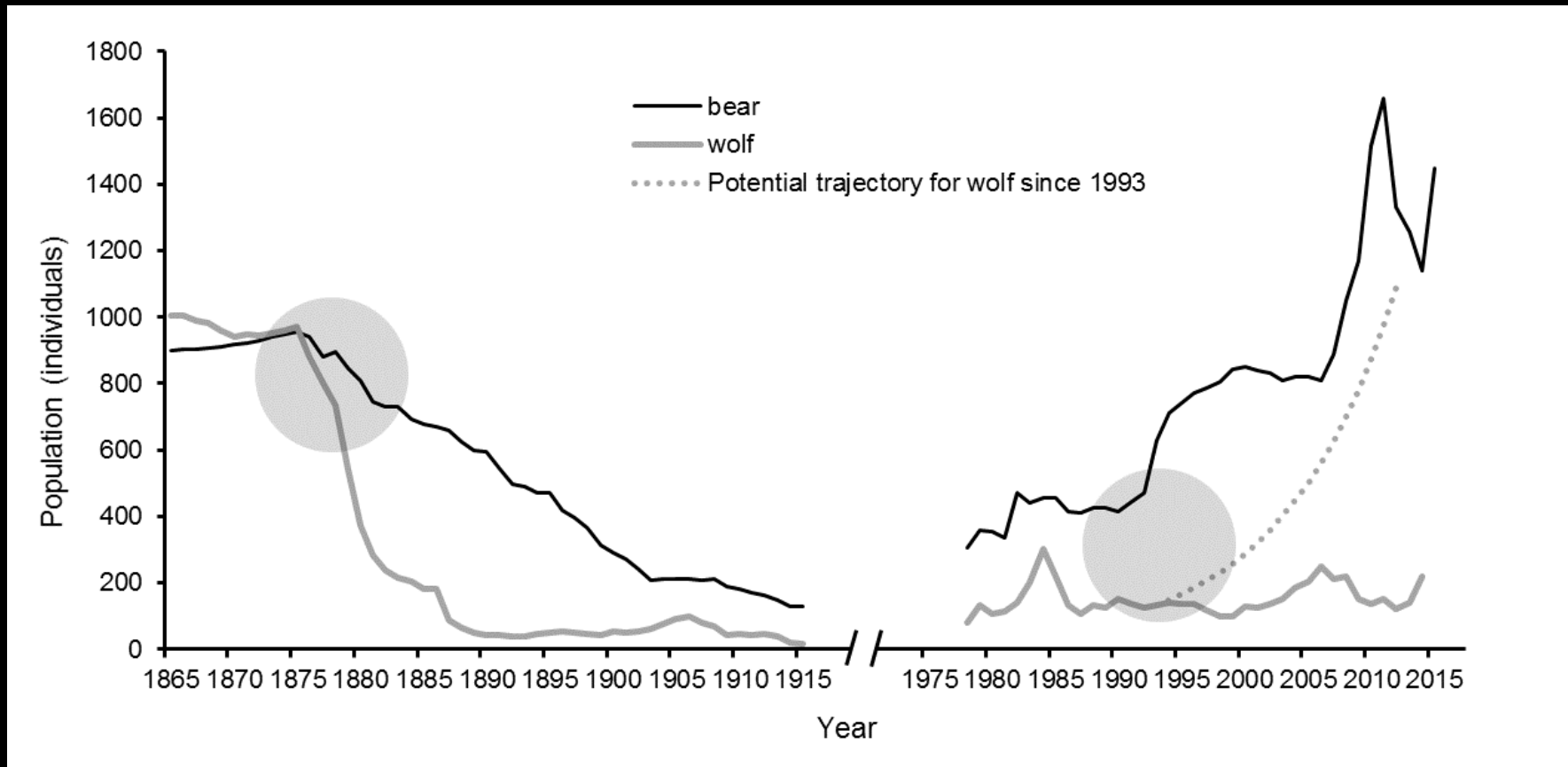


ILLEGAL KILLING OF LARGE CARNIVORES AS DEFIANCE OF AUTHORITIES

PERSPECTIVES ON COMBATING ILLEGAL KILLING:
THE ROLE OF HUNTERS

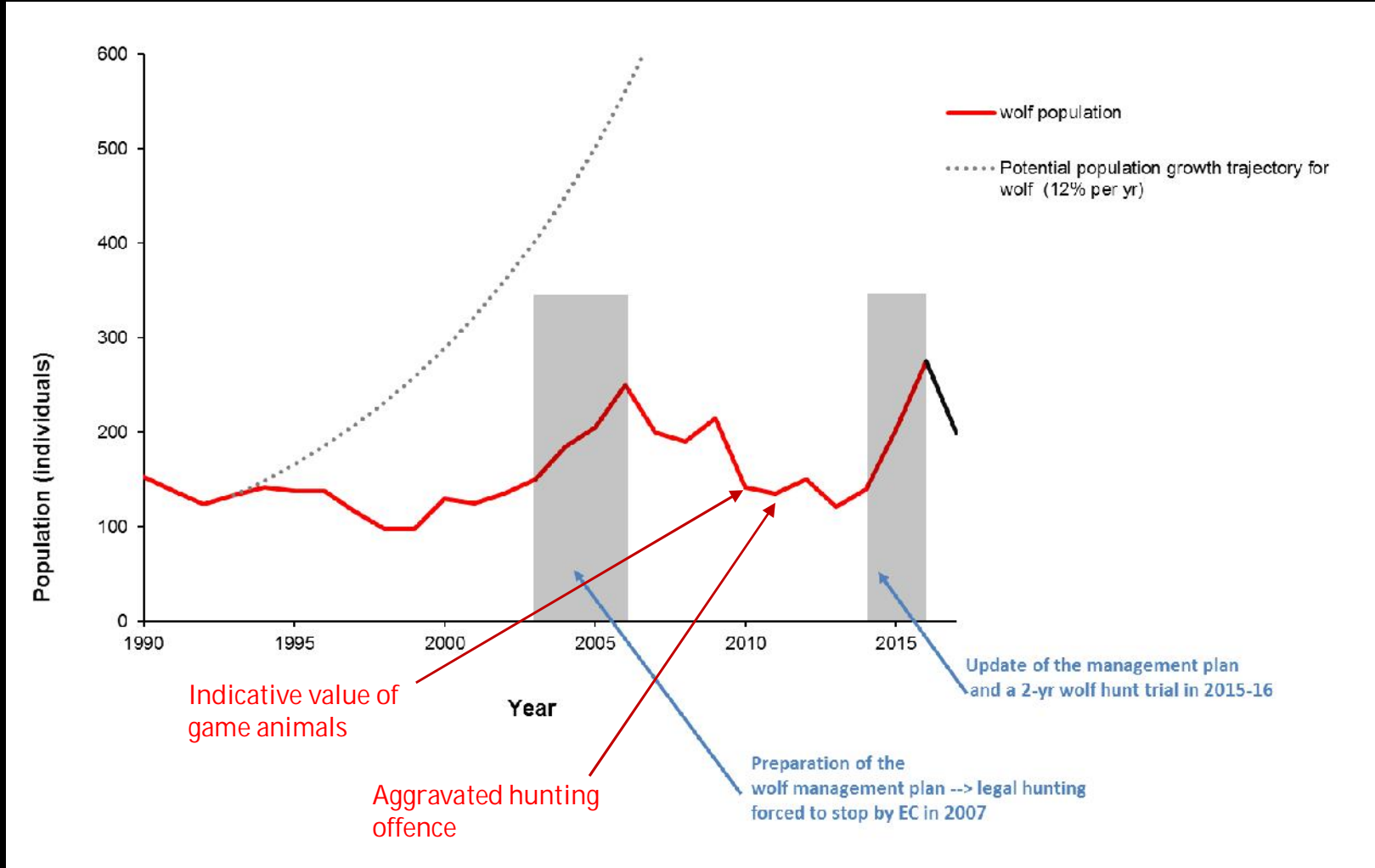
Senior researcher Mari Pohja-Mykrä
Ruralia Institute University of Helsinki

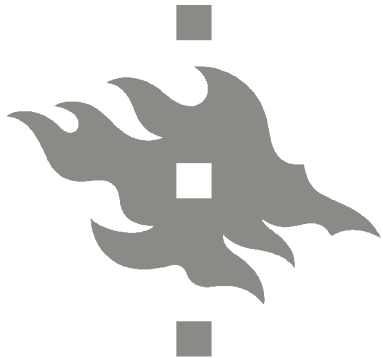
HUNTING VS. PERSECUTION, BROWN BEAR AND WOLF IN FINLAND



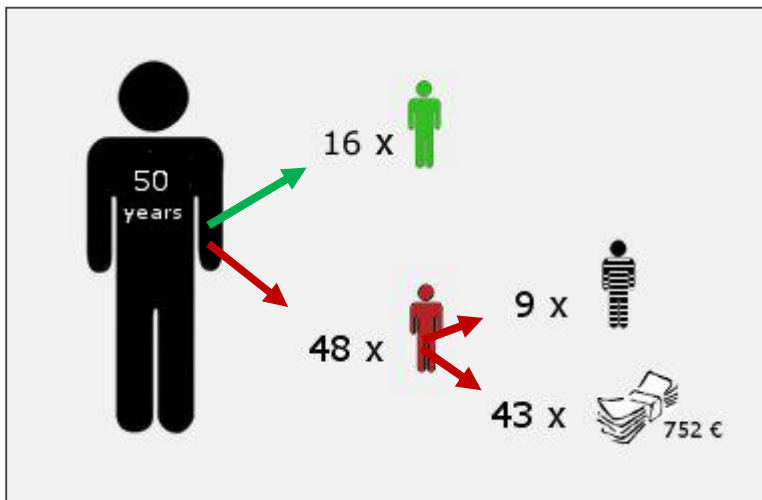
Mykrä S & Pohja-Mykrä M (2017) Hunter opinions matter - Stakeholder attitudes and the divergence of bear and wolf population trajectories in Finland in the late 1800s and today [Manuscript]

See also Dressel, S., Sandström, C., and Ericsson, G. (2015) A meta-analysis of studies on attitudes toward bears and wolves across Europe 1976-2012. *Conservation Biology: The Journal of the Society for Conservation Biology*, 29(2), 565–574





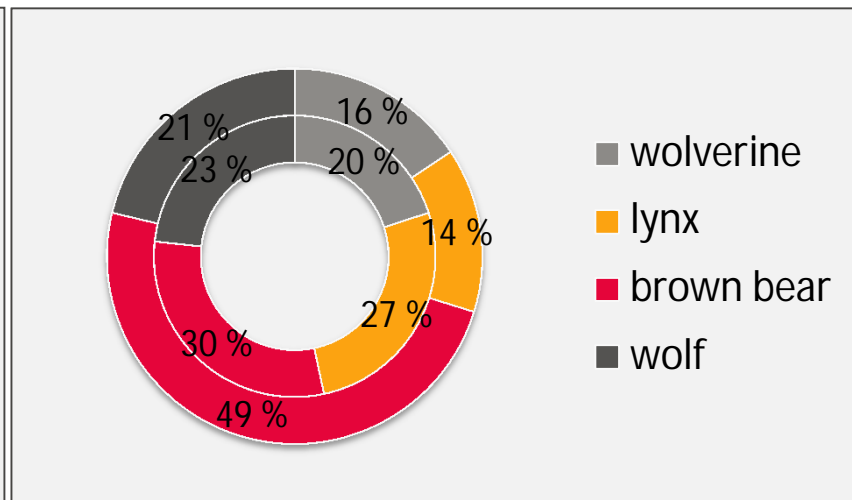
HUNTING VIOLATOR AND TARGET SPECIES IN FINLAND



Ø Hunting violator is 50-years-old male (range 21-71).

Ø At least 83 % are hunters.

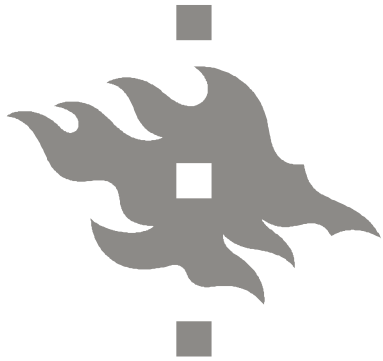
Ø At a time, 2.3 men (range 1-7) took part in illegal killing.



Frequency of large carnivore species during 2005-2010 in

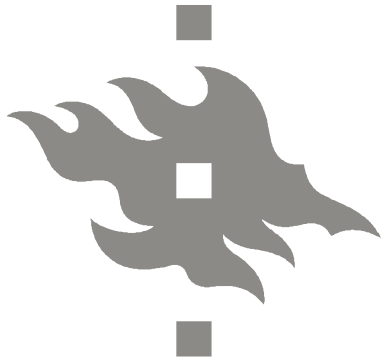
ü Police Records (n=141, outer circle)

ü District Courts' Sentences (n=30, inner circle)



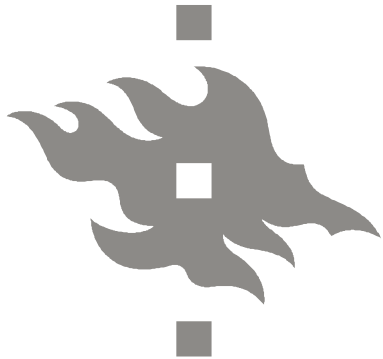
NOTES

- ü The perceived lack of legitimacy in conservation regimes is manifested in implicit and explicit forms.
- ü The main motive behind illegal hunting was found to be the disputes over LC policies.
- ü The illegal killing of large carnivores is committed as part of a social group.
- ü Hunting violators usually belong to the mainstream society, and are generally committed to the rules and laws of society, but they rationalize certain exceptions.
- ü Violators are affected and bound by moral and social sanctions in the community
- ü Rural protests against conservation policies are not expressed by hunting violators alone; Socio-political crime is committed by the entire local community.



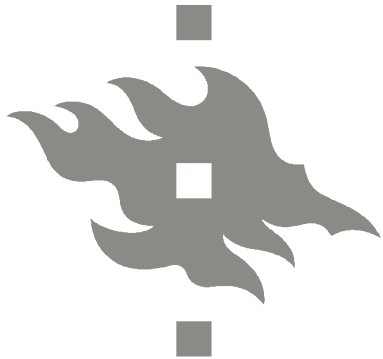
KEY QUESTIONS

- ü How hunting violators negate the shame from the stigma and sanctions associated with violating the law?
- ü Do community members, i.e. the core group of hunting violators support illegal killing of large carnivores, and under what conditions is this support given?
- ü How these community members negate the shame from the stigma and sanctions associated with violating the law, and thus, how rural communities sustain alternative ways of regulating their world under pressure from conservation regimes?
- ü Sociopolitical illegal hunting as defiance of authorities?



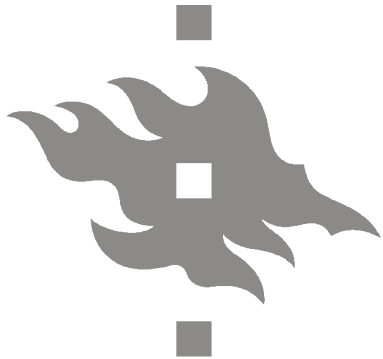
SHARED LIFEWORLDS

- ü Shared emotions, shared knowledge -> shared attitudes
- ü Strong community support for illegal killings
- Ø The wolf seems to be the main species involved in the conflict, and future research should emphasize its species-specific characteristics and their contribution to high levels of fear.
- Ø There is a need for a better understanding of biosecurity issues within human societies, and of the psychological processes involved in environmental conflicts.



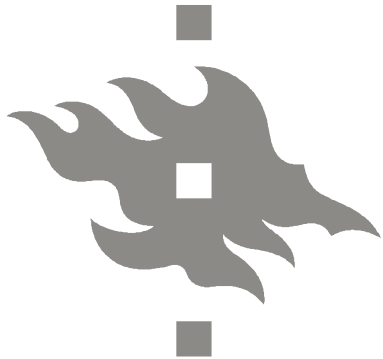
DEFIANCE OF AUTHORITIES

- ü Alienation of traditional rural life from society at large, community support for illegal hunting and the neutralization of the stigma and shame associated with the sanctions, all address rural and cultural defiance against the authorities and illegitimate conservation regimes applied at the EU level.
- ∅ The use of defiance theory broadens our understanding of how conservation law enforcement strategies such as more punitive regimes may increase illegal killing and support for it instead of acting as a deterrent.
- ∅ Illegal killing of wolves is a sign of increasing and powerful non-communicative resistance, and must be considered a serious signal of a need to bring new management tools to support successful conservation policies.



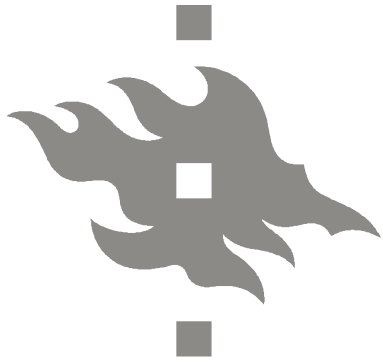
ACTS OF JUSTICE

- ü Hunting violators' law-breaking is an outcome of a cost-benefit calculation
- ü Rural protest manifested by the core groups of hunting violators contests views as to how the conservation of large carnivores, more specifically wolves, should be conducted.
- Ø Voluntary compliance through informal social sanctions and the perceived legitimacy of the rules enforcing the law according to moral standards might be worth exploiting.
- Ø Support processes that will make hunting violators irrelevant to community welfare. How to turn 'good poachers' into 'bad poachers'?



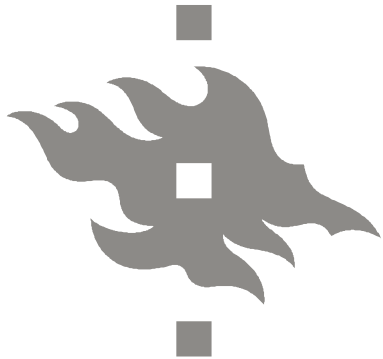
ILLEGAL HUNTING OF LARGE CARNIVORES AS A SOCIOPOLITICAL ACT AND DEFIANCE OF AUTHORITIES

- HOW TO REDUCE THE CRIME RATE?



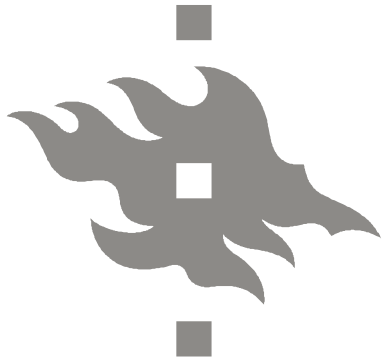
Duffy et al. (2016:16) address a thoughtful formulation of poverty in the context of illegal hunting in the developing countries that includes

“a lack of power, prestige, voice and an inability to define one’s future and day-to-day activities”.



HOW TO ENRICH RURAL COMMUNITIES IN TERMS OF POVERTY TO PROVIDE POSITIVE POLICY RESPONSES AND INCREASE COMPLIANCE WITH CONSERVATION REGIMES?

- Ø Personal experience / basic human needs
- Ø Proximity matters
- Ø Primordial stakeholders
- Ø Legitimation of local knowledge in large carnivore policies
- Ø Legitimation of local emotions in large carnivore policies



PROS OF LEGAL (TRADITIONAL) HUNTING

Traditional wolf hunting / hunting with derogations based on population management

- ü leans toward responsive and deliberative governance of large carnivore management and conservation,
- ü with the aim of empowering local citizens in large carnivore management and policy by bringing to the fore their sense of nature and how it is to be used.
- ü It also addresses the importance of building trust between authorities/wildlife scientists and hunters (local populations),
- ü acknowledges the importance of local knowledge along with ecological-technological expertise,
- ü fulfills both generic and socially generated motives and basic human needs, such as interaction with the living environment and effectance on objects that belong in it, and
- ü decreases the illegal killing.