help relation, the question “How Ecopark represented human-alloanimal relations?” transforms into “How Ecopark represented human-alloanimal relations to get help?” This positions the notion of help at the center of this work.

Generally, helping alloanimals in this context can be considered an altruistic behavior — a behavior that is “executed with the ultimate goal of promoting welfare in others as an end in and of itself and not to obtain personal benefits” (Pfattheicher, Nielsen, Thielmann 2022). However, exactly what is considered to be helpful, how help is requested and represented, as well as how subjects and goals of help are portrayed, are context-dependent.

First, the potential helpers need to know what is helpful — they need to acquire the capacity to help. This can be done in several ways:

- If the context and the knowledge needed to operate within the context are well-known by the person, they can infer possible actions through observation and participation. They don’t need to be told what has to be done.
- If the potential helper is not present in the context and does not have knowledge needed to infer what help is necessary, they need to be told what has to be done and what actions constitute appropriate help.

In the case of Ecopark, the context was only available in media — in a multimodal Instagram representation. Moreover, it can plausibly be said that the vast majority of recipients

(potential helpers) did not have the specialized knowledge needed to infer the needed acts of help. Thus, it is the representation of context (and representations of animals within the context) that unilaterally defined what help was necessary.

This means that:

- Aside from the personal circumstances of the concrete person, whether the potential helper would have become actual helper depended on the *trustworthiness* of Ecopark. An average Instagram subscriber does not know what help animals need, and is not capable of checking whether their aid actually helps, since the help, unless the subscriber becomes a volunteer, is provided via the Ecopark and not directly. So, Ecopark needed to assure potential helpers that it is competent at helping, and can be trusted to effectively use the help indirectly provided by subscribers.
- For similar reasons — absence of direct access of the audience to the context, and absence of competences to help animals — Ecopark had a significant degree of freedom in both modeling the context in representation, and selecting appropriate means of help that it would request from the subscribers. Thus, the requests were not likely to be challenged since nobody was capable of providing an alternative interpretation of both what the situation (of evacuation) consists of, and what actions are necessary to deal with it. There was one notable exception that is dealt with in the last chapter of the thesis. However, mostly, Ecopark had the singular freedom and authority to *define* what exactly “helping animals” meant, what the situation was, and who animals were.

So, what did the help mean? Feldman Ecopark Instagram page directly represented acts of helping by volunteers and keepers, as well as acts of help provided by businesses or partners. On the other hand, it provided instructions on how to help, or calls of engagement, to all subscribers of the page, most obviously, at the end of multiple posts during the evacuation period.

“Help” in the context of the Ecopark Instagram page can then be understood as a conglomerate of actions that consist of incompleting helping acts that are requested verbally, and completed acts that are represented verbally/visually/in a moving image, each separated by the subject of help — volunteers/employees, businesses, partners, and regular subscribers. It is within these representations of acts of help and requests of help, that the social relations between the subjects, human and alloanimal, were articulated, affects were mobilized, and identities were formed and distributed.

The next chapter investigates specific semiotic resources used by Ecopark to mobilize aid and their effects in more detail.

IV. Semiotic resources for aid mobilization

This chapter analyzes semiotic resources used by Ecopark for aid mobilization. First, it identifies three common components present in Instagram posts — expression of gratitude, positioning of helpers, and emphasis on the importance and effectiveness of help. A section on gratitude uses research from the relevant research field to describe the possible effects of gratitude expression. After that, the section on positioning of helpers shows that Ecopark positioned helpers as friends, family, and “us”, and uses the conceptualization of friendship as a “fuzzy set”, and research on kindness to understand the possible effects of the use of metaphors of “family” and “friendship” on the expression of altruism and kindness. Then, the concepts of group efficacy and descriptive norms are used to show the possible effects of the use of semiotic resources that emphasize efficiency. The last subchapter discusses semiotic resources used for the expression of the state of alloanimals; for highlighting the immediacy of threat, and for amplification of trustworthiness. The latter is discussed in further detail by applying the concepts of cognitive trust, affective trust, and trustworthiness that are borrowed from social psychology and organizational management research.

4.1 Components of aid mobilization

Let us start with a brief example of the help requested verbally from the post mentioned before:

[...] Many thanks to volunteers and employees who take risks to save animals, as well as to our many friends - caring people, businesses and NGO's who help us financially and make our rescue operations possible. Your support truly saves lives! Donations can be sent using the details posted on our website. (Feldman Ecopark Instagram page, 26 march 2022)⁸

In this case, the call for engagement is formulated in passive voice: “Donations can be sent”, after which Ecopark offers a brief instruction, or “pathway” that allows the subscriber to perform an act of help. The two sentences before work to highlight the importance of this act,

⁸ Available at: <https://www.instagram.com/p/CbkCO8VK8qN/>, 16.05.2024.

emphasize its effectiveness, express gratitude to those who have already done this act, and position the helpers in relation to Ecopark.

Let us look at another, somewhat different example of such instruction.

Friends, you are incredible! More than 1,500 people responded to our call to help Ecopark with food for animals and rescue them from shelling less than a week ago!

We are helped by people from all regions of Ukraine, as well as from the USA, Israel, Italy, the Czech Republic, Lithuania, Latvia and other countries. We have already collected more than 830,000 hryvnias, and the funds continue to flow. The amounts donated are different - from a few dozen to many thousands of hryvnias, and we are grateful to each of our friends! It is very nice that there are so many of you who appreciate our work and help us carry it out in this difficult time, in the conditions of war, from which both people and animals suffer very much.

We are deeply grateful to all of you and would like to personally thank each of you - a list of our friends and like-minded people is available on the Feldman Ecopark website. Once again: thank you very much!

Our main task now is to evacuate as many animals as possible from the shelling and bombing that the territory of Feldman Ecopark is now exposed to almost every day. For this, it is necessary to build temporary enclosures in a safe place, so we still need help.

It can be sent to: [...]

Together we will overcome any difficulties! Glory to Ukraine! Glory to the Victorious People! (Feldman Ecopark Instagram, 14 march 2022)⁹

This post is almost fully dedicated to expression of gratitude and mobilization of help. Yet, similar components are present, but in different proportions: highlighting of importance and the effectiveness, expression of gratitude, and positioning of helpers. Let us discuss each in more detail.

4.2 Gratitude

Gratitude is an interpersonal emotion, that is “caused by receiving help that is appraised as costly to provide, valuable, and altruistically offered (rather than provided through ulterior motives)” (Wood *et al.* 2010: 901). McCullough *et al.* (2001) claim that gratitude motivates the grateful person to behave prosocially towards the benefactors, and, when expressed, motivates the benefactors to behave morally in the future. Gratitude also makes helpers feel higher self-efficacy and social worth — it allows them to feel more socially valued (Grant, Gino 2010).

⁹ Available at: <https://www.instagram.com/p/CbFYOVLIBIE/>, 16.05.2024.

Grateful people are “primed to realize the supportiveness of their social networks”, and “are more likely to make full use of the social resources' available to them when the need arose” (Wood *et al.* 2010: 901). Furthermore, “grateful people use coping strategies characterized by approaching and dealing with the problem, such as through coping actively, planning, and positive reinterpreting the situation and trying to find the potential for growth” (*Ibid*, 901).

In Feldman Ecopark’s posts, gratitude is present verbally in expressions such as “Many thanks”, “we are grateful to each of our friends”, “it is so nice that there are many of you who appreciate our work”, and “Once again: thank you very much!”. In order to emphasize the volume and intensity of gratitude, Feldman Ecopark uses words that amplify gratitude: “*many* thanks”, “*deeply* grateful”, as well as repetitions — “*once again*”.

The posts also express individualized gratitude — “*personally thank each of you*”, which allows Ecopark to create the sense that it is grateful to each individual contributor, rather than to a generalized group of “donators”. This individualization is expressed through mentioning of “friends and like-minded people” on the Ecopark’s website. It might be supposed that this act can be understood in three ways: it carries the individualization by mentioning each individual name, it expresses that Ecopark is grateful not only in words, but is also ready to put some effort to take action in response through placing the names of contributors on the webpage, and that it creates a sense of belonging by inscribing the names of contributors into a website that digitally represents Ecopark in general — *i.e.*, a contributor becomes a part of what Ecopark *is*.

In sum, Ecopark was keen to emphasize how grateful it is to the contributors and how important the relationship constituted by such contributions is. It can be supposed, then, that this gratefulness predisposed the contributors to make new donations and keep a positive appraisal of this relationship, while the individualization of gratitude created the impression that each contributor is personally valued and validated. On the other hand, gratitude itself might have motivated Ecopark volunteers and employees to continue proactively dealing with the situation of evacuation and envisioning potential for growth even in the dire conditions of the time.

4.3 Positioning of helpers

The two mentioned posts create a clear verbal positioning of helpers *vis-à-vis* Ecopark. Several verbal means to do so are:

- **Subjects.** Contributors are systematically called “friends” by the Ecopark page in multiple posts. Ecopark called “friends” not only individual people, but also businesses and non-governmental organizations that provide help to the zoo.
- **Attribution of positive qualities.** Ecopark uses words that emphasize the positive qualities of contributors. Contributors are “incredible”, “caring” and have “genuine hearts and kind hands” (Ecopark Instagram page, March 20, 2022¹⁰).
- **Unification.** Ecopark positions helpers as a part of itself and the struggle. Some examples: “Together, *we* will overcome any difficulties” (*Ibid*, March 14, 2022¹¹) and “Together with you, *we* have done a huge job of saving animals, we are all *one family*, and we will definitely continue our cooperation! (*Ibid*, April 10, 2022¹²). The “family” and “us”, moreover, consists of a very large group of people that together have already donated a big sum of money and aid — that is, the “we” had *already* collectively produced significant effects.

While it is rather clear how attribution of positive qualities to the other can contribute to the maintenance of a productive relationship, the unification into “us”, and, specifically, the use of metaphors of family and friendship, deserves closer attention.

As Grayling (2013) mentions, the meaning of the word “friendship” has nowadays become so elastic and extended that it has lost a good part of its meaning. Yet, as Fehr (1995) suggests, that is not accidental: friendship can be understood as a fuzzy set — “a list of attributes that are typical of the concept, but are not always or necessarily present” (*Ibid*, 3). Friendship is a qualitative relationship that can imply, for instance, “spontaneously seeking company of one another without strong social pressure”, “voluntary interdependence of two persons over time that facilitates social-emotional goals of participants”, “personal response to each other as individuals, rather than as role occupants”, honesty, sincerity, trust, loyalty, and durability (*Ibid*, 7).

It is difficult to envision friendship between organizations. Neither all the individual contributors of help can be easily called friends, since the connection between them and Ecopark is far from deep or intimate. Yet, dismissing the metaphor as, say, ideological marketing-like manipulation does not do an explanatory job — it is hard to imagine Ecopark strategically planning the wording of the text while it is being bombed.

¹⁰ Available at: <https://www.instagram.com/p/CbUVoePKPNa/>, 16.05.2024.

¹¹ Available at: <https://www.instagram.com/p/CbFfR98KydI/>, 16.05.2024.

¹² Available at: <https://www.instagram.com/p/CcV-E1oqy9y/>, 16.05.2024.

It can be suggested that Ecopark employees found the friendship (and, rarely, familial) metaphors as *fitting* the type of relationship that was emerging between them and contributors — these metaphors point out that Ecopark writers perceived similar qualities between friendship or familiarity and the emergent, unfamiliar relationship that was being generated in the extreme circumstances of war. In other words, the experiences Ecopark had with contributors — a flood of offers of help, generous donations, volunteering offers — were perceived and framed as a prompt (Kress 2010: 33), and that prompt contained qualities and actions that enabled Ecopark writers to interpret the emergent relationship as something resembling friendship.

If this is plausible, then it can also be suggested that by offering this friendship-interpretation “back” to the contributors, Ecopark had framed and set the tone of emergent relationships — and concurrently brought the implied qualities of friendship to its discourse and actions. For instance, as mentioned before, friends respond to each other as individuals, and not as role occupants — this is consistent with the way Ecopark took action to personalize gratitude. Moreover, bringing into and supporting the values associated with friendship — honesty, sincerity, trust, and durability – within the meaning of emergent relationships would have been highly beneficial for Ecopark, since evacuation efforts were strongly dependent on external help at the time, and, as mentioned before, Ecopark needed a high degree of trust to continue its operations.

In sum, then, the use of friendship and family as metaphors should not be understood as a strategic intentional framing of something that was in fact not a friendship or kinship relation. Rather, similarly to gratitude, these metaphors might be understood as ones emerging “organically” as effects of perception and interpretation of behaviour of benefactors, and later serving to *make* the relationship more family or friend-like by informing the subscribers that they *are* like friends or family members.¹³

As Curry *et al.* (2018) explain, people are first and foremost kind to their families and members of communities they identify with. Kin altruism is oriented towards people identified as the person’s kin (*Ibid*, 321), and mutualism — to people with whom the person shares a common interest. Kin altruism is related to “kindness in the form of love, care, sympathy and compassion” (*Ibid*, 321), and mutualism — to “kindness in the form of loyalty, solidarity, camaraderie, civic-mindedness, community spirit, and commitment to a cause ‘greater than oneself’” (*Ibid*, 321).

¹³ Benefactors and subscribers are distinguished here, since some benefactors may not have been subscribers.

It can be suggested, then, that the use of metaphors of family and friendship might have facilitated the expression of these forms of kindness — that is, identification of subscribers as family or friends might have motivated the subscribers to express kindness related to kin altruism and mutualism. In sum, identification of the relationship that already contained certain attributes of friendship *as* friendship worked to make this relationship even *more* similar to friendship.

4.4 Group efficacy

According to van Zomeren, Postmes, and Spears (2008), group efficacy — a belief that people will engage in collective action if they believe that their participation will make it more likely that the goals will be achieved — is one of the main explanations for collective action. Defined as “shared belief that one’s group can resolve its grievances through a unified effort” (*Ibid*, 507), group efficacy provides people with a sense that they are capable of transforming the situation they are in for the better. The stronger the people’s subjective sense of group efficacy, the more likely they are to participate in collective action (*Ibid*, 507).

Ecopark systematically reported how successful it was at evacuating animals. In fact, the majority of the posts during the evacuation period emphasize that Ecopark volunteers are continuously succeeding at overcoming dangers. Showing *that* animals are evacuated and that *many* animals are evacuated were, it can be supposed, ways to contribute to the sense of group efficacy that was emerging inside the group of “friends” that coalesced around the shared goal of saving animal lives from Ecopark.

Moreover, it could have been important to show that there are *many* friends and that they are *already* contributing — according to Nolan *et al.* (2008) and McDonald, Fielding, and Louis (2013), descriptive norms, that is, perceptions of what other people actually do (rather than what they think they are expected to do), have a significant impact on prosocial behavior, specifically pro-environmental behavior. This is why the mention of the number of contributors and donations is significant — simply seeing that other people are making contributions might have been an independent motivator to make a donation and join a circle of “friends”. On top of that, this makes visible the consequences of actions – that the donation, even a small one, will combine with other contributions and translate into actual saved lives, yet again, perhaps, contributing to a sense of group efficacy among the subscribers.

4.5 Highlighting of importance

It is not enough to say “X is important” in order for someone to believe that it is important. Even more so when the goal is not simply to make someone believe that it is important, but to make a material investment in the cause. Yet, the amount of “labor” and the means used to mobilize investment depend on the type of audience that is being targeted.

Ecopark did not ask for help from people who saw no value in animal lives. It asked *subscribers* – people who have *already* taken action to express their interest in the lives of animals and the situation of evacuation. That is, the verbal means of representation of the situation were targeting people who were already concerned about the unfolding situation, but may have needed additional motivation to take practical action.

Accordingly, Ecopark did not engage in arguments regarding the value of helping animals *in general* – rather, it was trying to highlight why it is highly important to help Ecopark in particular as soon as possible. In sum, the core message of Ecopark can be summarized as “*These animals need help from you now*”.

Let us take as an example this post:

While we were recording this video, our Ecopark was shelled again. The projectiles flew to the area of the exhibition complex "Australia". Unfortunately, there are victims among the animals, and those who were not hurt are very scared. Also, we are not often, unfortunately, able to feed them, it is very difficult to reach them now, and there is not enough food.

We are doing everything to evacuate the maximum number of them to safe places - see this "Noah's Ark" is now at my home. We have to ask for food for our many pets - the funds are now critically lacking.

I am asking everyone, who has such an opportunity, to unite for the rescue of animals who have become hostages of the war [...]. (Feldman Ecopark Instagram page, 9 march 2022)¹⁴

This post is accompanied by a video where Oleksandr Feldman explains the situation and shows some animals who were temporarily moved to his own house.

How does Ecopark convey the importance of providing help to the animals? Ecopark framed the situation in a particular manner, giving salience to particular aspects, namely:

The state of alloanimals. In the post above, Ecopark provides brief adjectives and descriptions that represent the physical and affective state of the animals. Animals are “hurt”, “very scared” and don’t have enough food. Fear, pain, and hunger are affective states common to humans and most alloanimals, and it has been found that most people tend to attribute primary emotions to alloanimals, though this depends on the species, familiarity, and the role

¹⁴ Available at: <https://www.instagram.com/p/Ca4uhWQKJv8/>, 16.05.2024.

of an alloanimal in human society (Wilkins *et al.* 2015). Here, the use of general adjectives and descriptions seems to facilitate familiarity and the affective relation between the subscribers and alloanimals — alloanimals are in a familiar state and are suffering in a similar way to humans.

Besides the generality, it is notable that the adjectives and descriptions never specify injuries or specific traumas of some particular animals. Ecopark never used “graphic”, shocking, and detailed descriptions or imagery — something that could have been possible given the effectiveness and commonality of the use of shocking imagery for animal protection mobilization (Thomas-Walters *et al.* 2020). As the rhetoric used in the case of conflict of representations shows (see Chapter 7), this might have been due to an ethical stance of Instagram Ecopark posters. It might be also speculated that the use of such images or descriptions could have inadvertently elicited disgust, which can cause rather complex reactions from the audience, including the desire to disengage, reject, and turn attention away from the object that elicited disgust (Nabi 1998).

Finally, when some animals were already evacuated, Ecopark often wrote future oriented general statements that expressed determination, such as “*We believe that now they (kangaroos) will be fine!*” (Feldman Ecopark Instagram page, 26 march 2022)¹⁵. These statements about the future projected strong confidence and optimism, suggesting that traumas caused by the war will be overcome once the animals are in a safe place. This can be considered a display of dispositional optimism, which is linked to greater perseverance and resilience to stressful or negative events (Segerstrom 2007).

The immediacy of danger. In many cases, Ecopark emphasized the temporal immediacy of the threat. Expressions like “*While we were recording the video, Ecopark was shelled again*” or “*Took the animals right under fire*” help to convey the urgency of help.

As Jones *et al.* (2016) found, creating messages that reduce psychological distance can be helpful for increasing public engagement with climate change. According to their model, psychological distance to climate change consists of 4 components: uncertainty, geographical, social, and temporal distance. If the notion of temporal distance is adapted to this case, it can be claimed that emphasis on the immediacy of threat worked to reduce temporal distance and uncertainty — *e.g.*, if animals are not saved, they will be killed *now* and *certainly*.

So, it was fitting to emphasize that “These cheetahs were very lucky: they were taken out *just before* the massive shelling of the Ecopark, during which their enclosure was

¹⁵ Available at: <https://www.instagram.com/p/CbkCO8VK8qN/>, 16.05.2024.

destroyed” (Feldman Ecopark Instagram page, 8 April 2022)¹⁶. By repeatedly representing the temporal simultaneity or immediate sequentiality of bombings and evacuations, Ecopark conveyed the urgency of the situation with particular salience.

Trust. As mentioned before, it was critical for Ecopark to maintain trust in their actions. In sociology, social psychology, and organizational management, researchers distinguish cognitive and affective trust. Cognitive trust “arises from an accumulated knowledge that allows one to make predictions, with some level of confidence, regarding the likelihood that a focal partner will live up to his/her obligations.” (Johnson, Grayson 2005: 501). Cognitive trust “is likely to be based on attributes such as the competence, reliability and dependability of exchange partners” (Sekhon *et al.* 2014: 412), and is “accumulated from observation of partner behavior within the focal relationship and from reported reputation in other relationships” (Johnson, Grayson 2005: 501). Essentially, cognitive trust is an expectation that the partner will be reliable, honest, and do what they promised to do (Sekhon *et al.* 2014: 412).

Affective trust is “the confidence one places in a partner on the basis of feelings generated by the level of care and concern the partner demonstrates” (Johnson, Grayson 2005: 501). Affective trust provides feelings of security and makes people perceive the relationship as stronger. It is also more reliant on personal experiences with the trusted party, rather than on detached third-party observation. Johnson and Grayson (2005) also note that affective trust is related to “the perception that the partner’s actions are intrinsically motivated” — they mention the tactic when financial advisers gain affective trust of first-time customers by advising a product that saves the customer’s money without bringing profits to the advisor (*Ibid*, 501). Affective trust, they claim, is closely related to the concept of benevolence, while Morgan and Hunt (2004) also relate it to integrity and shared values.

Benevolence and integrity are two of the three key components of the classical model of factors of organizational trustworthiness proposed by Mayer *et al.* (1995). By reviewing the then-available research, Mayer *et al.* distinguished three factors of trustworthiness:

- **Ability** — “a group of skills, competencies, and characteristics that enable a party to have influence within some specific domain” (*Ibid*, 717). Ability is task-specific — *e.g.*, someone may be trusted to do a particular task but not others due to the lack of competence. It can be said that ability is closely related to cognitive trust.
- **Benevolence** — “the extent to which a trustee is believed to want to do good to the trustor, aside from an egocentric profit motive” (*Ibid*, 717). Benevolence shows

¹⁶Available at: <https://www.instagram.com/p/Ca158LQKKzn/>, 16.05.2024.

“that the trustee has some specific attachment to the trustor” (*Ibid*, 717). Altruistic (or altruistically-appearing) actions are a paradigmatic example of benevolence — actions that help the trustor without any reward for the trustee will increase the level of perceived benevolence. Sekhon *et al.* (2014) add that “benevolence has three main dimensions; consideration and sensitivity, acting in protecting the interest of others and refraining from exploiting others. A trustee that is able to show concern or benevolence is demonstrating that it will not exploit the trustor’s vulnerability and is focused on the well being of the other party.” (2014: 415). High benevolence is also inversely related to the trustee’s motivation to lie (*Ibid*, 719). It can be said that benevolence is closely related to affective trust.

- **Integrity** refers to whether the trustee is following a set of principles acceptable to the trustor (*Ibid*, 719). Mayer *et al.* (1995) put under the construct of integrity aspects like “consistency of the party's past actions, credible communications about the trustee from other parties, belief that the trustee has a strong sense of justice, and the extent to which the party's actions are congruent with his or her words” (*Ibid*, 719). It appears that lack of integrity would affect both cognitive and affective trust, since, for example, inconsistency and incongruency could undermine perceptions of reliability and honesty (cognitive trust) alongside with perceptions of benevolence.

Considering the relationship between these factors, Mayer *et al.* (1995: 719) also propose that the effect of integrity on trust is the strongest early on in the relationship, before the trustor is able to assess the personal benevolence of the trustee, whereas the effect of benevolence rises over time as the relationship develops.

Sekhon *et al.* (2014) follow the definitions of ability and benevolence in their analysis, but separate the rather complex construct of integrity into three: integrity and consistency, communication, and shared values. Integrity and consistency are related to honesty and predictability — “the trustor must be confident that a trustee is honest on a consistent basis, meaning that the trustor can be confident of ongoing future behaviour. Taken together, the underlying idea is that integrity is about the extent to which the trustee will consistently ‘do the right thing’” (*Ibid*, 413). The relevant for trust qualities of communication include accuracy, explanation, and openness (*Ibid*, 413), and “Communication that is poor or difficult to follow risks creating a sense that an organisation has something to hide.” (*Ibid*, 423). As to shared values, Sekhon *et al.* (2014) emphasize that value congruence, the sense of similarity and

identification between employee and organization is important for trust, especially for affective trust (*Ibid*, 413).

During the process of evacuation, Ecopark tried to show that *as much as possible* was done to evacuate the animals. Specifically, the Instagram page pointed out how the volunteers risked their lives during the evacuation, and the obstacles they faced and overcame. A common semantic structure that Ecopark used is “Today, despite serious obstacle X, volunteers managed to evacuate animal Z”.

It can be claimed that this expression works towards assuring ability, benevolence, and integrity in Sekhon *et al.* (2014) sense. Namely, the fact that volunteers are *capable* of effectively evacuating animals despite the obstacles points to the practical competence of the volunteers — that they have characteristics that enable them to do the task. The very repetitiveness of this construction also amplifies perception of ability — the volunteers are successfully evacuating animals *all the time*. At the same time, “despite the obstacles”, and “as much as possible” also emphasize benevolence — the volunteers have the determination to spend all their resources to do good and to protect animals without any reward for themselves — which also points to their trustworthiness in spending money altruistically and without profit for themselves. The exact same “despite the obstacles” and “as much as possible” might also ensure integrity — it hints to the volunteers’ strong set of moral principles that they are unlikely to forego — and thus, the potential contributor can be confident that they will consistently do the right thing.

To confirm the ways in which Ecopark uses semiotic resources to amplify both cognitive and affective trust along the 5 dimensions outlined, let us also briefly return to the post discussed in the beginning of this subsection.

Consider the part “*We are doing everything to evacuate the maximum number of them to safe places - see this "Noah's Ark" is now at my home*” (Feldman Ecopark, 9 March 2022)¹⁷. The video shows altering video shots of some of the evacuated animals at Oleksandr’s Feldman house, while he talks about the critical situation in Ecopark. This video conveys several important layers of meaning at the same time:

- It is an illustration or a confirmation of the fact that animals are *truly* being evacuated to safe places — which addresses *ability* and *integrity* via honesty — thus amplifying cognitive and affective trust.

¹⁷ Available at: <https://www.instagram.com/p/Ca4uhWQKJv8/>, 16.05.2024.

- It shows that Ecopark *truly* does not have necessary space for animals and needs help with relocation, which, it can be said, primarily addresses *integrity* via *honesty*, and thus affective trust.
- It shows that Oleksandr Feldman has deep affection for the animals to the point that he is ready to keep them in his own house — which serves as proof of the thesis that he (and Ecopark) are doing *everything* to evacuate the animals, which increases *benevolence*, and thus affective trust.
- The facial expressions and gestures of Oleksandr show that his deep distress is genuine. As, for example, Barasch *et al.* (2014) have shown, emotional actors are trusted to be moral, since emotion provides a direct signal that the actor is genuinely concerned for others. This concern for others, clearly, amplifies benevolence, and thus affective trust.

The previous aspects analyzed in this chapter can now be understood in more detail. The metaphors of friendship and family were understood as facilitating expressions of kindness proper to kin altruism and mutualism via identification. It can be suggested now that these metaphors help to create a sense of shared values, which facilitate identification, and that contributes to the attribution of trustworthiness to Ecopark through the relationship of affective trust. It was also mentioned before that friendship can imply values such as “honesty, sincerity, trust, loyalty, and durability” (Fehr 1995: 7). Now it can be claimed that these are all attributions that enhance trustworthiness and *enable* trust via perceptions of benevolence (sincerity, loyalty) and integrity (honesty, durability), and these perceptions are created through the concrete semiotic resources that were just analyzed. Gratitude can also be added to the list of these semiotic resources, since gratitude motivates the receiver of help to behave prosocially towards the givers, which in turn, perhaps, can increase the perception of benevolence (of the receiver) on the part of the givers. The semiotic resources used by Ecopark, as shown, also consistently address cognitive trust along with affective trust.

So, it can be suggested that first, actions like offers for help, floods of donations, etc, were interpreted as prompts that *implied* the values mentioned before, which engendered the understanding of a relationship as resembling friendship/family/us. After that, an explicit positioning of the relationship as friendship and family-like brought into the relationship continuous associations of Ecopark with these values, and this helped to create the relationship of affective trust and consistent attribution of trustworthiness to Ecopark, mediated through perceptions of benevolence, integrity, and shared values on the part of the contributors. Now,

trust itself can be suggested as an *effect* of all these processes, and *that* is what, in the end, facilitated expressions of altruism in the form of aid provision.

Now, it is proposed to understand trust as a key mediating construct of certain other aspects analyzed. Identification and trust can be posited as prerequisites for the perception of group efficacy — one first needs to identify him/herself as a part of a group constructed through trust to experience the efficacy of collective action, shown through semiotic means of emphasizing the successfulness of the evacuation and the large number of donations that are already contributing to the evacuation. Also, identification and trust are very likely to affect the perception of psychological distance by reducing the degree of social distance (Jones *et al.* (2016).

To conclude, this chapter analyzed semiotic resources used by Ecopark for aid mobilization. The resources include: personalized gratitude that motivated proactive behavior of both contributors and Ecopark employees; positioning of helpers via attribution of positive qualities and metaphors of family and friendship, which brought associated values into a newly established relationship and fostered expressions of kindness; showing the successfulness of operations and the scale of help, which fostered group efficacy and established motivating descriptive norms; highlighting affective state of alloanimals, which fostered perception of similarity; expressing dispositional optimism, which improved capacities for resilience; highlighting the immediacy of danger, which reduced temporal distance and uncertainty; and construction of trust, which underlied and affected all of the above.

The next chapter analyzes how Ecopark represented alloanimals as such.

V. Verbal representations of alloanimals: generalization, particularization, metaphor, and metonymy

This chapter discusses verbal representations of alloanimals by Ecopark in more detail. First, verbal representations of alloanimals are categorized through the axes of generalization-particularization and metaphoricity-literalness. Then, the examples of generalized, particularized, and metaphorical representations are analyzed, and the functioning of each type is described. By using the concept of “incidental disadvantage” borrowed from social psychology, the chapter also suggests the function of metaphoric identification in the organization of emergent social identity. Finally, the chapter discusses the metonymic positioning of Ecopark *vis-à-vis* various local actors.

5.1 Two axes of animal representations

As Magnus and Mäekivi (2023: 252) note, “[...] the modelling of animal umwelten is never total but stems from specific interests and meanings that the animal may hold and the possible situations where umwelt overlap may prove to be important”. Certain aspects of animal umwelten that are represented by particular human actors stem from these actors’ interests towards the animals being represented. Representations of animals on Ecoparks’ Instagram page, were, as claimed, subordinated to the goal of mobilization of aid. Yet, there was also a significant diversity in the types of representations that Ecopark chose, since, first, there are multiple means to achieve the same goal, and second, there were other goals related to particular representations. Verbal representations of animals were also accompanied by images or videos, which are covered in chapter 6.

Verbal animal representations by Ecopark can be categorized through two axes:

- **Generalization-particularization axis.** Animals were talked about as generality — “animals”, as species, and as individual subjects with names. In some cases, Ecopark restricted itself to mentioning the fact that the species or the individual of the species were evacuated. In other cases, Ecopark included context and

characterized a particular animal in more detail, by narrating, for instance, a brief story of the life of that animal.

- **Metaphoricity-literality axis.** Sometimes, animals were mentioned by names of the species. In certain cases, Ecopark also used metaphors such as “animal refugees”, “hostages of war”, and “victims”.

Let us look at the examples of the cases in more detail.

5.2 Generalization

[...] Today our team, in a fairly broad composition, got into the territory of the Ecopark. And although there were shellings again, this did not stop us from evacuating five lions and some other animals. A lion and lionesses today, two young lions, a jaguar and a panther yesterday - the rescue of our large predators is progressing well [...] (Feldman Ecopark Instagram page, 6 April 2022)¹⁸

This is an example of a generalized representation of animals. During this time, Ecopark focused specifically on gathering help for the complex and dangerous evacuation of large predators. In this post, animals are represented by species name and number: “two young lions”, “a panther”, etc. It is clear that what matters here is the fact that *large predators* are being evacuated — the reader does not learn anything specific about the young lions, the jaguar, or the panther. Moreover, since the post is speaking of the rescue of large predators, “some other animals” are lumped into an unspecified category. In sum, verbally, the animal subjects are almost identical to each other, being members of a category, rather than individuals.

Let us look at another example.

During breaks between shelling and bombing, our employees and volunteers managed to get into the Ecopark and take out a large group of animals from it! These are spurred and Aldabra tortoises, two female chimpanzees with cubs (Cheeta and Judy), a family of white-handed gibbons with a baby, groups of lemurs, capuchins, green monkeys, a caracal, a civet, part of a collection of hornbills, marabou, flamingos, spoonbills, and an African horned crow, ibis, chicken geese. (Feldman Ecopark, 10 March 2022)¹⁹

This is a similar list of animals, where the reader does not learn anything specific about each animal. The exceptions are the chimpanzees, whose names are mentioned, and the mention of a “family of gibbons with a baby”. In this case as well, what is highlighted is that a *large group of animals* was evacuated. Which animals exactly were evacuated is not so central

¹⁸ Available at: <https://www.instagram.com/p/CcAhGQIKMSB/>, 16.05.2024.

¹⁹ Available at: https://www.instagram.com/p/Ca7I1y1qini/?img_index=1, 16.05.2024.

to the message (although undoubtedly important for Ecopark volunteers). It can be supposed that the names of chimpanzees were mentioned because the Ecopark workers routinely refer to chimps by name (which is characteristic of animals with similar *umwelten* to humans, while group-living small animals are rarely named — see Cerrone 2020), and also because some of the subscribers knew and remembered these chimps as individuals.

It can be suggested that, aside from aspects dependent on animals themselves (such as likelihood to be named or emphasized, which depend on similarity to humans, *Kindchenschema*, and other traits (Mäekivi, Maran 2016), generalized mentions of animals occur when the interpretant desired by the sender does not involve establishment of an attitude toward an alloanimal mentioned. That is, here, for example, in reading a generalized representation, the reader's attention does not “dwell” on one animal for long, rather, when reading the sentence, the reader may perceive a sequence of images of generic types, and, as a result, comprehend that a large number of animals *were evacuated* — which would modulate the attitude toward Ecopark, not to animals. The additional information on top of a generic image of “panther” or “lion” is that they *were evacuated*, which is an action done by Ecopark, and which characterizes Ecopark volunteers as capable, benevolent, etc. (see Chapter 4), instead of characterizing the animals. It can be suggested that when animals are represented via such generic types, the intended interpretant might be aimed at the establishment and modulation of the relationship to other subjects of the sentence (for example, the sender) rather than the animals represented. Attention seems to be crucial here — are the words making the reader focus on an animal and produce interpretants towards the image of the animal established by signs (which are essentially bases of attitudes)? Or is the message directing attention to other subjects or actions in the sentence or paragraph, so that the reader is supposed to form an attitude to them (such as the attitude of contentment towards the *successful process of evacuation*)? The exception in our case would be if the reader was specifically attached to some particular animal (let us say Judy), and then the evacuation of Judy would make the reader shift their affective attitude toward Judy from, for instance, worry to relief. Even that, however, would obviously affect the attitude toward Ecopark.

5.3 Particularization

Particularization can be understood as the process of specification and detalization of an alloanimal's being. Particularization is different from personification (Mäekivi, Maran 2016)

in that it is a wider notion that can be said to function to amplify any attitude, not only welfaristic. This means that an alloanimal can be semiotically particularized so that the reader forms a welfaristic, dominionistic, conservational, pragmatic attitude, or something in-between. The purpose of particularization is to modify the generic image of the alloanimal (such as “the panther”, “the lion”) and the attitudes toward that animal that may or may not be present in the reader’s mind with particular semiotic tools. The goal is to elicit interpretants that, when being congruent and repeated, would form an attitude toward this alloanimal that is desired by the sender. In this sense, personification can be considered a type of particularization that is aimed at the establishment of a welfaristic attitude, whereas de-personification can be considered a type of particularization that is aimed at the establishment of a conservational attitude.

The key difference from generalization is that any kind of particularization focuses the attention of the receiver on the alloanimal and aims to form an attitude toward that animal, and not toward some other subject. That is important for the analysis of the use of alloanimal representations — in some cases, alloanimals are represented in order to form an attitude toward various human subjects or phenomena, like in an example from a previous subsection.

The reactions/interpretants elicited by particularizing strategies are focused on the animal, although the sender may particularize an animal as an individual, as a species representative, or as a resource, depending on the kind of attitude the sender aims to form. What is important is whether the message is expecting the receiver to form an attitude toward that animal that would be expressed in some sort of action expressed in signs — such as, for example, in a multisensory affective reaction to a cartoon character (Dydynski, Mäekivi 2018).

Let us analyze one rather clear instance of particularization on Ecopark’s social media. In general, particularization was carried out for large charismatic mammals. That is because it is easier to form a welfaristic attitude toward them. In some cases, particularization was highly pragmatic. Consider this example from 28 February 2022:

Unfortunately, after the shelling, some of the glass display cases in the enclosures for primates and small predators were damaged and frightened animals began to run out of the enclosures.

The monkeys, porcupines and raccoons were returned, but a couple of red wolves left the territory of Feldman Ecopark. [...]

Don't be afraid of the word wolves! These animals are the size of a fox terrier, they stick together and pose no danger to humans. The animals are scared and have great mobility. Most likely, they will stay close to garbage containers.

Catching them is difficult because they are scared and, as already noted, very mobile.

Please, if you see these fox-like animals, report their movements to us on Facebook or Instagram. Indicating time and address. As far as possible, we will try to send people to rescue animals. Just in case, do not come close and do not try to catch them yourself; although they are small, they are predators and they are scared. (Feldman Ecopark, 28 February 2022)²⁰

The post is accompanied by a photograph of a red wolf in an enclosure. Here, Ecopark briefly instructs subscribers about what has to be done if they encounter the wolves that escaped the Ecopark. The reader is told what size the red wolves are, how they behave, their affective state, where they could be found, and whether they are threatening. Subscribers are also told what should be done and not done if they encounter the wolves outdoors.

Trying to protect the wolves, Ecopark counters the assumed concept of “wolf” in the minds of subscribers by specifying how red wolves differ from the popular idea of a wolf — an instance of a species-level particularization. The photograph of a wolf creates a mental image of an animal, which reduces the necessity of a visual description to the size, which is specified through a comparison with a familiar pet dog. This comparison, at the same time, serves to persuade the subscribers that the animal is not dangerous.

The description of the behavior of wolves is also limited to the extent that it allows the subscriber to, first of all, identify the wolves, and, secondly, avoid hurting them or themselves. Ecopark persuades the audience that the wolves will not attack on their own initiative, but at the same time that the subscribers should not try to catch them, because they are “mobile” and “scared predators” (*e.g.*, might attack if approached due to *being scared*, rather than *being aggressive*).

In this message, then, Ecopark is modeling a potential encounter between wolves’ *umwelten* and subscribers’ *umwelten*. It tries to create a mental model of an alloanimal that would be sufficient to form an attitude and make the subscriber take the proposed action. Ecopark is trying to construct the sequence of actions “Red wolf identified — do not get scared, do not attack, do not approach — inform Ecopark”. The particularization of red wolves is on the level of the species and serves the direct pragmatic function of guiding the actions of humans in a potential encounter. It is notable how Ecopark tries to form a moderately empathetic attitude — welfaristic, yet cautious. Comparison with pet dogs and the emphasis that the wolves are scared are instrumental in preventing a phobic attitude (perhaps attached to the generic image of a wolf) without endangering the reader.

²⁰ Available at: <https://www.instagram.com/p/CaiH6ZLKqSn/>, 16.05.2024.

Overall, this example illustrates how an animal can be particularized so that a certain attitude is formed, and desired sequences of actions between a human and an alloanimal are produced.

5.4 Metaphor

As already mentioned, Ecopark made use of wartime metaphors to describe animals and their situation. Consider the following excerpts from posts:

Refugees today are not only millions of our fellow countrymen, women, children, and old people. Animals whose homes are under constant enemy fire are also forced to become refugees. They also run away from war, away from explosions, shrapnel, hunger and cold. [...] (Feldman Ecopark Instagram page, 29 March 2022)²¹.

Children of war in Feldman Ecopark. Scary closeness, kids: little pigs, goats and shells [...] Every life - be it human or animal - is worthy of fighting to save it. (Feldman Ecopark Instagram page, 28 March 2022)²²

No matter what, life goes on. Little Ukrainians are born in shelters, and in Feldman Ecopark, under the Grads and the howl of sirens, baby kiang was born. We knew that the female was pregnant, but no one expected it today. [...] Newly made parents came to us from the Riga Zoo not long ago. And now in this “European family” there is a proud Kharkov resident. Or a Kharkov woman resident (kharkovchanka).” (Feldman Ecopark Instagram Page, 28 February 2022)²³

Dafna Shir-Vertesh (2012) has coined the notion “flexible personhood” to describe a particular status of pets in contemporary families — they can be treated and loved as family members, similarly to small children, but at the same time discarded or lowered in status when circumstances change. In a similar vein, Owens and Grauerholz (2018) described the ways in which people call their pet animals children and treat them accordingly, considering themselves “pet parents”. In context of “interspecies families”, then, the cultural knowledge about family and appropriate attitudes towards children inform and mold the relationship between people and pets — when they name themselves so.

The biological corollaries of this process could be neoteny (Estren 2012) and anthropomorphism — a tendency to apply human mental states to nonhuman animals and

²¹ Available at: <https://www.instagram.com/p/CbriVNOq5wd/>, 16.05.2024.

²² Available at: <https://www.instagram.com/p/Cbpc36rq6v2/>, 16.05.2024.

²³ Available at: https://www.instagram.com/p/CahgeYxKZ3z/?img_index=1, 16.05.2024.

identify with them (Batt 2009), which has been linked to an increase in interest, care, and compassion for the species, aside from overestimation of similarities (*Ibid.*). Indeed, anthropomorphism can be understood as enabling the perception of alloanimals as ones who provide social support, at times a stronger one than humans (Bonas, McNicholas, Collis 2000).

When Feldman Ecopark calls young animals “children of war” or narrates the birth of a baby kiang in parallel with the birth of “Little Ukrainians” in shelters, this can be considered an explicit metaphoric blending of conceptual domains — Ecopark proposes to understand animals in terms of children (and refugees). If to broadly use the way cognitive semiotic theory defines metaphors (Stampoulidis, Bolognesi, Zlatev 2019), the metaphors ANIMALS ARE CHILDREN, and ANIMALS ARE REFUGEES are present.

The need for a metaphor itself can be substantiated in terms of experiential familiarity — most subscribers were arguably less familiar with Ecopark animals than with children and refugees (since most of the subscribers were Ukrainians and experienced war first-hand). The value of alloanimal life is thus elevated — if alloanimals are refugees, they should be helped in the same way as human refugees are, and if they are children they should be saved as human children are (especially in a time of war). Here, the metaphoric process seems to linguistically facilitate antropomophization, neoteny, and perception of similarity — thus increasing the possibility of an empathetic response (Batt 2009).

However, a more ambitious suggestion can also be made — these metaphors not only facilitate empathetic responses, but also serve to organize the subscribers’ and Ecopark’s social identity. When discussing the way people are mobilized for collective action, van Zomeren, Postmes, and Spears (2008) distinguish between structural disadvantage and incidental disadvantage. Incidental disadvantage is an issue or situation-based disadvantage, the “suddenly imposed grievance” (Walsh 1988., – *cited in* van Zomeren, Postmes, and Spears 2008). They propose that the main difference between the two is that in response to an incidental disadvantage, people need to “develop a shared social identity that revolves around their common fate” (van Zomeren, Postmes, Spears 2008: 509), that is, the identity itself is formed on the basis of the event. This social identity enables shared, group-based perceptions and emotions in response to appraised injustice (*Ibid*, 511). Moreover, since appraised injustice in the case of incidental disadvantages is a response to a novel situation, it is by definition more likely to result in a stronger affective experience, which is a predictor for social action (*Ibid*, 509).

It can be reliably said that war can be understood as an incidental disadvantage. This means that by assembling and mobilizing helpers from Ukraine and abroad, Ecopark was

creating a new social identity that revolved precisely around evacuating animals and safeguarding their well-being. In that sense, these metaphors, as well as metaphors of family and friendship *vis-à-vis* subscribers, can be considered as semiotic resources for providing people with this identity and *experiencing* of group-based emotions. The sentence that allows the reader to identify with alloanimals, since it reflects, for instance, his or her own experience as a refugee, is *simultaneously* allowing him or her to experience an emotion that is already shared by a group *and* identify him- or herself with the group, a group of people who are valuing these alloanimals' lives *as* the lives of refugees, as, perhaps, *his* or *her* own life. Similarly, perceiving and feeling a similarity between little Ukrainians in shelters and baby kiang in Ecopark could make one feel stronger injustice towards kiang's fate, since his fate is thus identical to the fate of Ukrainian kids, *his* or *her* kids, perhaps. The feelings of injustice, as well as the value of "life" are metaphorically transferred from the human to the alloanimal domain, thus enabling a transfer of identity and *action*.

5.5 Metonymy

There is a strong sense of Ecopark's positioning as a *part* of the general Ukrainian struggle. Consider the following excerpts:

[...] Today we are doing everything to save the animals remaining in the Ecopark and not endanger people. Given what is happening in Ukraine now, this is a small problem. But it is from solving such small problems that our great Victory is formed." (Feldman Ecopark Instagram Page, 8 March 2022)²⁴

[...] Today we saw the dead offspring of white tigers, panthers, jaguars, and many other animals. It's terribly sad. But the main thing is that we have something that not only inspires hope, but also leaves no doubt that everything will be fine. Our example shows that today in Kharkov everyone is united, for no one there is difference between a zoo (Kharkiv zoo) and an eco-park. This is our city, we do everything together and we will develop and restore the city after the war, too, together. (Feldman Ecopark Instagram page, 7 April 2022)²⁵

In these examples, Ecopark counters the shock of death by clearly positioning itself as a part of the general Ukrainian struggle, emphasizing its unity with actors on a national and local level, and suggesting ways in which it benefits the general Ukrainian victory. Ecopark is here

²⁴ Available at: <https://www.instagram.com/p/Ca158LQKKzn/>, 16.05.2024.

²⁵ Available at: <https://www.instagram.com/p/CcDhspoKTLX/>, 16.05.2024.

an example and a model of the success of Ukrainian struggle and volunteership, an example of determination and resistance, almost a metonymy for Ukrainians.

On first glance, this is similar to the way Ecopark ascribes a local identity to Kharkiv-born kiang. Nevertheless, it can be claimed that these discursive evocations are very different. That kiang has a *home* and that it is being ruined is an emotional appeal that works both for Kharkiv and Ukrainians via similarity and universally for foreign supporters of Ecopark by appealing to empathetic and caring antropomorphization and to, perhaps, a sense of horror evoked by imagining a loss of a person's own home. The fact that kiang has a home in Kharkiv is in fact universal, since everyone has a home somewhere. This is an appeal to identity constituted around affection for and identification with alloanimals.

On the contrary, the positioning of Ecopark within general Ukrainian resistance is a move that can solidify a relationship specifically with actors defined by their Ukrainian-ness. Ecopark here is active, it makes a contribution to Ukrainian victory, it projects and exemplifies unity needed for resistance, and it promises to help restore the city in the future. This is an appeal to the Ukrainian character of Ecopark, which is realized in its heroic actions during the war, its situatedness as one of the actors in the social landscape of the war.

Generally, Ecopark relied far less on its Ukrainian-ness compared to the universal alloanimal-saving identity. Ecopark animals are not made Ukrainian in the sense of being *nationals*, they are Ukrainian in the sense of having their *home* in Ukraine, a home that is under attack. In this way, their lives as victims are universally relatable. But, at the same time, Ecopark as an *organization*, as a movement of people, is "Ukrainian" in character, they are a model, a part, and an example of Ukrainian resistance, and this is the way Ecopark as *humans* can be related to.

To conclude, this chapter suggests that generalized representations of alloanimals may often be used when the purpose of representation is to form an attitude toward another subject, not toward an alloanimal as such. On the contrary, particularized representations aim to produce a specific attitude toward an alloanimal expressed in patterns of actions through the process of modification of the generic "image" of the alloanimal and existing stereotypes or attitudes toward this alloanimal. Metaphorical representations of alloanimals, in the case of Ecopark, were found to be capable of facilitating antropomorphization and the perception of similarity to increase an empathetic response. At the same time, these very same metaphors may have also enabled subscribers to identify with a group of animal helpers that was being formed on the basis of war, experience group-based emotions, and take action as a result of this affective identification. Finally, the positioning of Ecopark as a part of the Ukrainian struggle

may have enabled it to create a double identity — a universal, animal-saving one, that was functioning primarily to attract help internationally and on an affective basis, and Ukrainianness-based identity that was functioning primarily to get support from various local actors.

The next chapter moves to the multimodal analysis of human-alloanimal representations by analyzing 3 posts about the evacuation of tapirs from Ecopark.

VI. Multimodal Representations of Human-Alloanimal Relations

During the course of the evacuation, Ecopark produced several types of posts, which included videos that represented human-animal relations. One common type, or "genre" is the recording from the evacuation vehicle, where one of the volunteers reports that certain animals were successfully evacuated in a cheerful tone of voice, and shows the animals in the back of the vehicle. This chapter analyzes one case that "extended" this genre – a narrativized "story" of Dilma, Panto, and Dolly, a "family" of tapirs. This "mini-TV series about saving the tapirs", as described in one of the posts (Feldman Ecopark, 3 April 2022)²⁶ consisted of 4 posts over the course of a month, each including a video and text. In this section, three posts are analyzed, since post 3 is very brief, and post 4 includes all significant aspects of representation present in post 3.

6.1 Post 1

Let us start with the text of the first post:

The only family of tapirs in Ukraine that has a baby remains on the territory of Feldman Ecopark; it is not so easy to evacuate these rather large animals. But our employees and volunteers, who regularly come to the Ecopark to feed the animals and gradually evacuate them to safer places, *regularly visit* Dalma, Pinto and Dolly. *As you can see*, everything is fine with them, they are healthy and have a good appetite. We hope and believe that this will continue to be the case! If you can help us with funds to organize the evacuation of animals, provide them with a new temporary home and food, donations can be sent in any currency using the details in the profile header. (Feldman Ecopark, 27 March 2022)²⁷

The text displays patterns already discussed: first, the value of tapirs is elevated in two ways: via uniqueness and via the presence of a baby. The tapirs do not form an unrelated group of

²⁶ Available at: <https://www.instagram.com/p/Cb4yGuBKe-z/>, 16.05.2024.

²⁷ Available at: <https://www.instagram.com/p/CbmksxrKcFe/>, 16.05.2024.

animals, they are a family with a baby, which immediately presents to a subscriber a pattern of relations that is familiar to humans.

Second, the text aims to represent the positive actions and determination of volunteers towards the tapirs. The situation is described in the form “Despite the obstacle X, volunteers have successfully performed Y”, Y here being regular visits, feeding, and keeping animals healthy despite obstacles to evacuation. The actions of volunteers are the main focus of the message — the health condition of the tapirs proves the trustworthiness of volunteers. “Us”, the volunteers, are also presented as hopeful and faithful towards the future positive outcome.

A notable feature of the text is an intertwining of generality and specificity: the visit to Dalma, Pinto, and Dolly is presented not as a singular event, but as a part of the regular pattern of behavior of volunteers — not only the tapirs are visited and not abandoned, but rather *all animals* are visited and cared for. Besides being themselves and being a proof of volunteers’ trustworthiness, the tapirs are a metonym for all animals in the Ecopark. By relating to the tapirs, the subscriber is also called to support *all animals* in the Ecopark. But how does the text relate to a video?

The video has 4 actors — the volunteer and the three tapirs. The cameraman is only recording the video and does not say anything. Here is a transcribed speech of a volunteer with his actions and actions of tapirs in the brackets:

We are right now in the place where the only family of tapirs that has a baby is located (*pets the adult tapirs, gaze moves from the tapirs to the camera, the tapirs consume apples from the box without noticeable reactions to his petting*), here is the offspring, we need to come up with a name for him, ours (*walks to the baby tapir, who is in a different place of the room, while maintaining eye contact with the camera and smiling, the camera moves with him*), very pretty animals (*pets the baby tapir, the baby starts to back off, quickly stops petting the baby, starts walking back to adult tapirs*). Here is a dad tapir (*pets one of the large tapirs*), mom (*pets another tapir, the tapirs continue to eat apples*), very nice animals, have never talked to them before (*hugs one of the tapirs, smiles into the camera, shows the V hand sign*).

It is clear that several modes are used in the text: speech, moving image, gaze, gesture, facial expression, spatial positioning, touch (Kress 2010).

First of all, the relation between the written text and the video (in which the modes above are present) is clear: the video shows what the written text ratifies (*Ibid*, 169) — it is clarified that the whole video is supposed to show that the tapirs are “fine, healthy and have a good appetite”, something that is never directly spoken within the video itself, but subsequently rearticulated and inferred explicitly in writing. The subscribers are supposed to “see” these facts from the video, although of course they do not exactly see the “health” but *read* it. The written text also provides *complimentary information* (*Ibid*, 167), namely why the tapirs are

still in Ecopark (perhaps anticipating the potential question from the subscribers). Finally, the written text adds the explicit qualification of regularity to the visit — something which can only be directly shown through the moving image by recording multiple rather than only one visit. It is also in principle possible to infer regularity from the “health” of the animals themselves, but the direct written qualification provides the subscriber with simpler certainty.

Representation of human-alloanimal relations within the video itself is established and produced in several ways:

- The Actor (the volunteer speaking) makes several *unidirectional transactional actions* (Kress, van Leeuwen 1997: 74) towards the Goal (the tapirs). Since the petting of tapirs (the modality of touch) with the exception of the baby tapir does not result in significant reactions from the tapirs, the tapirs here are passive participants, or goals of action.
- In case of an interaction with the baby tapir, there is a *bidirectional transactional action* (*Ibid*, 74), where the baby tapir moves his body away from the volunteer in response to petting. This makes *both* the volunteer and the baby tapir active Actors. The tactile response is correctly read by the volunteer, and the tactile interaction is stopped. The fact that it *was* stopped is highly important, since the prolonged protesting response from the baby tapir would disturb the narrative of the video, which is meant to establish a positive image of the relationship between volunteers and tapirs by showing positive sequences of tactile interactions between tapirs and volunteers.
- The gaze of the volunteer moves from tapirs to the camera. In the case of tapirs, this also establishes the relationship of Reacter and Phenomenon between the volunteer and tapirs (where the tapirs are the Phenomenon). In the case of the gaze into the camera, however, there is an establishment of an imaginary relationship between the volunteer and the viewer (*Ibid*, 118). The volunteer smiles multiple times, which signifies that the imaginary relationship aimed at being established is one of social affinity (*Ibid*, 118). The volunteer asks the viewer to enter into an informal, friendly relationship with him.
- At the same time, since the tapirs are not looking at the viewer, they are presented, despite all the interactions between the volunteer and tapirs, in a more detached way. According to Kress and Leeuwen, the viewer here *observes* tapirs without

directly entering into a social relationship with them. It might be speculated that the viewer is supposed to enter into a mediated relationship with them *through* a direct and friendly imaginary relationship with the volunteer.

- This might be supported by the use of the *angle* — the cameraman keeps the camera in front of the volunteer, using a frontal point of view, which signifies the alignment with the subject (*Ibid*, 134). At the same time, the tapirs are mostly recorded with an oblique angle, which signifies a degree of disengagement (*Ibid*, 136). The viewers are supposed to align themselves with the volunteer and his actions, not so much with the tapirs themselves.
- Finally, the video uses a medium shot and eye-level angle, which signifies social or friendly degree of social distance, as well as equality of relationship between participants and the viewer, which once again points to a friendly relationship.

It is also clear how important touch and spatial positioning/movement are for the whole arrangement of interactions to work, both regarding the actual establishment of connection between the tapirs and volunteer, and the display of this connection on camera as a sign of the closeness and affection the volunteer(s) feel towards the tapirs. Both in writing and in the volunteer's speech, there is no mention of tactile interaction with the tapirs, the words spoken could as well be spoken with the volunteer filming the tapirs from a distance. In terms of pure facts, it was only necessary to show that the tapirs are fed and the volunteers are performing their task responsibly. Moreover, it can be plausibly assumed that the tapirs themselves didn't need or want the interaction. As the volunteer himself states, he was not familiar with the tapirs before, so he probably did not exist in their *umwelten* as a distinct person at the moment.

Touch, for humans and other mammals, however, often expresses support, affection, and appreciation (Jones, Yarbrough 1985) and is considered a unique way to establish parent-infant interactional synchrony, for instance (Carozza, Leong 2021), as well as the key modality of establishing positive relations between humans and pets (Konecki 2008). Spatial positioning and touch work together — approaching can signify a desire for affiliation (*Ibid*, 11), and keeping the animal within an intimate distance (of touch) points towards this affiliation actually existing, where the animal is receptive to touch, and is not wary or trying to escape, for example. In sum, the attempt to show the sequence of positive tactile interactions between the volunteer and the tapirs here appeals to the meaning of touch and distance among humans, as well as the model of the relationship between humans and babies, and humans and pets. It is

important, then, not only that the tapirs are “healthy and have a good appetite”, but also that the volunteers are affectionate towards the animals, and that “the visit” is also an act of bonding between the volunteers and tapirs, an affective display of care and closeness. This care and closeness can be perceived metonymically as well, as a *general attitude* or a character virtue of “the volunteers” towards “the animals”.

Nevertheless, although being overlaid by human social meanings, alloanimal agency is not erased by this representation. By ignoring the pets, the adult tapirs are tolerating them, and by backing off from the touch of the volunteer, the baby tapir signifies his unwillingness to enter into social interaction, causing the interaction to be terminated. It can be speculated that to the extent that behavioral cues meant to express negative private cues (Cerrone, Mäekivi, 2021) are similar in human and animal *umwelten* and do not require additional learning of the communication system of another species on the part of humans, to that extent, alloanimals have considerable agency in defining and regulating the meaning of the situation for all participants. Mammals, then, have considerably more *power* in that respect — it would have been considerably more difficult for the volunteer to portray his relationship to the baby tapir as caring and affectionate if he, for whatever reason, continued to touch the animal who expressed that they didn’t want to be touched in behavioral signals that are comprehensible for human viewers.

6.2 Post 2

The second video in the series about tapirs depicts tapirs in the van, already being evacuated. Again, there are three main participants — the same volunteer who is driving the van, the cameraman, who is sitting in the passenger’s seat, and the tapirs, who in this case are simply “being there”, laying down without being occupied by anything specific. This is a classical example of the “evacuation reporting” genre mentioned earlier. Similarly to the previous video, the cameraman is silent.

Let us first compare the written text and speech of the volunteer. This is the written text:

They are safe! After a video posted a week ago with our tapirs that remained in the Ecopark, we received a large number of requests from people concerned about their fate. We answer everyone: Dalma, Pinto and Dolly were taken out of the danger zone and sent to the Poltava region, where a temporary home was prepared for them. Many thanks to our brave rescue volunteers, partners from Ecopark Kovalivka and our many friends, thanks to whose donations we can evacuate animals. Every life is precious to us, and

we will continue to do everything possible to save our pets!” (Feldman Ecopark Instagram page, 2 April 2022)²⁸

And these are the words of the volunteer, with corresponding actions:

(starts with a serious face, watching the road, nods the head towards the cameraman) Glory to Ukraine! (starts to smile, gaze moves from the road to the cameraman and back) Today we managed to evacuate (points finger back towards the tapirs, they are not yet in the view) the family of tapirs (the camera turns away from volunteer and starts to show the tapirs, the volunteer falls out of view) from Feldman Ecopark. By the way, this is the only family in the country that gave birth to offspring (the camera continues to show the tapirs, moving somewhat closer to show all three of them)

First of all, the already discussed aspects — the written commentary expresses gratitude, to volunteers, friends, and partners, it restates the equalization of lives, as well as provides assurances that Ecopark is determined to continue to do “everything possible”. It also provides *complimentary information* (Kress, van Leeuwen 1997: 197), namely, that Dalma, Pinto, and Dolly are going to a specific safe place where the home is already prepared. This clarifies possible concerns of the model reader — the van is not evacuating the tapirs into the unknown. This is an illustration of how the selection of the criterial aspects of the situation (Kress 2010: 157) is guided by the anticipation of the reader — the Ecopark’s social media manager assumes that the situation “evacuating the alloanimal” must consist of the elements “taking the alloanimal out of the zoo”, “moving to a safe place” and “giving care” rather than only evacuating, and that to keep trustworthiness high, it is important to make explicit all three.

The first two sentences are the most illuminating, however — the publication of the first video has provoked a large number of requests about the tapirs’ fate — it managed to mobilize affects, to make a part of the audience identify with the volunteer social position, to become worried about the tapirs — and now the concerns of that part of the audience are relieved in real time. The object of their emotional investment is saved thanks, in part, to their help and concern. This makes this particular video different from similar “evacuation” videos — it modifies the already built affective bond, changing the feelings from concern to relief. This wouldn’t have been possible without the existence of the first video.

The human-alloanimal relations in the video are both similar and different compared to the first video. On the one hand, the volunteer establishes an identical friendly relationship between himself and the audience by acknowledging the audience through nodding and greeting, as well as smiling towards the camera. He also linguistically elevates the value of tapirs — “the only family with an offspring”. The use of angle and medium shot is similar.

²⁸ Available at: <https://www.instagram.com/p/Cb1sMTbqKe6/>, 16.05.2024.

However, here there wasn't a lot of choice as to what should be recorded and from which distance due to the lack of space and restrictions of movement within the car. This lack of affordances of movement makes touch — a key modality in the first video — almost impossible, since the volunteer is driving a car and there is a barrier between him and the tapirs. Thus, his own relationship to the tapirs is not salient — he is not trying to communicate with tapirs or engage with them in any way, including gaze — he is connecting only with the audience. Hence, there is not much display of care, closeness, or intimacy, rather, the relationship is between the “one, who evacuated” and the “ones, who were evacuated by him” — the material arrangement of the situation enables a more disengaged, observant, and visually-based position for the audience. Coincidentally, the camera is not even able to capture the volunteer and the tapirs simultaneously — thus, when it turns towards the tapirs, the volunteer's voice momentarily turns into a “voice of God”. Shortly speaking, this arrangement is supposed to represent a *completed act of help*, of “the animal” being evacuated by “the volunteer”, rather than a process of personalized, intimate relating.

6.3 Post 3

Post 3 depicts tapirs already in their new home in Poltava, several weeks after the evacuation. The video has three participants again, the tapirs, the Ecopark administrator and the cameraman. It is recorded in the tapirs' temporary enclosure, and the administrator is mostly providing information on their condition, while the camera mostly focuses on the tapirs themselves.

Here is the text of the writing and the transcribed speech of the administrator.

World Tapir Day is celebrated on April 27 each year, so on that day we are pleased to announce that our family of these wonderful animals, which was rescued from shelling in Feldman Ecopark, is feeling fine and is gradually recovering in Poltava, where they are sheltered by Ecopark Kovalivka. They recover from stress - the cub does that faster than adults - and return to normal life. A new, quite comfortable enclosure has already been prepared for them, and very soon they will begin to settle in and communicate with people, which these kind and curious animals love very much. We believe that everything will be fine with our tapirs and all other evacuated animals, and that the time is not far off when they will be able to return home to Kharkov!” (Feldman Ecopark Instagram, 27 April 2022)²⁹

And the speech of the administrator, along with the actions:

(stands a couple steps away from the tapirs) Right now we are located in a temporary shelter where the tapirs which were saved from Kharkiv Feldman Ecopark are located *(the camera turns away from the administrator and starts focusing on the tapirs)*. Animals are already gradually beginning to *(edited skip*

²⁹ Available at: <https://www.instagram.com/p/Cc2HBBkKfTU/>, 16.05.2024.

to a different shot, camera faces the small tapir, on eye-level angle) recover from stress. As I see it (shift to a different shot, shows two tapirs from an oblique angle, eye-level) the small tapir, is..faster, like the child's psyche, faster, faster copes with this stress (another shift, focuses on small tapir, eye-level), and already starting to lead a calm way of life (shift to a shot of all three tapirs, from somewhat larger distance), they aren't frightened much anymore (shift to a frontal shot of one of the tapirs, close face shot), they now come (to people – O.P), and are coming back to normal (shift to a shot of a tapir from a bit larger distance, then to a closer distance shot). So, now we are planning where to locate them (close shot of one of the tapirs), so soon, in case the weather is good and the enclosure is built quickly, the town's guests (very close shot of one tapir eating food) and Poltava residents will be able to see these (shot shifts to administrator, administrator is petting one of the tapirs) peaceful animals and pet them. So, everything will be fine.

First of all, the relation between the written text and the speech in the video here is rather of summarizing type — not so much of the video, as of the speech of the administrator. The writing echoes the focus of the video on the tapirs themselves — on top of the information about the tapirs' emotional state, the subscribers learn that the tapirs are “kind and curious” and “love communicating with people”. These are qualities that are helpful for relating potential visitors to the tapirs — with this language, Ecopark page points towards addressing subscribers as *visitors* again. In fact, not only the tapirs are “returning to normality” — the Ecopark here is returning to its “normal” state by anticipating the return of the tapirs to being exhibited. Most clearly, this is visible in the last sentence of the administrator's speech — “So, everything will be fine”. His previous sentences show what this “everything” consists of — not only the tapirs' recovery, but the return to the “normal life” of the zoo, the life where the guests and visitors are able to visit the tapirs and interact with them. The administrator is “inviting” subscribers to an exhibit that does not exist yet — a hopeful invitation into an anticipated future paralleled by a hopefulness of the last sentence in the written text.

However, most vividly, this “return to normality” is realized in the video. This video is edited and is rather professional — it is evident that much effort has been put into it. This means that, compared to the videos analyzed before, here more deliberate and thought-through choices were made regarding what to represent and how.

First of all, there is *no* establishment of a friendly relationship between the administrator and the viewers — the administrator is filmed from a long shot, rather signifying authority (Kress, van Leeuwen 1997: 126). In fact, he is *never* recorded at a closer distance than the tapirs — all the close-up shots — shots used to reveal the people's feelings (*Ibid*, 126) are reserved for the tapirs themselves. Moreover, most of the video only shows us the tapirs — and in this case, deliberate choices were made to not show the administrator except for the very beginning and the end of the video — it is as if here the subscribers are “presented” with tapirs, and the “voice of God” is used intentionally. The administrator, a figure of authority, is not

requesting anything from the viewer — rather, he is offering his knowledge and inviting them to visit the tapirs — he is in the background, while the tapirs are foregrounded.

The camera is viewing the tapirs from the eye-level, frontally, with close-ups. The tapirs' faces in some shots are positioned in the very center of the screen, somewhat akin to portrait shots. This means that here, unlike in all other videos, the subscribers are offered to relate to the tapirs, to connect with them, to look them in the eyes. They are aligned (*Ibid*, 134) with the tapirs, not with the administrator, although the voice of the administrator continues to speak to us authoritatively. Perhaps coincidentally, due to the fact that the camera is positioned on the level of tapirs, in those shots where the administrator is present, he is filmed somewhat from the bottom-up — again pointing out to the authority. The viewer's physical position is different from the position in, for example, the first video — in the first video the viewer is a fellow volunteer, while in this video, the viewer is, most likely, a *visitor*, whose attention is occupied by the tapirs, their being, and their character. This restructuring, to my mind, is exactly an embodiment of what the “return to normality” means in terms of the social positioning of participants.

Touch, in this video, also has a peripheral role. Administrator is shown petting one of the tapirs only at the very end of the video — and this gesture is almost a confirmation or illustration of the administrator's words — that the tapirs are peaceful and one can pet them. This particular aspect might be just a reflection of the administrator's personality — however, it works coherently with the overall message the video is producing — that the tapirs are returning to normal, that they are in the hands of *authoritative professionals*, and soon one will be able to interact with them — in a way that is normal for a visitor of Ecopark.

This chapter has identified a number of multimodal semiotic resources used to represent human-alloanimal relations. In the first video, the use of unidirectional and bidirectional transactional actions between the volunteer and the alloanimals expressed primarily through touching and close social distance, was used to establish a perception of a caring and affectionate attitude to alloanimals on the part of the volunteers. At the same time, the use of camera angle, gaze, and medium shot were used to establish, on the one hand, a friendly and equal relation between the volunteer and the audience, and, on the other hand, a somewhat detached relationship with the alloanimals — it can be said that with these multimodal means, the audience was invited to become volunteers through providing donations. In the second video, the friendly, equal relationship is maintained, whereas the relationship of the tapirs to the volunteer is detached — it is a relationship of the one who was evacuating and the alloanimals who were evacuated. The video shows the completed successful act — perhaps

focused on establishment of group efficacy. The third video, on the contrary, strongly restructures the relationship — the tapirs are foregrounded, whereas the human subject (the administrator) is backgrounded — the focus of the viewer is fully directed at the tapirs through the use of frontal, close-up, eye-level shots, whereas the administrator is viewed from an angle that signifies authority. It can be said that the use of the multimodal resources in the first video is directed to construct the perception of benevolence and integrity of volunteers towards the tapirs via the affectionate relationship to motivate donations, the second video is focused on the perception of group efficacy, and the third video is returning to positioning the audience as visitors who are shown the tapirs-as-exhibited, and is focused on arousing their interest in multimodal interaction with tapirs and visiting the zoo as such, whereas the administrator is positioned as an expert facilitating such interaction.

The next and final chapter returns to the concepts of trustworthiness by analyzing the conflict between Ecopark and an animal protection organization over an evacuation of tiger Banzai.

VII. The Conflict of Representations — The Case of Tiger Banzai

As mentioned before, Ecopark generally controlled representations of the situation in Ecopark, as well as the ways to define what help to animals is appropriate. This allowed Ecopark to keep its trustworthiness and maintain the flow of aid. In one case, however, this authority of Ecopark was undermined. On May 2, 2022, UAnimals, the largest animal protection organization in Ukraine, the Facebook page having 427 000 subscribers, published a picture of a tiger laying down in the enclosure with visible injuries and the following text:

Urgently!

We received information that there is still a tiger in the Feldman Ecopark. From the photo and video materials, it is clear that the tiger's health condition is unsatisfactory, and it is possible that there is a threat to life. We called Feldman Ecopark, where we confirmed this information. But they refused to take the tiger to a safe region, citing the fact that the tiger is old. For UAnimals, every life is important, so we are going to get the tiger right now, with the goal of taking him to the Wildlife Sanctuary, giving him all the necessary treatment and proper care. We call on Feldman Ecopark and Alexander Feldman to finally agree to the removal of all the animals who have remained there! (UAnimals Facebook, May 2, 2022)³⁰

As of 3rd of April, 2024, this post has 4.1 thousand reactions on Facebook and approximately 500 comments, primarily expressing anger at Feldman Ecopark.

Ecopark responded with accusations towards UAnimals, and the organizations published multiple posts over the course of several days justifying their own position and accusing the opponent. Banzai himself, according to UAnimals, was eventually evacuated to Oleksandr Feldman's private territory, but his later fate is unknown. In the end, despite multiple requests from the comments, Ecopark never published more information about Banzai. The controversy had also subsided in a few weeks — starting from 14th of May, there were no more comments requesting information about Banzai on the Instagram page.

³⁰ Available at: <https://www.facebook.com/photo/?fbid=4886888488032998&set=a.947343501987536,16.05.2024>.

This chapter returns to the concepts of trust and trustworthiness in order to analyze how both UAnimals and Ecopark tried to render each other as untrustworthy in the context of welfaristic attitudes of the audience, and suggests which aspects of trustworthiness are most essential for the relevant actors to maintain in similar situations.

In general, the controversy itself was framed within a welfaristic attitude (Mäekivi, Maran 2016) where both sides accused each other of deviating from an expected welfaristic attitude towards the tiger in multiple ways. The rhetoric was aimed at discrediting the welfarist image of the opposing side and transforming it into a mechanistic, utilitarian one (*Ibid*, 221). In order to do that, both sides used semiotic resources that were aimed at undermining trustworthiness. The following analysis separates semiotic resources according to the aspect of trustworthiness they targeted. For definitions of the aspects see chapter 4.

Benevolence was very strongly targeted by both sides. First, both sides accused each other of imitating benevolence for self-profit. Ecopark accused UAnimals of using pictures of injured animals for self-PR, while UAnimals questioned the motives of Feldman, a millionaire, in gathering money for financial assistance for Ecopark. Ecopark's administrator emphasized people who helped anonymously and did not want to be mentioned, again hinting at the PR motivation of UAnimals. When Ecopark agreed to evacuate the tiger, UAnimals claimed that they did so only because of external pressure rather than due to concern for the tiger's life, which also targeted benevolence. It can be claimed that a utilitarian attitude virtually excludes benevolence toward alloanimals — thus, it can be suggested that the perception of benevolence underlies the attribution of a welfaristic attitude to the actor.

Integrity. Both Ecopark and UAnimals also targeted integrity. When UAnimals claimed that Ecopark refused to evacuate the tiger because of his age, this undermined the integrity of the principle “every life is valuable” assumed by Ecopark. UAnimals also brought up an instance of a past scandal with bear cubs from Ecopark who were found in harmful conditions in a different private zoo to undermine integrity via highlighting inconsistency in their attitude to animals. In a more subtle manner, UAnimals noted how their volunteers had to wait for “many long hours” even though they were promised to be met in “several minutes”. Ecopark, on the other hand, compared UAnimals with the heroic actions of their volunteers, claiming that UAnimals “have never been at the place” and “haven't seen anything”³¹, which also highlights the incongruence of words and actions on the part of UAnimals. Unfortunately, it is rather difficult to categorize sentences as targeting integrity due

³¹ Available at: <https://www.instagram.com/p/CdGPkjoKKwf/>, 16.05.2024.

to the vagueness of the notion. Perhaps it would be appropriate to do away with the notion of “integrity” in favor of two notions: “consistency of moral conduct” (as opposed to lack of moral consistency) and “honesty” (as opposed to dishonesty).

Honesty. Accusations of dishonesty were particularly prominent. UAnimals claimed that Ecopark lied to its own subscribers about the location of the tiger — although Ecopark publicly claimed that the tiger was on the territory of Ecopark, Ecopark privately showed UAnimals’ representative a video where the tiger was evacuated to the private location of Alexander Feldman and was “ostensibly helped”³² — UAnimals noted that they do not know why the information was hidden. A quote by a zoologist on UAnimals also explained that Ecopark in fact does not participate in scientific conservational and rehabilitative programs, except for the rehabilitation of bats, and that what Ecopark publicly claims is “an imitation of the real work of the zoos”³³. Ecopark, on the other hand, claimed that in the past, Ecopark financially helped UAnimals multiple times with their efforts to rehabilitate and evacuate animals, but that this was deliberately never mentioned by UAnimals.

In the Banzai case, it is rather difficult to disentangle communication qualities (accuracy, openness, and explanation) from the notion of honesty — accusations of hiding information or not mentioning information were present alongside direct accusations of lying. It seems that accusations regarding the lack of transparency and openness in communication rapidly produced the impression that an actor is dishonest. It might be suggested that in real-world situations, these communication qualities may be rather factors by which honesty is assessed, and not independent factors like ability or benevolence, which supports the old model by Mayer *et al.* (1995).

Ability, in general, was not targeted as strongly as benevolence and integrity. Ecopark used messages that combined targeting of ability with targeting of benevolence — for example, a comparison of UAnimals (who presumably did not help) with various zoos that did provide help to Ecopark served to prove that UAnimals are both incapable and unwilling to provide actual aid to Ecopark. As mentioned before, Ecopark also compared UAnimals with the actions of their volunteers, claiming that UAnimals “have never been at the place” or “seen anything”, which can be said to address both consistency and ability. Ecopark’s texts also claimed that

³² Available at:

<https://www.facebook.com/UAnimals.official/posts/pfbid01U7a6RFywVqW7wus47wqai3uhypLn2K9qZ9TQ59KeidBeFQejhHFj9Rxsnsmxfl>, 16.05.2024.

³³ Available at:

<https://www.facebook.com/UAnimals.official/posts/pfbid01U7a6RFywVqW7wus47wqai3uhypLn2K9qZ9TQ59KeidBeFQejhHFj9Rxsnsmxfl>, 16.05.2024.

UAnimals are “calling to help those who are already safe”, and “are giving accusations without trying to figure out the actual situation”³⁴, which also worked against ability by painting UAnimals as irrational or irresponsible actors. The claims on the part of UAnimals that they will provide the tiger with “the necessary treatment and proper care” also created an impression of both a lack of benevolence and a lack of ability — Banzai was *neglected*.

It can be concluded that benevolence and honesty were the most prominent aspects targeted by Ecopark and UAnimals, while ability was not so crucial. Why so?

First, as mentioned by Mäekivi and Maran (2016), within a welfaristic attitude, “[...] people believe they have a moral duty to show compassion in aiding and supporting animals” (*Ibid*, 222). Since both Ecopark and UAnimals publicly positioned themselves as welfaristic actors (although Ecopark might have had a non-public conservational attitude toward Banzai), they had to react to welfaristic concerns and position themselves as compassionate (benevolence) and dutiful (integrity/honesty) actors.

Second, the image of an injured tiger that was originally posted by UAnimals uses the “moral shock” tactic (Jasper, Paulsen 1995) to mobilize people for a welfaristic cause. Research supports the finding that exposure to violent images is effective for mobilization for *e.g.*, vegan activism (Fernandez 2020), although violent images can also cause feelings of guilt and sadness and may cause people to tune out instead of becoming empathetic (Wrenn 2013: 385). Wrenn (2013) also discusses how a feeling of dread and a lack of clear Other on whom to put the blame, can interfere with mobilization into an abolitionist movement, but UAnimals is a welfarist movement, and, in the case of Banzai, UAnimals tried to construe a clear enemy on whom to direct the aggression. Ecopark, on the other hand, had to defend itself from mobilized anger and try to address it back to UAnimals. Thus, the attributes of benevolence, honesty, and perhaps integrity were crucial, since all of them are moral, have an impact on affective trust, and thus, can influence moral affects.

It is quite clear that the conflict “about” Banzai was also influenced by Banzai himself — as an attractive, charismatic, large mammal he was more likely to gather empathetic support for saving himself (Gunnthorsdottir 2001; Mäekivi, Maran 2016). Since animals who are more similar to humans are considered by humans to have a larger capacity for experiencing pain, and since suffering animals who are more similar to humans arouse more anxiety in humans on a physical level (Plous 1993), the moral shock his photos provoked was significantly dependent on Banzai. Banzai, then, to a great extent, mobilized a large number of humans, and

³⁴ Available at: <https://www.instagram.com/p/CdD8hc5qai-/>, 16.05.2024.

the general legitimacy of human participants was dependent on whether they were perceived as sufficiently welfaristic. Indeed, the construct of “shared values” in the case of Banzai can be subsumed under the welfaristic attitude — both Ecopark and UAnimals were addressing people who, presumably, had similar welfaristic attitudes.

To conclude, both UAnimals and Ecopark addressed an audience that held welfaristic attitudes, and tried to construe each other’s attitudes as utilitarian. For that, they used arguments that targeted trustworthiness – with particular emphasis on benevolence, integrity, and honesty. Perception of benevolence was particularly important, since it, as suggested, underlies the attribution of a welfaristic attitude to the actor. Arguments targeting honesty were also crucial, and lack of transparency of communication might be closely related to attribution of dishonesty, which can stimulate strong negative moral affects. Thus, it should be emphasized that organizations that rely on welfaristic attitudes should carefully manage perceptions of their benevolence, but also the quality and transparency of their communication.

Conclusions

This thesis identified multiple semiotic resources that have contributed to effective aid mobilization during the evacuation process. Generally speaking, the mobilization of aid depended on how three relationships were constructed and articulated: a relationship between subscribers and alloanimals, zoo representatives and alloanimals, and zoo representatives and subscribers.

The two tables below outline some of the most significant findings and their potential effects on the relationship between subscribers and alloanimals (Table 1), and zoo representatives and subscribers (Table 2). The semiotic resources used for construction of a relationship between zoo representatives and alloanimals are included in Table 2. That is because the resources used for the construction of this relationship were subordinated to the creation of a relationship between subscribers and zoo representatives, and subscribers and alloanimals.

Table 1. Subscribers — alloanimals relationship.

Subscribers — alloanimals relationship	
Semiotic resources	Possible effects
Common affective states	Familiarity and affective relationship, reduction of social distance
Metaphors of children and war refugees	<ol style="list-style-type: none"> 1. Anthropomorphization, perception of similarity, facilitation of empathy, elevation of value 2. Identification, experience of group-based emotions 3. Formation of social identity on the basis of suddenly imposed grievance

Emphasis on temporal immediacy and simultaneity	Reduction of psychological distance. Reduction of temporal distance and uncertainty — increased perception of urgency of help.
Absence of shocking images	Prevention of disgust
Particularization — comparison with safe and familiar alloanimals, emphasis on common affective states	Modification of a “generic image” of an alloanimal to produce a desired sequence of actions within a welfaristic attitude
Generalization	Focusing on the volunteers’ benevolent actions towards alloanimals
Pre and during evacuation: Use of oblique angles and side shots, lack of frontal shots	<ol style="list-style-type: none"> 1. Mediated relationship with alloanimals through the friendly relationship with Ecopark representatives. 2. Focus on perception of group efficacy with the volunteers 3. Alloanimals as victims-to-be-saved
Post-evacuation: use of frontal and eye-level shots, close-ups, and “Animal Portraits”	Focus on alloanimals themselves and on the possibility of interacting with them in the future.

Table 2. Subscribers — zoo representatives relationship.

Subscribers — zoo representatives relationship	
Semiotic resources	Possible effects
Expressions of gratitude	<ol style="list-style-type: none"> 1. Motivated subscribers to behave prosocially 2. Made subscribers feel higher self-efficacy and social worth 3. Made subscribers perceive the relationship as more personal 4. Motivated zoo representatives to actively cope with the situation
Metaphors of family and friendship	<ol style="list-style-type: none"> 1. Facilitated attribution of honesty, sincerity, and trustworthiness to zoo representatives 2. Facilitated perception of shared values and identification 3. Facilitated expressions of kindness associated with kin altruism and mutualism

Emphasis on successfulness of evacuation	Facilitated the perception of group efficacy – provided subscribers with the sense that they can transform situation for the better – made them more likely to provide help
Emphasis on the number of helpers	Created descriptive norms and motivated subscribers to donate
Expressions of dispositional optimism	Showed subscribers perseverance and resilience of zoo representatives — possibly contributed to attribution of group efficacy
Expressions that facilitate perceptions of benevolence, integrity, and ability of zoo representatives	Made subscribers attribute benevolence, integrity, and ability to zoo representatives, which amplified cognitive and affective trust into an organization
Gaze, facial expressions, frontal angle, medium shot, eye-level angle	Made subscribers perceive a friendly, informal, and equal relationship between themselves and zoo representatives
Sequences of positive multisensory interactions between alloanimals and zoo representatives	Made subscribers attribute benevolence to zoo representatives
Showing alloanimals as they are evacuated	Made subscribers attribute ability to zoo representatives

Two general tendencies can be observed in the case of the relationship between subscribers and alloanimals. On one hand, multiple semiotic resources were focused on increasing perceptions of similarity that facilitated a welfaristic, empathetic, and affective relationship between subscribers and alloanimals, which, in some cases, stimulated affective concern and initiative on the part of the subscribers (such as in the case of tapirs). The reduction of psychological distance found its prime expression in the metaphors of children and war refugees. Based on a shared affective experience of war, these enabled a further process of identification with alloanimals, and, concurrently, with Ecopark’s identity as animal helpers. Indeed, the process of identification itself, as well as possible degrees of identification and resulting actions, were a crucial theme throughout the analysis, yet remained quite enigmatic. It is clear that welfaristic attitude was stimulated and maintained — yet, to what degree the processes of identification with alloanimals affect people’s actions, and also, to what degree such processes correlate with processes of identification with roles like “animal helpers” and appropriate actions, are questions that might be addressed in further work. This also concerns the “durability” of affective identification, possible blockages to such identification, and potential negative

consequences depending on the concrete context. In any case, using semiotic resources that amplify identification with both alloanimals as such, and, especially, people that care for them should be considered effective. For that, metaphoric and affective language is crucial — it can be effectively emphasized that alloanimals have similar experiences and suffer in a similar manner to the group of people that the message is targeting — and this can also include the mobilization of national and local identities. However, it can perhaps be suggested that, in order to prevent the decrease in assessment of endangerment and similar negative effects (see Literature review), affective messaging should be focused on conservational goals.

On the other hand, multimodal analysis revealed a specific nuance in representations of alloanimals during the evacuation process — the relationship between subscribers and alloanimals was actually frequently backgrounded, whereas a relationship between subscribers and zoo representatives was foregrounded. This only changed after the evacuation was complete, and the relationship between subscribers (turned visitors) was foregrounded again. If this is deemed effective, this shows that what in fact is crucial is how the relationship between zoo representatives (and perhaps — conservation organizations) and subscribers or potential donors is articulated.

That is, what is in fact crucial is how subscribers and potential donors assess the moral and practical capacities of zoos and similar organizations in doing the task they are entrusted to do. Two processes are absolutely crucial for this — affective and cognitive trust in the organization, and perception of group efficacy. Affective trust is key here and is closely related to the welfaristic attitude towards alloanimals. That is, organizations should show not only that they are effective at protecting alloanimals (cognitive trust), but they should focus on the display of care and closeness to alloanimals by representatives on a personal level, because this is a reflection of a normative aspect of a welfaristic attitude. It can be helpful for organizations to show that their representatives are honest, sincere, caring, and morally uncompromised individuals that are consistently showing brave and altruistic behaviors.

Also, it is no less important to showcase the continuous successes of the organization, and not only because these prove the ability of the organization to achieve its goals on a cognitive level. It is important because it stimulates the perception of group efficacy — people want to be a part of the group and contribute to the group that shows success at overcoming dangers, that, once again, shows formidable moral qualities and integrity. Indeed, in case of the process of identification and perception of similarity on the level of identification with an organization, it might be effective for an organization to actually foreground its *people*, to facilitate identification with those people, with their personal attitude toward alloanimals, and

use these relationships to stimulate people to be willing to *be like* those people. In this case, it can also be helpful to assume that potential donors are *already* like those people — that they are already honest, sincere, caring, and refer to them as such. Using descriptors that make the relationship between an organization and the people it targets closer (family, friends, etc.) can also be helpful for modulating the perception of shared values, closeness, sincerity, etc.

In summary, it should be emphasized that what matters for mobilization for the provision of aid is not only the representation of alloanimals in a way that facilitates identification with them. Rather, it is important for the contributors to feel like a part of something significant, to feel related to people who embody and display in action values that they consider important, to feel like a part of a successful group that makes a real difference. Efforts should be dedicated both to reducing social distance between people and alloanimals, and between people and representatives of an organization.

Considering the contribution of this work in the context of past studies, the thesis addressed gaps identified in the review of previous literature. First, the thesis made a contribution to the study of human-alloanimal relations in a wartime context and showed the importance of multimodal factors largely overlooked in studies of representations of alloanimals in war, such as multisensory interactions, gaze, facial expressions, camera angles and shots, and others. Further, the thesis also explored the articulations of local and national identities, specifically, it showed the use of such identities for the construction of identifications both on a local level and on an international level for the mobilization of aid. This shows a complex and nuanced picture, and demands further studies specifically on how such identities can be used and adapted for the protection of alloanimals.

The thesis also explored how relationships established between zoo representatives and subscribers may affect animal protection mobilization (see Table 2). Also, new aspects that can possibly contribute to a higher willingness-to-donate have been identified (see both Table 1 and 2). The most significant of these are perceptions of ability, benevolence, and integrity of an organization that is responsible for the protection of alloanimals, and also, more directly, perception of similarity and affective identification with alloanimals.

Considering the potential directions of future studies, there are several paths to mention. First, whereas quantitative studies have focused on perceptions of still images that contained alloanimals and humans, this study analyzed moving images. It can be suggested that, further on, people's perceptions of messaging and representations of alloanimals in moving images should be assessed due to the increasing importance of video content. It can be expected that the results will differ compared to the analysis of still images, since the interpretation of moving

images is continuously developing over the course of the viewing process, and assumptions and attitudes generated by a single shot could be modified in the next. The possible methodologies of such studies are of key importance.

Second, the results of this study may also be contextualized in further research on related objects, such as conservation campaigns directed at the protection of alloanimals. Differences and similarities in relationships established in contexts of zoo mobilization for aid and conservation campaigning can be helpful for understanding which semiotic resources may be helpful, useful, and applicable in other contexts and which are contextually unique.

Finally, it can be suggested that further theoretical work be done on the formation of attitudes toward alloanimals. That is, the concept of attitude itself and processes of formation of attitudes toward alloanimals can be further clarified by integrating research on attitudes in social psychology, where it is a major topic that continues to generate productive discussions (see, for example, Albaraccin, Johnson, Zanna 2005). More specifically, it might be helpful to analyze which exact values are associated with a welfaristic attitude, and also the role of affects in forming and especially maintaining such an attitude (whether it is durable in the absence of affect-stimulating signs, for instance).

This work refrained from discussing the issues of ethics — yet, the ethical underpinning of the thesis is, hopefully, reflected in the way it is written. As Bruno Latour once said, “Without them (social sciences, *O.P*) we don’t know what we have in common, we don’t know through which connections we are associated together, and we would have no way to detect how we can live in the same common world.” (Latour 2008: 138). This thesis agrees wholeheartedly with such formulation — and hopes that future research will help us assemble a world that is less anthropocentric and more humane.

References

- ABC News 2022. Ukrainian zoo workers found shot to death and dumped in barricaded room, say owners. *ABC News* 21.04.2022. Retrieved from: <https://www.abc.net.au/news/2022-04-21/kharkiv-zoo-workers-found-shot-to-death-feldman-ecopark/101004712>, 16.05.2024
- Albarracín, Dolores; Johnson, Blair; Zanna, Mark 2005. *The Handbook of Attitudes*. New York: Laurence Erlbaum Associates.
- Baker, Steve 2001. *Picturing the beast: Animals, identity and representation*. Urbana, IL.: University of Illinois Press.
- Ballejo, Fernando; Plaza, Pablo; Lambertucci, Sergio Agustín 2021. Framing of Visual Content Shown on Popular Social Media May Affect Viewers' Attitudes to Threatened Species. *Scientific Reports*, 11(1).
- Barasch, Alixandra; Levine, Emma; Berman, Jonathan; Small, Deborah A. 2014. Selfish or Selfless? On the Signal Value of Emotion in Altruistic Behavior. *Journal of Personality and Social Psychology* 107(3): 393–413.
- Barbas, Tasos A; Paraskevopoulos, Stefanos; Stamou, Anastasia G. 2009. The Effect of Nature Documentaries on Students' Environmental Sensitivity: A Case Study. *Learning, Media and Technology* 34(1): 61–69.
- Bergman, Jordanna N; Buxton, Rachel T.; Lin, Hsien-Yung; Lenda, Magdalena; Attinello, Kayla, Hajdasz, Adrienne C.; Rivest, Stephanie A.; Tran Nguyen, Thuong; Cooke, Steven J.; R. Bennett, Joseph 2022. Evaluating the benefits and risks of social media for wildlife conservation. *FACETS*. 7(): 360-397.
- Bonas, Sheila; McNicholas, June; Collis, Glyn M. 2000. Pets in the network of family relationships: An empirical study. In Podberscek, Anthony L; Paul, Elizabeth E; Serpell, James A. (eds.), *Companion animals and us: Exploring the relationships between people and pets*. Cambridge University Press, 209–236.
- Borgi, Marta; Cirulli, Francesca 2015. Attitudes Toward Animals Among Kindergarten Children: Species Preferences. *Anthrozoös* 28(1): 45–59.

Boulianne, Shelley; Koc-Michalska, Carolina; Bimber, Bruce 2020. Mobilizing Media: Comparing TV and Social Media Effects on Protest Mobilization. *Information, Communication & Society* 23(5): 642–664.

Braverman, Irus 2013. Animal Frontiers: A Tale of Three Zoos in Israel/Palestine. *Cultural Critique* 85 (2013): 122–162.

Bruce, Gary 2017. *Through the Lion Gate: A history of the Berlin Zoo*. New York, NY: Oxford University Press.

Carozza, Sofia; Leong, Victoria 2021. The Role of Affectionate Caregiver Touch in Early Neurodevelopment and Parent–Infant Interactional Synchrony. *Frontiers in Neuroscience* 14(1).

Cerrone, Mirko; Mäekivi, Nelly 2021. A zoosemiotic approach to the transactional model of communication. *Semiotica*: 2-21.

Cerrone, Mirko 2020. Interspecies Relationships and Their Influence on Animal Handling: a Case Study in the Tallinn Zoological Gardens. *Biosemiotics* 13(): 115–135.

Curry, Oliver Scott; Rowland Lee A; Van Lissa, Caspar J.; Zlotowitz, Sally; McAlaney, John; Whitehouse, Harvey 2018. Happy to Help? A Systematic Review and Meta-analysis of the Effects of Performing Acts of Kindness on the Well-being of the Actor. *Journal of Experimental Social Psychology* 76(5): 320–29.

Dydynski, Jason M.; Mäekivi, Nelly 2018. Multisensory perception of cuteness in mascots and zoo animals. *International Journal of Marketing Semiotics* 6: 2-25.

— 2021. Impacts of Cartoon Animals on Human–Alloanimal Relations. *Anthrozoös* 34(6): 753–766.

Echeverri, Alejandra, Chan, Kai M.; Zhao, Jiaying 2017. How Messaging Shapes Attitudes toward Sea Otters as a Species at Risk. *Human Dimensions of Wildlife* 22(2): 142–156.

Eco, Umberto 1979. *A theory of semiotics*. Bloomington: Indiana University Press.

Elliot, Nils Lindahl 2006. See It, Sense It, Save It: Economies of Multisensuality in Contemporary Zoos. *The Senses and Society* 1(2): 203–224.

Enjolras, Bernard, Steen-Johnsen, Kari; Wollebæk, Dag 2012. Social Media and Mobilization to Offline Demonstrations: Transcending Participatory Divides?. *New Media & Society* 15(6): 890–908.

Estren, Mark J 2012. The Neoteny Barrier: Seeking Respect for the Non-Cute. *Journal of Animal Ethics* 2(1): 6–11.

Fehr, Beverley 1995. *Friendship processes*. Thousand Oaks: SAGE Publications, Inc.

- Fernández, Laura 2021. Images That Liberate: Moral Shock and Strategic Visual Communication in Animal Liberation Activism. *Journal of Communication Inquiry*, 45(2): 138-158.
- Flack, Andrew 2016. Capturing the Beasts: Zoo Film and Interspecies Pasts.” In Lawrence, Michael; Lury, Karen (eds.), *The Zoo and Screen Media: Images of Exhibition and Encounter*. New York: Springer: 23–42.
- Fraser, John; Bicknell, Jessica, & Sickler, Jessica. 2006. Assessing the Connotative Meaning of Animals Using Semantic Differential Techniques to Aid in Zoo Exhibit Development. *Visitor Studies Today* 9(3): 1-9.
- Goffman, Erving 1959. *The presentation of self in everyday life*. New York: Anchor Books.
- Grant, Adam M., Gino, Francesca 2010. A Little Thanks Goes a Long Way: Explaining Why Gratitude Expressions Motivate Prosocial Behavior. *Journal of Personality and Social Psychology* 98(6): 946–55.
- Grayling, Anthony C. 2013. *Friendship*. Cornwall: Yale University Press.
- Gunnthorsdottir, Anna 2001. Physical Attractiveness of an Animal Species as a Decision Factor for Its Preservation.” *Anthrozoös* 14(4): 204–215.
- Gupta, Anthea Fraser 2006. Foxes, Hounds, and Horses: Who or Which? *Society & Animals* 14(1): 107–28.
- Hall, Stuart 1997. The work of representation. In Hall, Stuart (ed.). *Representation: Cultural Representations and Signifying Practices*. London: Sage Publications, 13-75.
- Hanson, Hillary 2022. Ukraine Zoo Rushes to Evacuate Animals after Heavy Russian Shelling.” *Yahoo! News* 7.04.2022. Retrieved from: <https://uk.news.yahoo.com/ukraine-zoo-rushes-evacuate-animals-222715893.html>.
- Hediger, Ryan (ed.) 2013. *Animals and war: Studies of Europe and North America*. Leiden: Brill.
- Howell, Alison; Neal, Andrew 2012. Human Interest and Humane Governance in Iraq: Humanitarian War and the Baghdad Zoo. *Journal of Intervention and Statebuilding* 6(): 213-232.
- Hunton, Violet; Rendle, Jessica; Carter, Anne; Williams, Ellen 2022. Communication from the Zoo: Reports from Zoological Facilities of the Impact of COVID-19 Closures on Animals. *Journal of Zoological and Botanical Gardens* 3(2): 271-288.
- Itoh, Mayumi 2011. *Japanese wartime zoo policy: The silent victims of World War II*. Basingstoke: Palgrave Macmillan.

- Jakobson, Roman 1960. Linguistics and Poetics. In Sebeok, Thomas (ed.), *Style in Language*. Cambridge: Massachusetts Institute of Technology Press, 350-377.
- Jasper, James; Poulsen, Jane 1995. Recruiting Strangers and Friends: Moral Shocks And Social Networks in Animal Rights and Anti-Nuclear Protests. *Social Problems* 42(): 493-512.
- Johnson, Devon; Grayson, Kent 2005. Cognitive and Affective Trust in Service Relationships. *Journal of Business Research* 58(4): 500–507.
- Jones, Charlotte; Hine, Donald W.; Marks, Anthony D. 2016. The Future Is Now: Reducing Psychological Distance to Increase Public Engagement with Climate Change. *Risk Analysis* 37(2): 331–41.
- Jones, Stanley E.; Yarbrough, A. Elaine 1985. A Naturalistic Study of the Meanings of Touch. *Communication Monographs* 52(1): 19–56.
- Kalof, Linda, Zammit-Lucia, Joe; Bell, Jessica; Granter, Gina 2016. Fostering Kinship with Animals: Animal Portraiture in Humane Education. *Environmental Education Research* 22(2): 203–228.
- Konecki, Krzysztof T. 2008. Touching and Gesture Exchange As an Element of Emotional Bond Construction. Application of Visual Sociology in the Research on Interaction Between Humans and Animals. *Forum Qualitative Sozialforschung Forum: Qualitative Social Research* 9(3).
- Kress, Gunther 2010. *Multimodality: A social semiotic approach to contemporary communication*. New York: Routledge.
- Kress, Gunther; van Leeuwen, Theo 1997. *Reading images*. London: Routledge.
- Kull, Kalevi 2018. Choosing and Learning: Semiosis Means Choice. *Sign Systems Studies* 46(4): 452–466.
- Latour, Bruno 2008. *Reassembling the social: An introduction to actor-network-theory*. Oxford: Oxford University Press.
- Lawrence, Elizabeth A. 1991. Animals in War: History and Implications for the Future. *Anthrozoös* 4(3): 145–153.
- Lee, Eunji; Ah Lee, Jung; Moon, Jang Ho; Sung, Youngjun 2015. Pictures Speak Louder Than Words: Motivations for Using Instagram. *Cyberpsychology, Behavior and Social Networking* 18(9): 552–56.
- Leeuwen, Theo van 2004. *Introducing social semiotics*. London: Routledge.

- Leighty, Katherine A.; Valuska, Annie J.; Grand, Alison P.; Bettinger, Tamara L. Mellen, Jill D.; Ross, Stephen R.; Boyle, Paul; and Ogden, Jacqueline J 2015. Impact of Visual Context on Public Perceptions of Non-Human Primate Performers. *PLOS ONE* 10(2).
- Llewellyn, Thomas; E. Rose, Paul 2021. Education Is Entertainment? Zoo Science Communication on YouTube. *Journal of Zoological and Botanical Gardens* 2(2): 250-264.
- Lorch, Donatella 1991. War Takes a Devastating Toll at the Kuwait Zoo. *The New York Times*. 11.03.1991. Retrieved from: <https://www.nytimes.com/1991/03/11/world/after-the-war-war-takes-a-devastating-toll-at-the-kuwait-zoo.html>.
- Mäekivi, Nelly; Maran, Timo 2016. Semiotic dimensions of human attitudes towards other animals: A case of zoological gardens. *Sign Systems Studies*. 44: 209-230.
- Magnus, Riin; Mäekivi, Nelly 2023. Ecossemiotic Analysis of Species Reintroduction: the Case of European Mink (*Mustela lutreola*) in Estonia. *Biosemiotics* 16: 239–258.
- Maran, Timo; Martinelli, Dario; Turovski, Aleksei 2011. *Readings in zoosemiotics*. Boston: De Gruyter Mouton
- Martinelli, Dario 2010a. Let's Get Physical!—On the Zoosemiotics of Corporeality. *Biosemiotics* 4(2): 259–279.
- 2010b. *A critical companion to zoosemiotics: People, paths, ideas*. Dordrecht: Springer Netherlands.
- Mayer, Roger C; Davis, James H.; Schoorman, F. David 1995. An Integrative Model of Organizational Trust. *The Academy of Management Review* 20(3): 709-734.
- McCullough, Michael E.; Shelley, Dean; Emmons, Robert A.; and Larson, David B. 2001. Is Gratitude a Moral Affect? *Psychological Bulletin* 127(2): 249–266.
- McDonald, Rachel I.; Fielding, Kelly S; R. Louis, Winnifred 2012. Energizing and Demotivating Effects of Norm-Conflict. *Personality & Social Psychology Bulletin* 39(1): 57–72.
- Morgan, Robert M., Hunt, Shelby D. 1994. The Commitment-Trust Theory of Relationship Marketing. *Journal of Marketing* 58(3): 20-38.
- Nabi, Robin L. 1998. The effect of disgust-eliciting visuals on attitudes toward animal experimentation. *Communication Quarterly*, 46(4): 472-484.
- Nolan, Jessica M., Schultz, P. Wesley; Cialdini, Robert B; Goldstein, Noah J.; Griskevicius, Vladas 2008. Normative Social Influence Is Underdetected. *Personality & Social Psychology Bulletin* 34(7): 913–23.
- Owens, Nicole; Grauerholz, Liz. 2018. Interspecies Parenting: How Pet Parents Construct Their Roles. *Humanity & Society* 43(2): 2–21.

Pfattheicher, Stefan, Asbjørn Nielsen, Yngwie; Thielmann, Isabel 2022. Prosocial Behavior and Altruism: A Review of Concepts and Definitions. *Current Opinion in Psychology* 44 (April): 124–29.

Plous, Scott. 1993. Psychological Mechanisms in the Human Use of Animals. *Journal of Social Issues* 49(1): 11–52.

Ramsay, George; Bantock, Jack Macaya, Melissa; Chowdhury, Maureen 2022. April 20, 2022. Russia-Ukraine News. *CNN* 21.04.2022. Retrieved from: https://edition.cnn.com/europe/live-news/ukraine-russia-putin-news-04-20-22/h_fafd4be9328efbf29fda683232e65b66.

Riddle, Elizabeth; MacKay, Jill R.D 2020. Social Media Contexts Moderate Perceptions of Animals. *Animals* 10(5): 845.

Rose, Paul; Hunt, Kerry; Riley, Lisa. 2018. Animals in an online world: an evaluation of how zoological collections use social media. *Journal of Zoo and Aquarium Research* 6(2): 57–62.

Ross, Stephen R., Vreeman, Vivian M.; Lonsdorf, Elizabeth V. 2011. Specific Image Characteristics Influence Attitudes about Chimpanzee Conservation and Use as Pets. *PLoS ONE* 6(7).

Batt, Sarah 2009. Human attitudes towards animals in relation to species similarity to humans: a multivariate approach. *Bioscience Horizons: The International Journal of Student Research* 2(2): 180–190.

Seegerstrom, Suzanne C. 2007. Optimism and Resources: Effects on Each Other and on Health Over 10 Years. *Journal of Research in Personality* 41(4): 772–786.

Sekhon, Harjit, Ennew, Christine; Kharouf, Husni; and Devlin, James F. 2014. Trustworthiness and Trust: Influences and Implications. *MM. Journal Of Marketing Management/Journal Of Marketing Management* 30(3–4): 409–30.

Shaw, Meghan N., McLeod, Emily M.; Borrie, William T.; and Miller, Kelly K. 2022. Human Positioning in Close-Encounter Photographs and the Effect on Public Perceptions of Zoo Animals *Animals* 12(1): 11.

— 2022. Wildlife Photos on Social Media: A Quantitative Content Analysis of Conservation Organisations' Instagram Images. *Animals* 12(14): 1787.

Shir-Vertesh, Dafna 2012. Flexible Personhood: Loving Animals as Family Members in Israel. *American Anthropologist*. 114(): 420-432.

Spooner, Sarah L.; Stride, Jessica Rachael 2021. Animal-human Two-shot Images: Their Out-of-context Interpretation and the Implications for Zoo and Conservation Settings. *Zoo Biology* 40(6): 563–574.

Stampoulidis, Georgios; Bolognesi, Marianna; Zlatev, Jordan 2019. A Cognitive Semiotic Exploration of Metaphors in Greek Street Art. *Cognitive Semiotics* 12(1).

Thomas-Walters, Laura; McNulty, Claire; Veríssimo, Diogo 2020. A Scoping Review into the Impact of Animal Imagery on Proenvironmental Outcomes. *Ambio* 49(6): 1135–1145.

Thomas-Walters, Laura; Raihani, Nichola 2016. Supporting Conservation: The Roles of Flagship Species and Identifiable Victims. *Conservation Letters* 10(5): 581–587.

Tønnessen, Morten; Tüür, Kadri 2014. The Semiotics of Animal Representations Introduction. In Tønnessen, Morten, Tüür, Kadri (eds.). *The Semiotics of Animal Representations*. Amsterdam, New York: Rodopi, 7–30.

Wilkins, Abbie. M; McCrae, Lucy. S; McBride, Anne 2015. Factors affecting the Human Attribution of Emotions toward Animals, *Anthrozoös*, 28(3): 357-369.

Wood, Alex M.; Froh, Jeffrey J; Geraghty, Adam W.A. 2010. Gratitude and Well-Being: A Review and Theoretical Integration. *Clinical Psychology Review* 30(7): 890–905.

Wrenn, Corey Lee. 2013. Resonance of Moral Shocks in Abolitionist Animal Rights Advocacy: Overcoming Contextual Constraints. *Society & Animals* 21(4): 379–94.

Zomeren, Martijn van; Postmes, Tom; Spears, Russell 2008. Toward an Integrative Social Identity Model of Collective Action: A Quantitative Research Synthesis of Three Socio-Psychological Perspectives. *Psychological Bulletin* 134(4): 504–35.

Adam, David 2009. The Elephant Man. *The Guardian*, 22.02.2009. Retrieved from: <https://www.theguardian.com/environment/2009/feb/22/lawrence-anthony-conservationist>. 17.05.2024.

Materials

Feldman Ecopark 2022. Available at: <https://www.instagram.com/p/CbkCO8VK8qN/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/CbFYOVLIBIE/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/CbUVoePKPNa/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/CbFfr98Kydl/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/CcV-E1oqy9y/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/Ca4uhWQKJv8/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/Ca158LQKKzn/>, 16.05.2024.

–Available at: <https://www.instagram.com/p/CcAhGQIKMSB/>, 16.05.2024.

- Available at: https://www.instagram.com/p/Ca7I1y1qini/?img_index=1, 16.05.2024.
- Available at: <https://www.instagram.com/p/CaiH6ZLKqSn/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/CbriVNOq5wd/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/Cbpc36rq6v2/>, 16.05.2024.
- Available at: https://www.instagram.com/p/CahgeYxKZ3z/?img_index=1, 16.05.2024.
- Available at: <https://www.instagram.com/p/CcDhspoKTLX/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/Cb4yGuBKe-z/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/CbmksxrKcFe/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/Cb1sMTbqKe6/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/Cc2HBBkKfTU/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/CdGPkjoKKwf/>, 16.05.2024.
- Available at: <https://www.instagram.com/p/CdD8hc5qai-/>, 16.05.2024.

UAnimals 2022. Available at:

<https://www.facebook.com/photo/?fbid=4886888488032998&set=a.947343501987536>,
16.05.2024.

–Available at:

<https://www.facebook.com/UAnimals.official/posts/pfbid01U7a6RFywVqW7wus47wqai3uhypLn2K9qZ9TQ59KeidBeFQejhHFj9Rxsnsmxfl>, 16.05.2024.

–Available at:

<https://www.facebook.com/UAnimals.official/posts/pfbid01U7a6RFywVqW7wus47wqai3uhypLn2K9qZ9TQ59KeidBeFQejhHFj9Rxsnsmxfl>, 16.05.2024.

Kokkuvõte

INIMESTE JA TEISTE LOOMADE VAHELISTE SUHETE KUJUTAMINE SÕJA AJAL: UKRAINA LOOMAAJA JUHTUMIUURING

Lõputöös uuritakse inimeste ja teiste loomade suhete kujutamist sõja ajal, uurides, kuidas inimeste ja teiste loomade suhteid esindas Feldman Ecopark, Ukrainas Harkivi oblastis asuv loomaaed. Lõputöö keskendub 2022. aasta kevadel avaldatud sotsiaalmeedia postitustele, et mõista, milliseid semiootilisi ressursse kasutas Feldman Ecopark, et mobiliseerida avalikkust loomade sõjatsoonist evakueerimiseks.

Üldise lähenemisviisina on töös kasutatud Kressi ja van Leeuweni multimodaalset semiootilist analüüsi. See võimaldab mõista, kuidas kasutati žesti, pilku, ruumilist positsioneerimist ja muid mittekeelelisi vahendeid, et luua suhteid avalikkuse ja teiste loomade ning avalikkuse ja loomaaia esindajate vahel – suhteid, mis võimaldasid avalikkusel abi osutada. Töös uuritakse ka seda, kuidas inimeste ja teiste loomade suhete tekstilised esitused aitasid kaasa mobiliseerimisele, ning kasutab sotsiaalpsühholoogia raamistikku, et hinnata konkreetsete kirjalike semiootiliste ressursside kasutamise mõju. Täpsemalt, lõputöö kasutab tänulikkuse, võimekuse, lahkuse ja usalduse uuringuid, et näidata, kuidas Ecopark saavutas avalikkuse silmis oma usaldusväärsete semiootiliste ressursside abil, mis soodustasid heatahtlikkuse, võimekuse ja aususe tajumist; motiveeris avalikkust abi pakkuma, kehtestades kirjeldavad normid, ja soodustas aktiivset osalemist, esindades tegusid, mis näitas rühma võimekust.

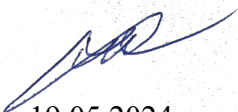
Lõputöös uuritakse ka teiste loomade üldistatud, konkreetseid ja metafoorseid esitusi ning näidatakse, kuidas need aitasid kaasa empaatilisele samastumisele teiste liikidega, tegevuste jadade konstrueerimisele avalikkuse ja teiste loomade vahel ning Feldman Ecopargi esilekerkiva sotsiaalse identiteedi organiseerimisele.

Tulemused näitavad, et ühelt poolt jääb abi mobiliseerimiseks tõhusaks semiootiliste ressursside kasutamine, mis võimendab empaatilist samastumist teiste loomadega; teisalt pakutakse välja, et loomaaiaid ja looduskaitseorganisatsioonid peaksid rohkem tähelepanu pöörama sellele, kuidas avalikkus loomaaia esindajate suhtumist nende hoolealustesse tajub. Heatahtlike, isikupärastatud ja afektiivsete suhete tutvustamine loomaaia esindajate ja nende hoolealuste vahel; organisatsiooni moraalne terviklikkus ja ausus, samuti representatsioonid, mis hõlbustavad grupi võimekuse tajumist, võivad kõik olla tõhusad abi mobiliseerimiseks sõja või muude katastroofide äärmuslikes tingimustes.

Non-exclusive license to reproduce the thesis and make the thesis public

I, Oleksii Popovych,

1. grant the University of Tartu a free permit (non-exclusive licence) to reproduce, for the purpose of preservation, including for adding to the DSpace digital archives until the expiry of the term of copyright, my thesis “Representations of Human-Alloanimal Relations in Wartime: A Case Study of a Ukrainian Zoo”, supervised by Nelly Mäekivi.
2. I grant the University of Tartu a permit to make the thesis specified in point 1 available to the public via the web environment of the University of Tartu, including via the DSpace digital archives, under the Creative Commons licence CC BY NC ND 4.0, which allows, by giving appropriate credit to the author, to reproduce, distribute the work and communicate it to the public, and prohibits the creation of derivative works and any commercial use of the work until the expiry of the term of copyright.
3. I am aware of the fact that the author retains the rights specified in points 1 and 2.
4. I confirm that granting the non-exclusive licence does not infringe other persons’ intellectual property rights or rights arising from the personal data protection legislation.



19.05.2024.