

Anthrozoology as International Practice (#AIP2023)

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A Zoom link will be shared with those registered via [Eventbrite](#).

Please note that while most of the presentations will be recorded and shared (with the presenters' permission), questions and answers sessions will not be recorded.



#AIP2023

Disclaimer

Some presenters have provided a ‘content warning’ along with their abstract, and all have been requested to issue a ‘trigger warning’ for potentially disturbing imagery or discussions.

We do not condone any research or opinion that mistreats or disrespects animals (including humans), and trust that any challenging materials will be presented in accordance with our principles of respect and dignity for all sentient beings. However, we lack the capacity to pre-screen all presentations.

Welcome to #AIP2023

In case you join later in the day, the short AIP2023 introductory video can be viewed [here](#).

Anthrozoology as International Practice (AIP) is an international, online, free student conference organised by post-graduate researchers (PGRs) and alumni from the University of Exeter's Anthrozoology programmes. **All organisers are volunteers** who are passionate about promoting anthrozoology and building a supportive network of early-career peers. [Read more here](#).

Follow us on Twitter @aip_conference and tag us to share any anthrozoology-related content.

If you would like to connect with other participants and presenters, you are welcome to join the private AIP conference [FB group](#).

We are very excited to meet you all!

Some important guidelines on etiquette and engagement

We would like to remind everyone that this is a **student conference**, and while we warmly welcome senior academics and professionals, we ask everyone to remain cognizant that many presenters are very early career scholars (and some are pre-PhD). As such we request you frame questions and feedback in an encouraging and constructive manner. That is not to say that we should shy away from debate or disagreement, but just to keep in mind that for many this will be their first experience of academic discussions. More seasoned researchers should be mindful not to (inadvertently) belittle anyone for not having read as much as they could (e.g. offer reading suggestions in a manner that does not imply they should have already read it). Be encouraging!

- ♥ Feel free to use the chat to share contact information and engage in relevant discourse in the breaks, but please refrain from distracting side-discussions in the main chat during the presentations themselves.
- ♥ We wish to promote constructive criticism and scholarly debates but recognise this can be disconcerting to those who are new to academia (especially those who have not started a PhD yet). Please don't be afraid to ask questions or gently challenge the speakers but do be aware that not everyone will have developed the skills required to engage in rigorous academic debates.
- ♥ If you do feel a participant is being offensive, insensitive, or is trolling or bullying anyone, please alert one of the organisers rather than challenging them directly in the chat (as this can lead to escalation and derail any meaningful discussions). Oftentimes seemingly harsh comments are not intended as a personal attack, and upon reflection might help you develop as a researcher.
- ♥ Finally, while we all care deeply about advocating for and improving the lives of other-than-human animals, some of us take the more pragmatic welfare approach and others sit firmly within the abolishment camp. For example, not everyone will be vegan, and we kindly ask that no one is alienated because of this (there is a fine line between being challenged and being attacked).

Meet the organisers!



Kris Hill earned her PhD in Anthrozoology from University of Exeter, UK, in 2023. Her doctoral research focused on cat-human relations within urban communities, and discourses surrounding free-roaming and free-living cats (*Felis catus*). Other academic areas of interests include more-than-human families, urban animals, and animal representations, which she explores through an anthrozoological lens. Kris is particularly passionate about the issue of companion animals in rental accommodation and believes no one should be forced to relinquish a beloved companion animal to avoid homelessness. A lifelong cat-lover, the majority of her travel photos have always included cats! [Read more here.](#)



Michelle Szydlowski's research focuses on how ecotourism practices impact community-based conservation efforts for rhinos and elephants. Dr. Szydlowski also studies elephant welfare and health in Nepal, especially how the interactions of governmental and I/NGO programs purporting to 'help' elephants impact populations and individual elephant lives. Dr. Szydlowski's research focuses on the welfare of captive elephants and the members of marginalized communities that care for them. Szydlowski is now working with several elephant owners and interest groups to create lasting, positive health and welfare changes for elephants in Nepal. Dr. Szydlowski teaches Master's degree students at Miami University. In addition, Szydlowski is active in environmental and humane education projects, one world/one health programs, and biodiversity preservation. She also co-hosts [The Anthrozoology Podcast](#). Visit [International Elephants](#) to learn more.



Sarah Oxley Heaney is a third year Anthrozoology PhD candidate with the University of Exeter and has based her doctoral project 'Kissing Sharks' on examining unique, intimate shark-human relationships through posthuman and symbolic interactionist lenses. The founder of a volunteer street-living animal charity in Saudi Arabia (@tabukpaws), Sarah has utilised her activist-researcher approach, to study, through her anthrozoology master's research, the reasons for, and factors affecting, abandoned cats in Saudi Arabia. Her research for sharks and cats can be followed at www.kissingsharks.com. Sarah is also a co-founder of [The Anthrozoology Podcast](#) and Anthrozoology Speaks. Sarah can be contacted at sh750@exeter.ac.uk.



Jes Hooper is an Anthrozoology PhD candidate at the University of Exeter and the founder of The Civet Project Foundation, a non-profit dedicated to ethical human-civet relations. Jes' doctoral research focuses on trans-species relations and disappearance in the Anthropocene as explored through the lens of civet (Viverrid) species. The Civet Project is currently involved in several transdisciplinary and transnational collaborative projects spanning the arts, humanities, and biological sciences. For more information and for a full portfolio of works, please see www.thecivetproject.com or follow Jes on Twitter: @Jes_Hooper



Thomas Aiello, professor of history and Africana studies at Valdosta State University, is the author of more than twenty books. He holds PhDs in history and anthrozoology and writes about the relationship between humans and animals, in particular the role of speciesism and human supremacy in creating vulnerabilities for nonhuman animals. He serves on the board of the Animals and Society Institute, the largest animal studies think tank in the United States, and is co-founder and co-editor of *Animal History*, a forthcoming journal from University of California Press. Learn more at www.thomasaiellobooks.com.

New to the AIP Advisory Panel (2023)



Louise Hayward is a PhD candidate at the University of Exeter. As an undergraduate ecology student, it became clear that identifying individuals by applying a visible marker or a remote monitor, was going to become the standard for wildlife research in future. At the time there was little discussion about the possible effects of these devices, either on science or animal

welfare. Returning to study at a time when tag use is burgeoning, Louise hopes to refocus attention on the individual. Her work looks at how scientists make decisions about device-use and how expertise is/could be shared to improve welfare. (Image: Turtle with tracker, NOAA).



Irene Perrett is studying Anthrozoology as a PhD student at the University of Exeter having completed her Anthrozoology MA at Exeter in 2022. Her research investigates the intersubjectivity of more-than-human grief and whether the shared testimony of animals who feel or witness grief can engender recognition of their inner values to reposition more-than-human lives. She has presented at the AIP conference 2022 and contributed to the 2023 collaborative digital project *Animated Wor(l)ds*. Irene works in equine/canine

education, is a member of the administration team of the ethical equine organisation International Equine Professionals, and fosters dogs from Romania.



Gill Howarth is currently working towards a PhD in Anthrozoology with the University of Exeter. Her research is focussed on exploring human-cat social interactions to understand some of the more unrecognised cat behaviours in order to raise awareness and improve cat welfare. Gill currently is, and has been, involved with several animal charities and non-profit organisations. This has included undertaking long and short-term surveys of British mammal species, fostering cats and collecting data on the social behaviour of American black bears.

AIP2023/AASA Student Presentation Awards

Thanks to generous funding from the [Australasian Animal Studies Association](#) (AASA) we are delighted to be able to acknowledge two of our presenters with a merit-based award.



AIP2023/AASA Pre-PhD Presentation Award: 100 AUD & 1 year AASA membership

AIP2023/AASA PhD Presentation Award: 100 AUD & 1 year AASA membership

These will be awarded for outstanding presentations that fit with our ethos of respect, dignity, and benefit for other-than-human animals.

The winners will also be featured on the [Anthrozoology as International Practice](#) (AIP) website and an article published on the [Australasian Animal Studies Association](#) (AASA) webpage.

Day 1 (Tuesday 12 September)

Podcasting & Outreach Panel Discussion (UTC 16:00-17:00)

The Ape & The Microphone

Join us for an engaging panel discussion led by a team of podcast hosts from [iROAR](#), a podcasting network dedicated to animal advocacy, scholarship, ideas, social justice, activism, environmentalism and making the world a better place for all animals.

This session will delve into the essential topic of outreach and the promotion of anthrozoology beyond traditional disciplinary boundaries and outside the realm of academia. The conversation will focus on the significance of sharing anthropological topics with a broader audience and the potential impact it can have on fostering understanding and empathy towards all beings. This is also the perfect opportunity to ask our seasoned hosts all your burning questions about setting up and running a successful podcast. Moreover, we welcome everyone to participate in general discussions on the importance of promoting anthrozoology and its multifaceted implications for human-animal connections.

This session will be recorded. However, we understand that not everyone may feel comfortable appearing on camera. For those seeking anonymity, we offer an alternative option to ask questions anonymously, ensuring everyone's voice is heard.



The panel discussion will be chaired by Jes Hooper, who has been a guest on all of our panellist's podcasts: The Animal Turn, The Anthrozoology Podcast, and The Deal With Animals.

The Animal Turn

Launched in 2020, [The Animal Turn Podcast](#) explores key concepts in animal studies. Each season is set around a theme with the host, Claudia Hirtenfelder, interviewing an animal studies scholar about a concept related to that theme. To date the podcast has completed five seasons: [Animals and the Law](#), [Animals and Experience](#), [Animals and the Urban](#), [Animals and Sound](#), as well as [Animals and Biosecurity](#). There is also bonus content on books, conferences, and animals! In 2021, the [Australasian Animal Studies Association](#) awarded The Animal Turn the inaugural prize for Popular Communication in Animal Studies. The podcast is sponsored by [Animals in Philosophy, Politics, Law and Ethics](#) and has been downloaded

over 26,000 times. The 6th season will be coming out in late 2023. You can keep up to date with the podcast on [Twitter](#), [Instagram](#), [LinkedIn](#), and [Youtube](#).

The Anthrozoology Podcast: Discussions on Humankind

The Anthrozoology Podcast began in 2021, initially to share academic discussions with a wider audience. We added the subset, Anthrozoology Speaks, in 2022 which allowed for practitioner guests from outside academia. Our goal is to encourage interdisciplinary and public discussion of topics which impact human-otherthanhuman animal (OTHA) relationships, to create a more equitable world. To that end, we invite academics, caregivers, advocates, poets, authors, ethicists, etc. to engage in discussions about how a) humans control the narratives of OTHA lives b) human actions are increasing environmental damage c) humans might better support not only OTHA but also other humans, particularly those in communities reliant upon fragile ecosystems. We attempt to challenge perceptions of OTHA, ‘othering’, and the status quo of human exceptionalism. We consider the implications of diverse concepts like conservation, tourism, food, domestication, kinship, etc. We hope to encourage people to think about how they view and treat OTHA, and perhaps inspire a new generation which shares our position that OTHA are ethically significant beings worthy of respect.

The Anthrozoology Podcast is co-hosted by AIP organisers, Michelle Szydlowski, Kris Hill, and Sarah Oxley Heaney and can be found on numerous podcast platforms and at: <https://anthrozoopod.wixsite.com/anthrozoopod>

The Deal with Animals with Marika S. Bell

Learning about the connection and interaction between humans and other animals:

Humans interact with animals every day of our lives: diet, wildlife, clothes and even medicines, are all intersections we often don’t think about. This is a podcast about the interactions and connections between humans and non-human animals. Our mission is to make research more accessible to the public while sharing the voices and lived experience of our human connection with animals.

Marika completed her MA in Anthrozoology at the [University of Exeter](#), UK in 2016. She also holds [BA in Zoology \(UW\)](#) and a CPDT-KA from the [Certification Council for Professional Dog Trainers](#). Now as host of The Deal with Animals, she enjoys chatting with authors, nonprofits, professionals, academics, and enthusiasts about the various ways they connect with animals. She also offers mentoring to others who are interested in starting podcasts around animal welfare, knowledge, and connection.

<https://www.thedealwithanimals.com/>

Talks Session 1 (UTC 17:30-18:30)

The Good Life? An etho-phenomenological exploration of relationships and wellbeing in the UK horse-human community (Debbie Busby)

Abstract

It is time to redefine what a ‘good life’ for horses looks like. Criteria must be set that will assure a publicly-accepted and evidence-based standard of wellbeing. I reflect on the policy and practice of safeguarding as it applies to vulnerable human individuals, to the extent that similar understandings are useful in contexts of interspecies social justice in the equestrian community. Feminist animal care theory emerges as a relevant critical perspective from which to consider “behaviours of care”.

Through multispecies ethnographic and interspecies phenomenological methods I explore perspectives of both horses and humans and the ethical future of currently-practised equestrian activities. My work as a clinical behaviourist provides rich experiential insight into the nuances and complexities of the interspecies struggles and successes that make up the lifeworld of the horse-human dyad. I explore this relationship, aspiring to transform the experience of both species into one of co-created understanding and pleasure. I make a clear contribution to an emerging understanding of the shared lifeworlds of horses and humans, extending our analysis of ethical practice in how horse riding and training is organised and how this protects and promotes the wellbeing of both species and a new paradigm for redefining ‘the good life’. There will be consequences for all those who ride horses of knowing more about how they think and feel. I ask “what’s in it for the horse” and I acknowledge and respect that owning the reality of the horse's agentic and phenomenological lifeworld will demand changes in how we co-create our riding experiences with our equine partners.

Debbie Busby

Manchester Metropolitan University, UK
Pronouns: she/her



Debbie Busby is a PhD researcher and Certificated Clinical Animal Behaviourist, running her successful international equine behaviour consultancy since 2006 and consulting and lecturing internationally, including as expert witness in legal cases. Debbie supervises university masters students and mentors new behaviourists coming through professional routes, and writes books and articles on all aspects of equine behaviour and applied practice. A practising psychotherapist, she developed a Transactional Analysis model to promote effective communication between horse owners and practitioners. She is currently conducting interdisciplinary doctoral research in horse-human relationships at Manchester Metropolitan University in the contexts of horse riding, training and interspecies wellbeing.

Untangling the wildcat's cradle: folklore, histories, inheritance, and futures (Sian Moody)

Abstract



My research explores the social and ethical dimensions of wildcat (*Felis silvestris*) conservation in the UK. A former native feline to Britain, wildcats disappeared from England, Wales, and Ireland around 100 years ago, while managing to maintain a small stronghold in the Scottish Highlands despite habitat loss, hunting, and hybridisation with domestic cats. In 2022 the IUCN declared them extinct in the wild, fuelling efforts to conserve the Scottish wildcat and reintroduce them into our landscapes and our consciousness. A captive breeding programme now spans the UK, and feasibility studies are underway to reintroduce the wildcat into several areas across England and Wales.

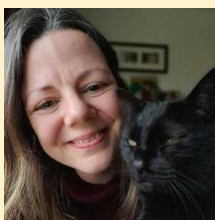
Conducting a multispecies ethnography, I hope to untangle the wildcat assemblage through the lens of care ethics, exploring the care and violence that wildcats have been, and continue to be, subjected to. I hope to provide insight into broader questions around the ethics of conservation and how humans can become more 'response-able' (Haraway, 2016) in our current planetary crisis of mass extinction, climate change, and more-than-human environmental misjustice. The multispecies assemblage captures various threads that feed into multispecies life, including stories, folklore, government policies, conservation groups and discourse, and relational becomings. By following these threads and mapping the unmaking of our co-existence, I hope to provide some insights into 'how to engage in world making across species' (Rose, 2011). This presentation captures the temporality of the assemblage, exploring the histories of the human-wildcat interface in the UK, uncovering folklore and historical records, and discovering how our coexistence was unmade. Ultimately I ask how might multispecies life be remade, as imagined wildcats traverse the threads of time and possible futures unfold.

Content warning

Some discussion of historical hunting of British wildlife and the historical fur industry.

Sian Moody

University of Exeter, UK
Pronouns: she/her



Honoured by close relationships with companion species, and struck by the salient and intrinsic value of animals in nature, Sian's passion is to understand the complex and emotional ways humans and animals share worlds, to celebrate ethical practices, and to ask how humans and animals can better coexist. She graduated from the MA Anthrozoology in 2016, an experience that solidified her passion, wonder, and concern for the human-animal dynamic. Sian went on to work in the University of Exeter as a Research Impact Manager, where she gained insight on the value of coproduced research and ways of working with and for research beneficiaries that help translate academic findings into real world solutions. She recently returned to her passion and is now a PhD student in the University's EASE research group (Exeter Anthrozoology as Symbiotic Ethics), where she hopes to draw on her experiences as an impact manager and produce research that is solution oriented. Sian's research project is a multispecies ethnography exploring the ethical dimensions of conservation in the Anthropocene, looking specifically at the reintroduction of the Wildcat into Devon.

Burnout and Biting: Horses communicating in equine assisted therapies (Colleen Winkelman)

Abstract

In the US, Equine assisted therapies have grown significantly in the last five years. Practitioners describe horses as naturally therapeutic for humans and often suggest that their horses enjoy what they do. While humans aspire to develop partnerships and mutual enjoyment between humans and horses, the work life of a horse in this industry requires physical and mental labor from horses that is not always recognized. Even people who believe it is important to listen to and respect horses were frustrated when a horse's behavior disrupted activities. My presentation is based on ethnographic fieldwork in West Texas where I participated in and observed equine therapeutic riding and hippotherapy at two facilities. Over 11 months, I saw patterns of lameness and behavioral issues reoccur among therapy horses. My human informants had a range of understanding regarding these issues; some saw a pattern related to welfare issues, others viewed the issues as natural occurrences. Some issues were attributed to attitude and wilful misbehavior while others were attributed to potential pain. Several people I worked with recognized these issues as systemic but felt overwhelmed or powerless to change the circumstances.

I will discuss horse agency through sharing specific examples from my fieldwork and problematize understandings of horses as therapists and partners. To approach horse subjectivities, I developed relationships with individual horses by spending time sitting with them in their paddocks as well as handling them during their work and schooling. This helped me see changes in horses as they performed their work and opened up new ways to understand their behavior and lameness.

Content warning

Discussion of horse suffering/pain and poor welfare.

Colleen Winkelman

University of Virginia, USA

Pronouns: she/her



Colleen has been working with horses since she was 5 years old in Alaska where she competed and rode in a chapter of the United States Pony Club. She holds a BA and MA in anthropology and has significant experience with linguistic anthropology, gender, and sport. The global pandemic changed her research direction significantly and in 2021 she dove into human-nonhuman relationships and interaction research. She spent time working at barns in Virginia and volunteering at an equine rescue both for her enjoyment and to gain perspective for her research. With the support of her committee, she brought together a proposal and found a fieldsite in West Texas where she began her fieldwork in

September 2022. She looks forward to being back in Virginia with her spouse, Bretten, and cat, Shiva.

Talks Session 2 (UTC 19:00-20:00)

Interspecies Associations can affect Human-Animal Relationships: Nilgai and Cow Vigilantism in India (Amit Kaushik)

Abstract

Cows (*Bos taurus*; 'gai' in Hindi) in India continue to influence nationalistic imaginaries with increasingly violent overtures against those perceived as undermining the cow's symbolic significance. When phrases like 'cow vigilantism' become gradually normalized in mainstream conversations, this paper brings our attention to another remarkable species, Nilgai (*Boselaphus tragocamelus*), whose colloquial association with the cow can help us understand how interspecies associations change human-animal relationships. Nilgai's typical habitat is deciduous scrub forests and grasslands. However, with a decline in such habitats, the species has found its refuge in agricultural fields, waste dumps, and city parks. The paper inquires through what representations, Nilgai (*B. tragocamelus*) gets associated with a cow (*B. taurus*). How do such associations between these two species envisage urban-rural gradients as increasingly disappearing in the national capital, New Delhi, India, and broadly in the Global South? Following methods like ethnography, unstructured interviews, and archival research, this paper outlines encounters with the Nilgai in different spatial and political contexts that produce contradictory interventions—on one side, Nilgai has been actively managed by the state in urban parks as symbols of wilderness, on the other, a few Indian states demand culling the species as an agricultural pest.

Content Warning

The presentation includes pictures of Nilgai meat and wildlife killed by poachers.

Amit Kaushik

University of Georgia, USA

Pronouns: he/him



Amit Kaushik is a Ph.D. student in Integrative Conservation at the Department of Anthropology, University of Georgia, United States. He received his master's degree in Environment & Development from the School of Human Ecology, Ambedkar University Delhi in 2016. In 2017, he started an independent project, studying Nilgai in Delhi. After his master's, he worked with the Wildlife Institute of India, Dehradun, India from 2018-21. Amit's research interests are in environmental anthropology, human-animal studies, politics of (knowledge, translation, and scale), and landscapes. He plans to conduct his doctoral research on the interactions between humans, tigers, and wolves with reference to landscape connectivity programs in Central India.

Considering the individual at the zoo: Treating otters differently (Dominique P. Augustin)

Abstract

An important aspect of animal welfare science is the consideration of individual differences between nonhuman animal subjects. At ZooMiami, two Asian Small-Clawed Otters – Sirene and Aghwey – are littermates raised under the same husbandry and management, but only Sirene appears to present with a stereotypic paw sucking behavior. Because stereotypic behaviors may signal welfare concerns, the keepers requested the assistance of the wellbeing team in assessing Sirene’s behavior.

The team has been collecting behavioral data on Sirene’s paw sucking behavior since March. Sirene’s behavior, habitat use, and crowd level are recorded on 1-minute intervals during 20-minute sessions across the day. There appears to be a positive correlation between paw sucking and crowd levels. Anecdotally, staff report Sirene also engages in paw sucking after training sessions – a presumably positive experience. These factors combined suggest paw sucking may be a self-soothing behavior in response to overstimulation. Various dens and hiding structures that would increase Sirene’s opportunities for privacy are being considered. Additional hides would also increase Sirene’s opportunities for choice and control, so that she could choose if and when she would like to be exposed to crowds of zoo guests.

While Sirene and Aghwey have the same natural histories, genetics, hand-rearing histories and husbandry and management, it’s possible Aghwey’s temperament is better suited to tolerate the environmental factors. To understand more about the different personalities and temperaments that might have led to these different dispositions, I will conduct informal interviews with Sirene and Aghwey’s caretakers.

Dominique P. Augustin (presenter), Alexis Hart, and Molly McGuire
Canisius College, USA (MSc, 2022)
Pronouns: she/her



Dominique Augustin is a Wellbeing Specialist at Zoo Miami, where she conducts animal welfare research to make data-driven management recommendations aimed at improving the lives of the nonhuman animals at the zoo. Dominique is also an Anthrozoologist, having recently graduated with her MSc in Anthrozoology from Canisius College in 2022. She is a peer reviewer for the online academic journal *Animalia* and looks forward to pursuing her PhD in Anthrozoology at Exeter University starting this September, where she’d like to holistically explore the impact of zoo handling systems on human and nonhuman animals. Dom is an ethical vegan interested in perspectives on animal subjectivity and the different behaviors and beliefs that arise from similar perspectives.

“Fattening” One Health: An Interspecies Approach to Dismantling the “Obesity Epidemic” (Alisa Rubinstein)

Abstract

The past 30 years have been marked by the alleged public health threat of the human “obesity epidemic” and recently parallel concerns have surfaced regarding “obesity” in companion animals. Simultaneously, new research has questioned not only rising “obesity” rates, but also weight as a reliable determinant of human health and it is becoming apparent that the medicalization and stigmatization of fatness has a profound effect on patients’ quality of medical care. Moreover, fat studies scholars have offered a critical perspective on how fatphobia is institutionalized within our medical systems, but the ways in which it affects veterinary medicine remains unexplored. This talk will deconstruct our ideas of human and nonhuman fatness and give listeners a glimpse into what the literature does and does not tell us. Because there is often a disconnect between human and nonhuman research, the One Health framework offers a way to examine interspecies trends of weight and physical health, and can be extended to interrogate how fatphobia and speciesism interact in the healthcare setting with the ultimate goal of offering more holistic and equitable care for human and nonhuman healthcare seekers alike.

Content warning

Discussions of fatphobia/weight-based discrimination and its consequences (including eating disorders, anxiety, depression, minority stress, etc.).

Alisa Rubinstein

Canisius College, USA

Pronouns: she/her



Alisa has been working with animals in various settings for the past ten years and is currently pursuing her Master’s in Anthrozoology at Canisius College. She also serves as the Lifesaving Manager at the Morris Animal Refuge in Philadelphia, one of the country’s oldest animal shelters. Alisa is passionate about shelter work, especially when it comes to initiatives that prioritize keeping animals in their current homes and communities. She approaches her academic work using ecofeminist and critical animal studies lenses and is interested in investigating how our perceptions of animals affect our perceptions of minoritized humans and vice versa. She will soon be starting her thesis work about how humans’ gender affects how they talk and think about their companion animals. Alisa can be contacted at rubinsta@canisius.edu.

Day 2 (Wednesday 13 September)

The EASE Affective Café (UTC 10:00-11:30)

This session **will not be recorded**, and spaces are limited (independent sign-up required)

The Affective Café – a confidential conversational space for people impacted by researching and working with animals

How do we resolve what we find difficult, complex or uncomfortable in our work or research with animals?

Emotions may be pervasive aspects of the human condition, yet ‘in the field’ or in the production of academic scholarship, they may also be placed under unique pressures. As humans concerned with the lives of otherthanhuman animals, our emotions can become knowledge to inform how we assimilate and analyse our experiences. Yet, as a result of this emotional load, our affective responses may be contained, repressed, inexpressible and at times, overwhelming (Gillespie & Lopez 2019).

Taking inspiration from the Death Café model, the Affective Café is a confidential conversational space within which to explore some of these challenges. We seek to ‘meet’ the difficult encounters that we may face during our research and in our work with other animals, providing place, space and opportunity to share these in a safe way. You can read more about the Affective café as both concept and resource [here](#).

Participants are welcome who would like to engage in the following:

- Share their affective experiences of researching or working with animals
- Seek peer support from others immersed in similar work
- Offer support and solidarity to others
- Work towards building a global network of affectively-impacted research peers.

The café will be open for around 90 mins. It is facilitated by members of the EASE (Exeter Anthrozoology as Symbiotic Ethics) working group and will be broadly unstructured and user-led.

References:

Gillespie, K. and Lopez, P.J. (2019). *Vulnerable Witness: The Politics of Grief in the Field*. University of California Press: Oakland, California.

Facilitator Bios:

Kerry Herbert

Kerry is an Anthrozoology PhD student at the University of Exeter, and ethical vegan whose work sits within the context of scholarly activism. Her advocacy predominantly focuses on helping former racing greyhounds to navigate new lives as companions and creating new narratives of care for these traumatised individuals (see Herbert, 2021). Kerry’s scholarly work calls for social change for greyhounds and is informed by her frontline experiences of living with, caring about, and advocating for this vulnerable population of domestic dogs. Kerry is also a trained peer support group facilitator and wellbeing practitioner whose work and research interests also span the field of human mental health.

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Dr Emily Stone

Emily is a Postdoctoral Research Associate with the Exeter Anthrozoology as Symbiotic Ethics (EASE) working group. Emily completed her PhD in Anthrozoology at the University of Exeter in 2020. Her doctoral research was an ethnographic exploration of the cat fancy, or the breeding and exhibiting of pedigree cats (published as a monograph in 2022). Emily's most recent research projects have focused on childhood experiences of companion animal loss, as well as the implications of the transition into care homes for older people and their companion animals (both funded by the Society for Companion Animal Studies), and a pilot project funded by the Culture and Animals Foundation exploring veterinary perspectives toward ethical pet foods.

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Dr Fenella Eason

Fenella completed her PhD in Anthrozoology at the University of Exeter (2017) and is a lecturer, member of the Exeter Anthrozoology as Symbiotic Ethics working group, and personal academic tutor to MA Anthrozoology students. She has a B.Psychology (Counselling) and her PhD was an ethnographic study of symbiotic practices of care performed by co-existing human–canine partnerships in the field of scent detection and chronic illness; this was later published as a Routledge monograph (2019). Her interests involve the consequences of companion animal death on conspecifics and human caregivers, and in the caring and uncaring treatments exhibited in death and/or disposal of prehistoric to contemporary nonhuman animal companions.

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<http://socialsciences.exeter.ac.uk/sociology/staff/eason/>

Prof Samantha Hurn

Samantha Hurn is Associate Professor (Anthropology), Director of the Exeter Anthrozoology as Symbiotic Ethics (EASE) working group, and Programme Director for the MA and PhD Anthrozoology programmes at the University of Exeter. She is also series editor of the Routledge Multi-Species Encounters book series. Sam has researched and published on trans-species interactions in diverse contexts including street dog management in Romania; rhino poaching in South Africa; eco-tourism in South Africa and Swaziland; animal agriculture in the UK; non-traditional companion animals; veterinary end of life care, and childhood grief following companion animal loss. Her most recent research, funded by the Society for Companion Animal Studies, is concerned with exploring the impacts on companion animals when their older humans have to enter long-term residential care.

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<http://socialsciences.exeter.ac.uk/sociology/staff/hurn/>

Talks Session 3 (UTC 11:45-12:45)

Pests or Pollinators? Evaluating the Impact of an Anthropomorphic Educational Cartoon on the Perception of Wasps (Lesley Elizabeth Craig)

Abstract

Conservation efforts are often biased towards species the public find most appealing e.g. mammals, and previous research suggests that anthropomorphising animals by using illustrative caricatures to depict them enhances positive perception to that species (Newberry et al, 2017). There is a paucity of research that has investigated whether using illustrative caricatures to portray wasps can enhance perception of them and their ecological importance. The present study sought to evaluate the impact of an anthropomorphic, educational cartoon (posted on Facebook) which aimed to enhance knowledge about the ecological importance of wasps and improve positive perception to them.

Using thematic analysis, I identified four themes: Conflict; wasps threatening people and their homes, Fear and Loathing; a general dislike of wasps, Coexistence; an understanding of wasp behaviour and a willingness to live alongside them, and Ecological Contribution; the awareness of the importance of wasps as predators and pollinators. The most prevalent theme was Conflict, which was not surprising given that previous research found the public share a mutual dislike to wasps (Sumner, 2018). Although Education did not emerge as a theme, engagement was high with the cartoon receiving 11,488 reactions, with 80% of users ‘liking’ the post, and was shared over 7,600 times.

Lesley Elizabeth Craig (presenter), Debby Cotton, and Greg Borne
Plymouth Marjon University, UK
Pronouns: she/her

Lesley completed an MPhil at the University of Stirling in 2019, her thesis was titled: The role of emotion in facilitating pro-conservation attitudes, and she has (so far) published one chapter from it: Engaging zoo visitors at chimpanzee exhibits promotes positive attitudes to chimpanzees. Lesley is now completing a PhD in Social Sciences at Plymouth Marjon University. Her research aims to evaluate the impact of different approaches to communication on the perception of pollinating insects, and pro-conservation behaviour change. In her spare time, Lesley volunteers with various conservation and animal welfare organisations, with the aim of monitoring and protecting habitats, and saving animals under threat from human activity.

(They painted) Vegan Vets and Vegan Cats and Dogs: Veganism as the ultimate ethical duty of care (Lynda M. Korimboccus)

Abstract

In a recent article for the Vet Record, Registered Veterinary Nurse Leanne Dalton asked “Do we [veterinary staff] have an obligation to be vegan?” (2022), urging the profession to “collectively adopt veganism”. Responses to this brave and frank article were overwhelmingly negative and illustrated a real dissonance within those who choose a profession designed specifically to care for animals and their welfare, whilst at the same time making personal animal-based food choices. Connected to this debate, Professor Andrew Knight has for some time been gathering evidence that supports the nutritional acceptability of plant-based dog and cat foods, a practice frequently opposed by those working within animal welfare or veterinary care. This talk will tie together these recent controversial debates, and posit veganism as not only compatible with involvement in the veterinary profession, but also necessary to comply with the duty of care required of the profession itself.

Lynda M. Korimboccus

University of East Anglia, UK

Pronouns: she/her

An activist scholar, Lynda has been a committed ethical vegan and grassroots campaigner since 1999. She is a passionate advocate for equity and justice and her PhD research investigates the experiences of young vegan children in key Scottish social institutions such as education. Lynda graduated Exeter’s MA Anthrozoology programme in 2019, and holds undergraduate Honours degrees in Philosophy, Politics, Social Psychology and Sociology. Writing independently in the field of critical animal studies, she is also Editor-in-Chief of the Student Journal for Vegan Sociology and has taught Sociology at West Lothian College, Scotland, for 16 years.

Raw ‘meat’ and vegetarian dilemmas; multi-species feeding relations between dogs and humans in Australia and the UK (Natalia Ciecierska-Holmes)

Abstract

The concept of ‘humanisation’ is prevalent within the pet food industry and much animal nutrition literature – this suggests that what humans choose to feed their dogs mirrors their own diets. With increasing numbers of humans following plant-based diets in English-speaking contexts, one would expect the values that motivated these dietary choices to be transferred to their dogs. Yet, many vegans and vegetarian humans are in fact feeding their dogs raw meat-based diets. These diets are seen as a ‘natural’ alternative to conventional kibble and include fresh and uncooked ‘meat’ ingredients from farmed or wild animals. This dynamic opens a window to investigate other kinds of relations between dogs and humans with regard to food. The aim of this qualitative empirical study is to explore the relationship between alternative dietary choices for humans and dogs in the UK and Australia. The paper presents a relational approach to multi-species feeding, which emphasises that food choices are not just individual but embedded in social and cultural contexts. Drawing on emergent themes from visual feeding diaries and online interviews involving human and canine participants, the paper explores why humans who themselves follow a plant-based diet feed their dogs a raw meat-based diet, and what this reveals about food values and human-animal relations. Finally, it highlights some of the tensions from living and eating alongside dogs as well as the ways in which human participants determined dogs as ‘eaters’ and other non-human animals as ‘food’.

Content warning

Contains images of the flesh of non-human animals that were collected as part of the food diary method.

Natalia Ciecierska-Holmes

University of Adelaide, Australia and University of Nottingham, UK (Joint PhD Program)

Pronouns: she/her



Natalia Ciecierska-Holmes is a PhD student on a joint program between the University of Adelaide and University of Nottingham. Her project is exploring social and ethical aspects of human-dog diets and involves empirical fieldwork in both the UK and Australia. She has an interdisciplinary background in sociology, human-animal relations and environmental politics. She completed MAs in European Politics at the University of Bath and Social Science Research Training at the Humboldt University Berlin. Through engaging in community-supported agriculture, she became curious about the roles of animals in food systems – both as the consumed but also as consumers of food.

She also has an interest in exploring creative methods to develop multi-species social research.

Flash Talks (UTC 13:00-14:30)

Exploring the Significance of Collectivism and Individualism in Human Attachment and Empathy Towards Pets (Andre Christopher Crozier)

Abstract

A commonly used theorem in cultural studies is the collectivism and individualism paradigm as it provides an accessible framework to scrutinise cross-cultural differences. The outlook of individualists and collectivists have been reported to vary widely with the attitudes and beliefs of individualists focussing on the 'I' and those of collectivists centred on the 'we'. While collectivism and individualism have previously been linked to differences in human-human attachment and empathy, little is known if these differences also extend to the human-pet relationship. This research endeavoured to understand how the collectivistic and individualistic inclinations of people influence their attachment to their pets, as well as their empathy towards animals. A total of 150 participants completed an online questionnaire comprised of validated psychometric scales that measured individualistic and collectivistic behaviour and characteristics, pet attachment, and empathy towards animals. The outcome of ensuing analyses indicated individualists were equally attached to their pets as collectivists and that both groups displayed similar levels of empathy towards animals. The results also showed neither an individual's attachment to their pet nor their capacity for empathy towards animals could be linked to having a predominantly collectivistic or individualistic disposition. The study also found that levels of collectivism and individualism could not significantly predict either pet attachment or empathy for animals. Further research is required to understand the impact of the individualism-collectivism paradigm on the attachment and empathy people feel towards non-human animals.

Andre Christopher Crozier (presenter) and Tina McAdie
Central Queensland University, Australia
Pronouns: he/him



Andre Crozier recently began his PhD candidature at Central Queensland University after obtaining his honours degree in psychological science earlier this year. He also holds an honours degree in microbiology and has previous research experience in the field of molecular bacteriology. Acting on an opportunity to switch disciplines, his current research interests lie primarily in the psychology surrounding human-animal interactions and the aim of his intended doctoral project will be to better understand the theory of animal mind, as well as the influence of this phenomenon on the interspecies relationship between people and animals. He believes that nonhuman animals are deserving of more respect and compassion than they are often afforded by humans.

Wolf as the subject of moral panic (Vukmir Dawtian)

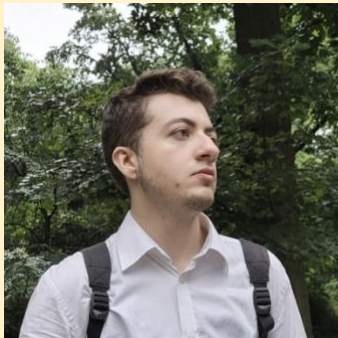
Abstract

The relationship between wolves and humans has always been a subject of controversy. Prejudices, fear and the need to protect so-called livestock, together with trophy hunting, resulted in wolves being systematically eradicated from many parts of the world (including Poland). Although today many of their populations are rebuilding and wolves are successfully reintroduced to their previous territories, inhabiting the new ones, and are protected under national or international law, there are many voices (primarily hunters and farmers) that demand limiting or even completely removing that protection. The current discourse surrounding wolves fits the definition of moral panic, a term popularized by Stanley Cohen; it means a condition, when a person or a group starts to be seen as a threat to certain societal values. They are then portrayed by the media in a hyperbolic manner, causing panic in society that demands certain actions from authorities; finally it can lead to deep social changes, including changes in law. A similar pattern can be observed in the context of “wolf debate”, both in Poland and other countries. In my presentation I would like to point out these similarities, showing the process of creating the wolf figure as a folk devil and how they are used in media and political discourse.

Vukmir Dawtian

University of Warsaw, Poland (BSS 2023)

Pronouns: he/him



A recent graduate of a bachelor’s degree in social prevention and rehabilitation, with a specialization in law and criminology. In his thesis he wrote about the relationship between wolves and humans in the context of green criminology and victimology from the biocentric/zoocentric perspective. He’s an animal rights activist and a member of Green REV Institute, a vegan think-tank dedicated to the issue of agricultural change towards the plant-based system. He wants to continue his education in the fields of criminology and anthrozoology at the University of Warsaw.

The roles and fate of animals in war in the context of the Russian invasion in Ukraine (Lux Profus)

Abstract

The Russian invasion in Ukraine has been underway since February 2022, with victims including various animal species. Among them are both animals that can count on our help - such as dogs and cats - and those completely deprived of such help - like pigs, cows, chickens, animals living in forests and rivers, and animals confined to zoos. The different situation of specific species in wartime is a direct result of how they are treated in peacetime and the status they are accorded. Discrimination against animals during armed conflicts is also an important topic, as they cannot claim their rights, apply for refugee status or demand compensation for the harm they have suffered. This presentation will discuss three different groups of animals: those that are kept on farms and in zoos and were left behind after the war began, those that live in the wild but were affected by the war, and animals that crossed borders and received help. My purpose is to show non-human victims perspective of war, which often goes unnoticed in the chaos of suffering.

Lux Profus

University of Warsaw, Poland (MS 2021)

Pronouns: he/him



Master's degree in criminology, bachelor's degree in social prevention and rehabilitation (with specialization in rehabilitation pedagogy) and bachelor's degree in philosophy from the University of Warsaw. He is currently studying philosophy and will be defending his master's thesis in the next year. His research focuses on the various forms of existence of evil, suffering and fear from a social and humanistic perspective. He is a member of the Green REV Institute and a vegan-abolitionist street activist. In the past, he volunteered at a cat rescue foundation and worked in an inclusive elementary school.

Identities Born and Chosen: An Interpretative Phenomenological Study of the Lived Experience of People Who Identify as LGBTQ+ and Ethical Vegans (Mallorie L.L. Pelzer)

Abstract

This study explores the lived experiences of individuals who self-identify as both part of the LGBTQ+ community and as ethical vegans. Utilizing an interpretative phenomenological approach, this study aims to answer the questions: “What is the lived experience of LGBTQ+ individuals that have adopted ethical veganism?” and “How do these two aspects of identity interact with one another?” Although research exists on each of these identities separately, they had not yet been examined together through the theory of intersectionality. Participants were recruited through various social media platforms, a physical flier hung in a St. Paul, Minnesota vegan restaurant, and through the snowball effect. Twelve volunteers participated in semi-structured, one-on-one interviews which were transcribed and thematically analyzed to produce three primary themes: Language, definitions and assigned meanings; shared experiences in LGBTQ+ and vegan identities; and factors influencing variations in experienced acceptance. Following a discussion of the themes, conclusions are made, limitations are outlined, and recommendations for further study are made.

Mallorie L.L. Pelzer

Canisius College, USA (MSc 2023)

Pronouns: she/her



Mallorie L.L. Pelzer is a Spring 2023 graduate from Canisius College with a MSc. in Anthrozoology and a 2019 graduate from Winona State University with a BS in Biology-Ecology and a minor in Psychology. She has a diverse professional background consisting of animal care experience with humane societies and zoos, and non-animal research experience with microbiological laboratories. Her professional interests and career goals are in the scientific studies of animal welfare and behavior as well as human psychology regarding non-human animals. In her free time, she enjoys painting, crocheting, and spending time outside with her beloved dogs.

From Tree-Hugger to Eco-Terrorist: The criminalisation of effective animal advocacy and the consequences for more-than-human animals (Sarah Buck)

Abstract

With increased internet access came the effective mobilisation of well-organised animal activists who have successfully and effectively disrupted the daily operations and financial integrity of animal enterprises. Consequently, governments, animal industries and the media have played a central role in rebranding the once benign “tree-hugging” animal advocates as violent domestic “eco-terrorists”. In the US, advocates increasingly face criminal charges for protests previously protected under the First Amendment. “Ag-gag” or agricultural gagging laws have been used to silence concerned citizens, such as a local resident charged for filming a meatpacking facility from a public highway in Utah. Court proceedings brought against activists, also forbid evidence pertaining to animal welfare breaches to be heard due to defamation concerns, effectively invisibilising the plight of animals and silencing their human advocates. Variants of ag-gag legislation have also been rushed through legislative bodies in Canada, Australia, and Europe. In the UK, protestors deemed to be causing a “serious disruption or adverse economic impact to businesses” can face custodial sentencing.

However, activists and whistleblowers are essential to bring systemic animal abuse to public attention. Silencing advocates means that conversations around the ethics of animal use more generally are quashed and absolves the responsibility of industries to ensure animal welfare. This presentation explores the claim that peaceful activism is considered subversive when it is found to be effective, that is, economically damaging to animal industries and discusses the consequences of criminalisation for animals.

Sarah Buck

University of Exeter, UK (MA, 2021)

Pronouns: she/her



Sarah Buck (she/her) was awarded an MA in Anthrozoology from Exeter in 2021 and also holds a BA(Hons) in Animal Welfare. She has been a committed vegan and abolitionist animal activist for 20 years, now keen to explore how scholarship can inform effective, liberation-centred advocacy on behalf of more-than-human animals.

Sarah is currently travelling around Europe and Africa in a van with her canine companion, Sahara. They volunteer at shelters, sanctuaries and with activist networks to gain a lived experience of how animal advocates operate under various cultural, political and socio-economic contexts. Sarah hopes to pursue a PhD in Anthrozoology in the near future.

Can we recognize emotions of tigers, monkeys and goats? (Laura Hiisivuori)

Abstract

Introduction: Human ability to recognize animal emotions appears limited and the factors influencing it are poorly understood. Studies thus far have mainly tested recognition of domestic animals. We studied people's ability to recognize emotions of three zoo animal species (Barbary macaque, tiger and markhor). We assessed separately recognition of arousal and valence of the emotions to scrutinize emotion recognition in more detail. We hypothesized that recognition is influenced by the species' phylogenetic closeness to humans and that arousal is better recognized than valence.

Methodology: The material consisted of short clips of a tiger, a barbary macaque, and a markhor goat presenting emotions of high, medium and low arousal and of positive, neutral and negative valence. The respondents evaluated the arousal and valence in the clips in 7-step Likert scales. **Results:** We obtained answers from N=1127 respondents. We found that, as predicted, people recognized better the emotions of macaques compared to those of tigers and markhors ($F=148.9$ $df=2$, $p< 0.001$). We found valence was overall less accurately recognized than arousal ($t= 8.91$, $df= 10941$, $p< 0.0001$), while this also varied among the species. Species also differed in which emotions were better recognized than others.

Conclusions: Recognition of the three species' emotions was overall rather good, but varied according to the species, valence and degree of arousal. Understanding the factors influencing animal emotion recognition needs more research, as improved recognition is highly relevant for animal welfare in a wide range of contexts, as well as in improving human-animal relationships.

Laura Hiisivuori (presenter), Anssi Vainio, Emma Vitikainen, and Sonja E. Koski
University of Helsinki, Finland
Pronouns: she/her



PhD Researcher Laura Hiisivuori's (University of Helsinki) studies concern visualizing animal emotions, and current interests are people's capacity to find "clues" of animal emotions and factors affecting them. Hiisivuori is also a communication specialist, with expertise in scientific, strategic, crisis, value and internal communication. She has a long career at university communications and the Finnish Museum of Natural History, and M.Sc. degree from biology (University of Helsinki) and M.A. from service design (LAB University of Applied Sciences). In future research, she hopes to combine her skills from all fields from biology to communications and service design.

Situating walking-with methods in more-than-human tourism: Sensory multispecies ethnographic work with a rainforest (Emma Lundin)

Abstract

Understanding tourism as more-than-human, I use multispecies ethnography in combination with sensory approaches and walking-with methods to explore relational more-than-human sustainability in tourism settings, such as guided rainforest hikes. Recognizing the need for more-than-human methodological approaches in tourism studies, multispecies ethnography can reach beyond and include humans to involve non-human sensitivities and question how tourism is understood and studied. While mobile or go-along interviews stem from the researcher accompanying the human participants, the current study extends this to walking-with non-humans. The walking-with approach is not limited to a standardized way of walking but encapsulates how humans and other-than-humans are formed relationally in their materiality and situatedness. A sensory focus extends the exploration of the meaning of entanglements through embodied practices by feeling through the senses.

Sensory multispecies ethnography and walking-with methods create a more-than-human methodological sensitivity for trans-species entanglements in tourism. It can also involve human participants in exploring these entanglements while challenging dominating structures of knowing and being. Moreover, the study questions how the researcher approaches it from a human position that exists only relative to other-than-humans as those positions and predispositions are per-/formed relationally. This combination of methods can pave the way for research that reconceptualize understandings of other-than-humans in trans-species encounters in tourism spaces and power structures concerning who is an active agent in tourism settings.

Emma Lundin

University of Illinois Urbana-Champaign, USA

Pronouns: she/they

Emma Lundin is a doctoral student in the Department of Recreation, Sport, and Tourism at University of Illinois Urbana-Champaign. Emma's research interests include multispecies interactions and more-than-human sustainability in tourism contexts. Understanding tourism as trans-species entanglements, Emma focuses on learning with non-humans, tourists, and destination residents through more-than-human approaches to explore relationships between humans and other-than-humans.

Using Social Listening to Explore Human and Dog Experiences at UK Dog Festivals (Lori S. Hoy)

Abstract

Dog festivals have become a popular activity for guardians and their dogs in the UK especially post COVID-19. These festivals are marketed as specially tailored events where dogs can have fun, participate in activities, and socialise; while people can shop, hear talks, and enjoy a day out with their dogs – complete with an atmosphere similar to traditional festivals with food, drink, and music. Popular UK dog festivals include DogFest, Dogstival, Goodwoof, and All About Dogs Show. Yet to date no research has explored the experiences of people and dogs attending dog festivals. To gain an understanding of the considerations, decisions, and experiences of attending dog festivals, social listening was used through the Brandwatch platform to identify and assess online references and representations of the four popular dog festivals mentioned previously. This exploratory research found that most mentions were positive with guardians often commenting on their dog's perceived experience and sharing pictures of their dogs participating in activities, posing, or relaxing. However, some negative comments shared focused on the festival conflicting with other events, the weather potentially being too hot, and dog behaviour. Results suggest that guardians largely perceive the dog festivals primarily to be a fun and enjoyable experience for their dogs, and a nice day out for people as a secondary bonus. These results will help to inform further studies on dog and human festival goers' past experiences with the aim of providing suggestions to ensure positive future experiences for all.

Lori S. Hoy (presenter) and Alex Vinten Brandwatch
University of Surrey, UK
Pronouns: she/her



Lori S. Hoy is a PhD Candidate at the University of Surrey. Her research focuses on how dog guardianship affects decision-making and well-being in leisure and tourism while identifying opportunities for improving experiences, communication, and services. Lori has worked in marketing for over 15 years in various industries including advertising, consumer products, recruitment, and hospitality. Currently, she works part-time as a Digital Marketing Manager while also volunteering for Blue Cross, the UK animal charity, doing social media moderation and administrative tasks for the Fundraising & Events Team. Lori lives and is best friends with Princess Buttercup, a Shih Tzu mix rescue dog, who continues to inspire her research and interest in all things related to dogs.

Canine communication and its relationship with well-being (Ana Carolina Saraiva)

Abstract

Dogs are social animals that communicate and cooperate with each other and with humans using signals. This research aimed to investigate the general public's knowledge about these communication signals. An online questionnaire was developed, featuring eight images of dogs in various situations with the general question, "Is the dog comfortable?" A total of 140 responses were collected, revealing that 49% of the respondents were between the ages of 18 and 25, 68.6% were female, 97% live or have lived with dogs, and 42% have had some negative experience with them. Among those who reported negative experiences, 31.4% had not heard of appeasement signals among dogs. Of the negative experiences, 28.5% were related to biting incidents. These findings suggest that the limited understanding of the communication signals used by dogs can compromise their well-being, resulting in accidents during situations that are perceived as uncomfortable, hostile, or threatening.

Ana Carolina Saraiva

Federal Rural University of the Amazon, Brazil

Pronouns: she/her

Ana (she/her) is a veterinary medicine student at the Federal Rural University of the Amazon (UFRA). Ana has an interest in canine behavior, animal-assisted interventions (AAI), and the human-animal relationship. She is currently participating in the Entrelaço Project located at UFRA, which aims to appropriate concepts related to Canine Ethology and the human-animal relationship, clinically evaluate dogs to work in AAI under supervision, and learn how to apply the main behavioral tests and questionnaires for the selection of dogs/owners who will participate in AAI projects.

Day 3 (Thursday 14 September)

(Re) Introduction & Coffee Chat (UTC 06:00-6:15)

Talks Session 5 (UTC 06:15-07:15)

The Significance of Bone Artifacts in Late Shang Dynasty Tombs: Insights into Social Hierarchy and Power Dynamics (Shao-chun Wang)

Abstract

This study examines bone artifacts found in the late Shang Dynasty tombs at YinXu site in Anyang, Henan Province (1300-1046 BC). These artifacts reflect the social status of individuals, with nobles possessing more bone artifacts. Oracle bone inscriptions often mention individuals with many bone artifacts, indicating their close ties to the kings. The artifacts suggest they were royal family members, diviners, or military generals.

Bone tools gained prestige due to the kings' control over bone workshops, cattle farming, and wild animal hunting. Excavations revealed that bone artifacts were primarily made from domestic cattle bones, which were abundant at YinXu compared to other settlements. Cattle ownership was concentrated in the ruling class, from breeding to consumption. Hunting shifted from a livelihood activity to a political one exclusive to the ruling elite, with wild animal skeletons symbolizing power and limited to the kings and royal family.

The bone artifacts bestowed by the kings demonstrated their prestige and intimacy. Overall, these findings shed light on the social hierarchy, royal connections, and control over bone production, cattle farming, and hunting during the late Shang Dynasty. Bone artifacts served as markers of power and status within the ruling class.

Content warning

I will use several pictures containing skulls and bones (including humans) in my presentation.

Shao-chun Wang

National Taiwan University, Taiwan (MA 2022)

Pronouns: she/her



Shao-chun Wang completed her MA in the Graduate Institute of Art History at National Taiwan University in 2022, specializing in Sinology, Art History, and Archaeology of Early China. Her research focuses on exploring the human-animal relationship in Chinese and Asian history. Specifically, she investigates how animals were utilized in imagery, myths, and physical form to shape the social and political structure of societies. Shao-chun is actively engaged in the animal

rights movement in Taiwan and has contributed to various campaigns and research on the animal industry.

Human and non-human animal interactions in classical fables (Shanmugapriya. K)

Abstract

Humans and nature have always been linked; the critical role non-humans have played in human existence is evident throughout history, and these connections have sparked long debates in various academic fields, allowing us to better understand animal-human relations from a variety of perspectives. We explore how people and animals interact in traditional Indian stories using a mixed-approaches approach that combines anthropology, anthropomorphism, and quantitative methods. To investigate the interactions between humans and other animals, this study compares the translation of the Indian Sanskrit fable Panchatantra to the Jataka tales of the Pali fable. Although scientific proof that non-humans communicate by gestures or spoken language in the same way that humans do is presently being confirmed, comparable accounts were told by Vishnu Sharma and Arya Sura between 200 B.C. Surprisingly, they are written in the year 300. The topic of this research, anthrozoology, draws together numerous academic domains to increase awareness of the complexities and ramifications of fauna-human connections.

Shanmugapriya. K (Presenter) and Dr. G. Christopher

Department of English, School of Social Science and languages, Vellore Institute of Technology, Vellore, India

Pronouns: she/her



MS. K. Shanmugapriya works as a research associate in the Department of English, School of social science and Language at Vellore Institute of Technology. Her research interest is Human-animal studies. She received her Bachelor of Arts in the year 2013, and her Master's in English Literature in 2016. She is working as an editor in the IIP proceeding. She published two SCOPUS articles under the titles Eco-philosophy of Indian classical fables (2023) in Ecocycles Journal and Androcentric Bias: Anthropomorphic Character Promoting Masculinity (2023) in Studies in Media and Communication. She can be reached at

24shanmugapriya@gmail.com & shanmugapriya.k2020@vitstudent.ac.in



The More-Than-Human Worlds of Farms and Farm Animal Sanctuaries (Madelena Mañetto Quick)

Abstract

The farm animal sanctuary movement is a response to the mass production and consumption of animal life. Farm sanctuaries are spaces in which formerly farmed animals are housed and taken under the sanctuaries' care. They are intentional spaces with distinct values and practices that challenge those of industrial livestock farming. My PhD explores how the values and practices of both farms and farm animal sanctuaries can be considered acts of world-building. By combining narrative analysis, world-building theory, and creative design research my thesis critically analyses the similarities and differences between farm-worlds and sanctuary-worlds. In order to represent and reimagine matters of concern in farming and the farm animal sanctuary movement and their connections with world-building, my research builds on the fields of posthumanism, critical animal studies, world-building theory and practice, entanglement theory, multispecies design ethnography and speculative design. My research offers a new framework for assessing farmed-animal-worlds and provides pathways that navigate polarising conversations around farmed animal life and death.

After conducting background research into the matters of concern surrounding farming and farm animal sanctuaries, I created an interpretive framework informed by pluriversal politics and world-building theory. This framework was used to assess a narrative analysis of farm and farm animal sanctuary memoirs and ethnographies of the sanctuary movement. The final, speculative phase of the research utilises creative research practice to question how we build worlds with farmed animals to open up opportunities for multispecies flourishing.

Madelena Mañetto Quick

Victoria University of Wellington, New Zealand

Pronouns: she/her

Madelena Mañetto Quick is a PhD candidate at Te Herenga Waka – Victoria University of Wellington. Since completing her Masters project, a design and culture exploration of a pig farm in Aotearoa New Zealand, she has been focused on understanding the worlds we build with farmed animals. This has taken her out into the field of a local farm animal sanctuary and into research about the wider sanctuary movement and its opposition to livestock industrial farming. Through her teaching at Te Herenga Waka, Madi has delivered courses on Design Ethnography and Speculative Design. Her teaching, research projects, creative design work and personal ethics centre on crafting space for multispecies flourishing and offering insight into ways we can live well in the world with other animals.

Talks Session 6 (UTC 07:30-08:30)

Exploring Indigenous Views On Interspecies Relations in the Chacahua Lagoon, Mexico, Through Documentary Film (Clara Kleininger-Wanik)

Abstract

This paper will present my attempt to explore indigenous more-than-human ontologies and multispecies entanglements through participative, ethnographic filmmaking in the Chacahua lagoon of Oaxaca, Mexico. Proposing that views on more-than-human others are decisive for the way humans behave in their environment, the project approaches ecological and social critique from an indigenous perspective. The Chacahua-Pastoria lagoons are a culturally diverse area, inhabited by Mestizo, Indigenous and Black inhabitants, confronted with ecological threats to its rich ecosystem. I am using research by practice to make a participatory documentary film that can show the lagoon as an essentially interconnected environment, a matrix of human and more-than-human interdependence. I am currently in the first stage of the research, preparing for fieldwork and filming in Chacahua from October 2023 on. By looking at existing films and literature that thematise multispecies entanglements and indigenous ontologies I reflect on the challenges of representing these on film. In the presentation I will analyse filmic uses of perspective, sensoriality and time that interrogate human exceptionalism and a nature/culture divide. Based on case-studies I will discuss how audio-visual means attempt to convey more-than-human animal perspectives. These case studies contribute to the film: the idea of a pluriverse, a practice that allows many heterogenous worlds to exist alongside each other, contraposed to a one-world world which attempts to make itself exclusive, will accompany the effort to bring together human and more-than-human, indigenous and non-indigenous perspectives into one pluri-vocal film.

Clara Kleininger-Wanik

University of Exeter, UK

Pronouns: she/her



Clara Kleininger-Wanik, anthropologist and filmmaker, holds a BA in Social and Cultural Anthropology from the University of Vienna and an MA in Visual Anthropology from the University of Manchester's Granada Centre for Visual Anthropology. Clara has completed the Dok Pro programme in the Wajda Film School in Warsaw, Poland. Several of her short documentaries have been shown in international festivals, her short documentary 'Everyday

Greyness' premiered at the Sheffield Doc/Fest 2020 and her feature-length documentary 'No Elephant in the Room' at the Krakow Film Festival in June. Clara is lecturing documentary and anthropology at the University of Opole, Poland and as of 2022 PhD candidate in Film by Practice at the University of Exeter, UK.

Augmentative interspecific communication (AIC) from zoosemiotic perspective. Perspectives of canine-human communication via talking buttons (Zuzana Velenska)

Abstract

This contribution puts reflections on the issue of interspecies communication between human and dogs. It employs an interdisciplinary approach to understanding an intersemiotic translation between human and animals, especially in the case of domestic or companion animals which have adapted to human-animal communication so far.

The first part of the contribution deals with interspecies communication between dogs and human. The second part focuses on human-canine interspecies communication from a zoosemiotics perspective. It presents the theories of T. A. Sebeok, Charles Peirce and others in the context of interspecies communication. The last part presents talking button, which is an augmentative interspecific communication device. This section includes transcripts of specific conversations between owners and their dogs using talking buttons.

Although most dog owners can interpret dog's messages quite accurately, they cannot be sure i.e., why the dog is sad, where he is hurting or who he misses. Although dogs can understand many different words from human, they are no longer able to give a response to that extent with their limited means of expression. Talking dog buttons are a form of augmentative interspecies communication devices, which aim to help nonhuman animals communicate in language-like ways. Although dogs and other animals can understand the words we say, with customizable talking buttons dogs can say words too.

Zuzana Velenska

Charles University in Prague, Czech Republic

Pronouns: she/her



The author is a PhD. researcher of Historical Sociology at Faculty of Humanities, Charles University in Prague (Czech Republic) and has been working on dissertation project concerning cognitive, emotional, and attitude changes in human relationship toward non-human animals. Historical-sociological perspective highlights multi-paradigmatic and multidisciplinary approach which provides a social science, psychological, cultural-anthropological, and ethnographical, and philosophical view on emerging human sensibility, empathy, and compassion toward animals.

Of mice and me: taking ownership of shared animalities in the lab (Marta Silva Muniz)

Abstract

As with the university itself, current scientific practice in Biomedical Sciences is rooted in ideas of the Enlightenment that are informed by the colonial gaze. From larger systemic functions such as funding and research priorities to aspects that are much more intimate to the academic routine, such as formulating hypothesis, experimental design and interpretation of results, we largely perceive our work as rational, objective and apolitical. In this talk, I challenge this perception using decolonial and ecofeminist principles to reflect on the laboratory as a more-than-human environment and examine the “lab politics” rooted in colonial interpretations of the various Others who walk the laboratory halls. These reflections include how such politics may dictate who is considered a researcher, a subject, or an object. I further reflect on my own positionality as a woman of the Global Majority and the historical, generational and embodied knowledges that inform my personal connection to laboratory animals, outlining a potential abolitionist approach for the liberation of non-human animals in research.

Marta Silva Muniz

Freie Universität Berlin, Berlin/Centro Universitário Anhanguera Pitágoras Ampli, Brazil
Pronouns: she/they



Marta Silva Muniz is a PhD candidate in Biomedical Science at Freie Universität Berlin and an undergraduate student in Political Science at Centro Universitário Anhanguera Pitágoras Ampli. She trained as a veterinarian in the drylands of Northeast Brazil and participated in projects in a range of academic subjects, including wildlife studies, veterinary and language education, and environmental risk assessment. After working on alternatives to animal research, she became convinced that abolishing animal experimentation requires dismantling the many layers of intersectional and epistemological injustice in science. She co-founded TierOne, a network for early career researchers in Berlin-Brandenburg interested in cross-disciplinary non-human animal studies.

Workshop discussion: Exploring the intersectionality of human-donkey realities within the global donkey skin trade (UTC 9:00-10:00)

Led by **Dr Michelle Whitham Jones**, Head of Education and Training at the [Donkey Sanctuary](#).

Abstract

Throughout history, nations have quite literally been built on the back of donkeys. NGO's attempting to raise welfare standards for working equids have long recognised the intersections of labour between human and animals across low-and-middle-income countries. The 'value' of working donkeys was often measured by the tasks that they could perform to aid their human handlers, who were in turn, economically vulnerable. Interventions frequently focused on raising the value of healthy, cared for donkeys by providing support for their co-worker humans. But across Africa, Asia and Latin America, that value has changed.

The donkey skin trade, the process of harvesting donkey skins to produce Ejiao, a traditional Chinese remedy, has decimated the global population of donkeys. A simple Chinese period drama revived the use of Ejiao and by 2018, triggered a 77% reduction in the Chinese donkey population forcing traders to find new sources around the globe. There are an estimated 50 million donkeys in the world, but the demand for Ejiao causes nearly 5 million of them to be slaughtered each year. Donkeys suffer at every point of the skin trade. From source to slaughter, brutal, heinous conditions are a hallmark of this industry.

With the shifting value of donkeys, NGO's have joined together to stop the skin trade. We have found that women and children often pick up the additional workload when their donkeys are sold or stolen. The slaughter and transportation process has become a ticking timebomb for zoonotic disease that threatens ecosystems and their inhabitants, including humans, across the globe. Our research further highlighted the growing link between the donkey skin trade and wildlife crime from 2016 to the present time. The skins trade is a billion-pound industry. It is fast-moving, and the landscape is ever-changing, however, there is one clear prediction, that without an interruption to the trade, donkeys could be lost within the next ten years.

This workshop aims to explore questions of donkey and human lived realities and the very real implications of working donkey extinction through the perspective of both species.

Content Warning

The workshop presentation contains some scenes of suffering and deceased donkey bodies as a result of slaughter.



Following a career of over 20 years in education leadership, Michelle achieved a PhD in Anthrozoology specialising in human-donkey interactions in 2018. She joined the Donkey Sanctuary as Head of Education in January 2022.

Awards Ceremony & Concluding Remarks (UTC 10:00-10:30)

Thanks to generous funding from the [Australasian Animal Studies Association](#) (AASA) we are delighted to be able to acknowledge two of our presenters with a merit-based award.



AIP2023/AASA Pre-PhD Presentation Award: 100 AUD & 1 year AASA membership

AIP2023/AASA PhD Presentation Award: 100 AUD & 1 year AASA membership

These will be awarded for outstanding presentations that best fit with our ethos of respect, dignity, and benefit for other-than-human animals. The winners will also be featured on the [Anthrozoology as International Practice](#) (AIP) website and an article published on the [Australasian Animal Studies Association](#) (AASA) blog.

Our presenters and participants are what makes AIP special. Thank you everyone!

We hope you will stay in touch with us and each other and look forward to seeing some of you present next year.

In keeping with our inclusivity goals, we promise our conference will remain online and financially accessible. Next year the date will move back to late October/Early November. Follow us on [Facebook](#) or Twitter ([@aip_conference](#)) or check our [website](#) for a 'save the date' which we will share as soon as dates are confirmed.

All our organisers are volunteers. You can also show your appreciation by buying us a coffee! <https://www.buymeacoffee.com/Antrozoologists>

Please reach out if you would like to support us next year. We welcome offers for merit-based prizes for AIP2024, or to support the building our website and community (e.g., by adding resources on writing, presenting, careers, a newsletter etc.). We would very much appreciate sponsorship from organisations and institutions whose ethics align with our own. Please send an email to aipconference21@gmail.com to discuss further.

Finally, please fill in the (short) survey we will send around to after the conference. Demographic data and feedback help us measure how our goals are being met and how we might improve the experience next year.