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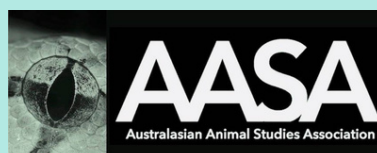
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*AIP2024 is generously supported by an activities award from  
the Australasian Animal Studies Association (AASA)*





# Anthrozoology as International Practice (AIP) 2024

17–19 November 2024



## About AIP

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. This is our fourth year organising this event. Read more here: [www.anthrozoologyconference.com](http://www.anthrozoologyconference.com)

Follow us on X (@aip\_conference) or IG (@aip.anthrozoology) and tag us to share any anthrozoology-related content. Feel free to use these platforms to promote yourself or any events, resources, or non-profit activities you are involved in (conferences, podcasts, reading groups, etc.).

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!

## Format

The conference will be delivered via Zoom (links will be shared with registered participants). Our goal is to foster genuine discussions and interactions, which brings with it a risk of technical hiccups. **Please bear with us should things run less than smoothly!**

You are welcome to use the chat to interact with other participants. However, to ask a question of a speaker, please either use the Padlet (links will be provided) or raise your hand if you prefer to speak. If you don't get a chance to ask your question, the Padlet will remain open for a few days and we encourage presenters to continue to engage with questions and comments related to their presentations after their talk session.

## Thank You!



AIP2024 is generously supported by an activities award from the Australasian Animal Studies Association (AASA). We also thank Miami University, Project Dragonfly, USA, and the University of Exeter, UK, for their on-going support of this conference.



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## AIP2024 Presenter Awards



AIP2024 is generously supported by an activities award from the Australasian Animal Studies Association (AASA). This has enabled us to offer several merit-based awards to presenters:

- **Best PhD presentation:** 100 AUD + 1 yr AASA membership (pending acceptance by AASA).
- **2x pre-PhD awards:** 75 AUD + 1 yr AASA membership (pending acceptance by AASA).
- **Best flash talk:** 75 AUD + 1 yr AASA membership (pending acceptance by AASA).

The awardees will be decided on by organisers following a criteria that considers both academic merit and alignment with the conference ethos.

The founders are graduates of the Anthrozoology programs at Exeter and embrace the Exeter Anthrozoology as Symbiotic Ethics (EASE) ethos. Our interpretation of the EASE ethos follows.

We believe that any research involving more-than-human animals:

- Must provide some benefit to individual participants
- Should not cause emotional or physical harm as a result of participation
- Offer individual autonomy to all participants (regardless of species)
- Should attempt to represent the viewpoints of all participating species

## AIP2024 Image Competition

All participants are eligible to submit an entry to our photo/image/art gallery, which we will share in the run up and during the conference. A prize will be awarded to the entry voted most merit-worthy by participants:

- **AIP2024 Image Prize: 50 AUD**

[See here](#) to view the gallery, submit an entry, and cast your vote.

## AIP2024 Book Award

**Miami University** has generously donated \$100 worth of books which we will award to a student (or recent graduate) whose participation we find most inspiring or noteworthy. This will be determined based on participant engagement, namely enthusiasm for anthrozoology, peer-support, and thoughtful questions. You need not be a presenter to be eligible.





# Anthrozoology as International Practice (AIP) 2024

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## Please Note

Most of the presentations will be recorded and shared (with the presenters' permission), but **questions and answers sessions** and **interactive workshops** will **NOT** be recorded.

**All organisers are volunteers** who are passionate about promoting anthrozoology and building a supportive network of early-career peers. This event is organised alongside our study, work, and other commitments. Please bear this in mind when making requests or offering constructive feedback.

**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 prescreen all presentations.

## Housekeeping & Etiquette

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 cognisant 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!

While we all care deeply about advocating for and improving the lives of more-than-human animals, some of us take a more pragmatic welfare approach while 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).

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.

When joining Zoom please try to **use your real name**, or notify organisers of your identity. Unidentified participants may be removed.





# Anthrozoology as International Practice (AIP) 2024

17–19 November 2024



Organisers & Session Chairs



## AIP2024 Organising Committee:

- **Dr. Kris Hill** (she/her), University of Exeter Alumnus, PhD Anthrozoology (2023); Visiting professor, University of Hradec Králové (FF UHK), Czechia. <https://academiccatlady.com/>
- **Dr. Michelle Szydlowski** (she/her), University of Exeter Alumnus, PhD Anthrozoology (2021); Visiting professor, Miami University, USA. <https://internationalelephants.org/>
- **Sarah Oxley Heaney** (she/her), University of Exeter, PhD Candidate (Anthrozoology). <https://www.kissingsharks.com/>
- **Louise Hayward** (she/her), University of Exeter, PhD Candidate (Anthrozoology). <https://www.exeter.ac.uk/research/centres/ease/people/louisehayward/>
- **Irene Perrett** (she/her), University of Exeter, PhD Candidate (Anthrozoology). <https://www.exeter.ac.uk/research/centres/ease/people/ireneperrett/>
- **Gill Howarth** (she/her), University of Exeter, PhD Candidate (Anthrozoology). <https://www.exeter.ac.uk/research/centres/ease/people/gillhowarth/>

## Additional Session Chairs/Supporters

- **Dr. Madelena Mañetto Quick** (she/her), PhD (2024), Victoria University of Wellington, New Zealand.
- **Dr. Tom Aiello** (he/him), University of Exeter Alumnus, PhD Anthrozoology (2021); Professor of History, Valdosta State University, USA. <https://www.thomasaiellobooks.com/>
- **Dr. Jes Hooper** (she/her), University of Exeter Alumnus, PhD Anthropology (human-animal studies) (2024); Founder of the Civet Project; Lecturer, Plumpton College, UK. <https://www.linkedin.com/in/jes-hooper-39a649160/>

## Buy Us A Coffee?

All Anthrozoology as International Practice (AIP) organisers are volunteers who are passionate about promoting anthrozoology and building a supportive network of early-career peers. You can show your appreciation in the form of a small donation via the “[Buy Me A Coffee](#)” app





**Dr. Luis M. Barboza–Arias** (he/him)

*PhD (2024), Federal University of Rio Grande do Sul, Brazil*

### **Between Spectrality and Multispecies Coexistence: Coyotes as Organizers of More-than-Human Narratives in Costa Rica**

In 2020, during the early months of the Covid-19 pandemic social confinement, numerous sightings of coyotes (*Canis latrans*) were reported in urban neighborhoods and cities across Costa Rica. One of the effects of these sightings was the adoption by media and social media users of an anthropocentric narrative of "out of place", causing alarm among human populations due to fears of potential attacks on humans or domestic animals. The concept of "out of place" is initially associated with the social imaginary that assumes dichotomous divisions between urban and rural, human and animal, and culture and nature—predominant concepts in Western European tradition that continue to influence biological sciences and particularly conservation geography today. However, this concept also serves to explore issues that challenge the anthropocentric perspective, focusing not only on how we view coyotes, but on how they make themselves visible. Drawing on their movements in the province of Cartago, this presentation introduces the multispecies relationships that coyotes establish with non-human vitalities in a rural setting. Here, performative entities of the landscape, such as mist, allow coyotes to become spectral presences that contribute to shaping a distinct series of stories and narratives about what it truly means to cohabit in a territory of coexistence. Focusing on these situated experiences not only helps recognize a series of performative capabilities and agencies in coyotes but also the regenerative potential their daily interactions with human communities have in shaping territorial values. By blending into the mist, coyotes reveal their presence through their howls, creating soundscapes that update their embodied vitality in the territory through affective intensities that have been relatively underexplored until now.

**Luis M. Barboza–Arias** is a Costa Rican sociologist with a strong interest in environmental and conservation issues. He is currently completing his PhD in the Postgraduate Program in Rural Development at the Federal University of Rio Grande do Sul, Brazil. His research focuses on sociomaterial practices and multispecies relationships in a rural territory of Costa Rica, where coyotes and taltuzas are among the primary more-than-human interlocutors. His current research areas include Multispecies Studies, New Materialisms (Feminist), and the emerging agenda of New Vitalism. His research is oriented towards what he describes as "territories of (co)existence". In 2023, Luis co-founded, alongside other young researchers, the Latin American Laboratory of Imaginative Ecologies, an interdisciplinary research collective. Within this laboratory, he has established and directed the thematic line "neovitalisms, porous ecologies, and multispecies (co)existence", focusing particularly on the importance of "thinking-with" non-charismatic and unpopular species. IG: @luis.barboza.arias



**Camellia Schinner** (she/any)

*Bachelor's (2024), The New School, USA*

### **A Survey of Increased Moral Consideration for Youth Livestock Project Animals**

Why are animal sanctuaries reporting increased animal rehoming requests from youth agriculture program participants? Are they really increasing, and if so, why? A proposed survey of the reasons for these rehoming requests with a sample collection of data would provide a theory of shifting cultural attitudes in youth toward livestock and nonhuman farmed animals. Working with farmed animal sanctuaries to collect data on the numbers of rehoming requests, and interviewing consenting youth participants, a small sample size would be acquired in order to conduct this research. The results of the study could pose questions about the future of youth agricultural programs and what alternatives exist; furthermore, it would offer insight into how youths' participation in these programs affect their relationship to farmed animals or animals in general. It would provide the basis for further research to understand trends in youths' sentiments toward farmed animals and how participation in these programs might negatively impact youth, by studying both attrition rates of participants in FFA and 4H, and collecting data on those who sought out or wish they could have found a compassionate alternative to auction or slaughter for their "projects". Lastly, it could have positive benefits for farmed animals by raising critical questions about the enduringly positive perceptions of livestock programs and advocating for humane, compassionate alternatives to livestock programs.

**Camellia** is an undergraduate student at The New School and is interested in the intersections of human-animal relations, critical vegan studies, and political economic theory. She returned to college after four years running a nonprofit farmed animal sanctuary in California.

IG: @bad\_camajama





# Anthrozoology as International Practice (AIP) 2024

Day 1: Sunday 17 November

(American-friendly times)



Session 1: 16:00–17:30 UTC

3 of 3



**Dean Marks** (he/him)

*Pre-university student, TheDoGenius Institute, UK*

**Exploring the Memorialisation of Other-than Human Lives**

**Content warning:** Discussions of other-than human death, utilisation and death of other-than human animals in war, research & the entertainment industry.

The process of memorialisation is an important aspect for many people experiencing the various forms that grief can take. Memorialisation has the potential to preserve the memory of both the living and deceased but also acts as a focal point for our grieving rituals influenced by religious, cultural or personal traditions. This presentation explores some of the methods, reasons and controversy that surrounds memorials to other-than human life that have been created by individuals, familial structures, organisations and the state. For this, I will use examples dedicated to the preservation of other-than human memories from a variety of contexts which may potentiate further discourse on the stigma and disenfranchisement associated with the grieving of other-than human life. The desire to create a memorial to other-than human life can show a high level of respect, dignity and care for the deceased and the memories they have shared with us throughout their life. In the future, this openness to talk about other-than human memorials and death may encourage the public to see the inequality between human and other than human aftercare. It may help bring about changes to social & cultural views or peoples own personal disenfranchisement in grief as well as encourage a change in the UK's legal definition of other-than human bodies from that of 'waste product' to something more equal to human corpses, which would then allow for the legal spreading of ashes or burial within human cemetery ground.

**Dean Marks** holds an "Advanced Diploma in Pet Bereavement Counselling" and has supported people through the anticipation of or the loss of other-than human species between 2020 and 2023. In 2024 he decided to step back from supporting clients and focus on raising awareness and educating the public and professionals around the topic of grieving other-than human species. This step back also gave Dean time to focus in on his research interest which piqued his interest through his studies; the memorialisation of other-than human species. His interest in Anthrozoology was born from his initial studies relating to bereavement and the understanding of cruelty perpetrated to other-than human species. He is currently working towards the entry requirements for his higher academic studies with TheDoGenius institute.



**Claire Musser** (she/her)

*PhD researcher, Falmouth University, UK*

### **Bears in Hot Tubs: A Short Film About Learning to Coexist with the American Black Bear in LA**

This presentation discusses how I set about creating the short film called *Bears in Hot Tubs* (due for release in spring 2025). This experimental visual multispecies ethnography uses storytelling to explore how American black bears (*Ursus americanus*) adapt to human-dominated spaces in suburban Los Angeles. Protected by research ethics, I embrace black bears as co-participants and co-creators of knowledge, recognizing their sentience and individuality. Habitat fragmentation and climate change force black bears to seek refuge in suburban environments, attracted by readily available food, water, and shelter. As a result, interactions between humans and bears become more frequent, leading to conflicts in which bears are often deemed a nuisance. This documentary challenges this narrative, examining the role humans play in these encounters and questioning whether it is truly the bears who are at fault. The film delves into the concept of egomorphism, proposed by anthropologist Kay Milton, which encourages us to see animals as self-like rather than human-like. By doing so, we can empathize with black bears and appreciate their unique perspectives. Through observational filmmaking and innovative editing techniques, the documentary aims to immerse the audience in the experiences of black bears, highlighting their adaptability and intelligence. By fostering empathy and understanding, the film aspires to promote non-lethal solutions to human-wildlife conflicts and encourage viewers to rethink their interactions with wildlife. Through this empathetic lens, the documentary seeks to inspire a compassionate approach to coexistence with black bears and other wildlife in our communities.

**Claire Musser** is the Executive Director of the Grand Canyon Wolf Recovery Project. She holds a Bachelor of Arts in Graphic Design, a Postgraduate Certificate in Education, and a Master of Arts in Anthrozoology, where her research focused on Mexican gray wolf recovery from the perspective of individual wolves. Claire is currently a postgraduate researcher working towards a Ph.D. in environmental photography. She utilizes her creativity to blend the arts and sciences with her current research exploring multispecies entanglements between humans and urban carnivores.

**#bearsinhottubs #connectionsforcoexistence #carnivorecoexistence**



**Elly Omondi** (he/him)

*Undergraduate, African Nazarene University, Kenya*

### **Social and Cognitive Capabilities of Captive Chimpanzees**

Through a series of behavioral observations and interactive tasks, I am investigating the chimpanzees' problem-solving skills, social learning abilities, and emotional expressiveness. Importantly, all activities are completely voluntary, with the chimps free to engage or disengage at any time. I closely monitor their behavioral cues to ensure they are not experiencing distress or discomfort. The findings from this research will inform strategies for improving the physical and psychological well-being of chimpanzees in captive settings. For example, by identifying the chimps' preferred enrichment activities and social dynamics, I aim to design more stimulating and naturalistic enclosures that cater to their complex cognitive and emotional needs. Additionally, the data on their communicative abilities and social intelligence could inform efforts to better represent the chimpanzee perspective in conservation and management decisions.

**Elly Omondi** is an undergraduate candidate at African Nazarene University, Kenya. As an undergraduate Anthrozoology student and associate degree in ecology, it became clear that identifying individuals by applying a visible 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, Elly hopes to refocus attention on the individual and the animal related projects currently working with cheetah conservation Fund as an Animal care officer fighting illegal pet trade at the horn of Africa

**LinkedIn:** <https://www.linkedin.com/in/elly-omondi-865273179/>





**朱文越 Zhu Wen Yue** (she/her)

*Master's student, East China Normal University, China*

### **The Art of Sympathy and Cruelty: A Comparative Analysis of Tactics in the Context of Rural Puppy Markets in Northern China**

In a rural area of northern China, a significant transformation is occurring. Traditionally known for dog meat consumption, this region is now gaining attention as a notable hub for the pet trade. The emerging puppy market, characterized by its low prices and variety of breeds, has attracted substantial national interest. This creates a unique landscape where traditional dog meat practices continue alongside a growing pet culture. This research aims to depict the actual conditions faced by dogs in this market, explore the diverse human-dog relationships that emerge, and compare how similar tactics are used by opposing groups in animal protection efforts. The study involved three months of participant observation in the market, complemented by semi-structured interviews with consumers, pet breeders and sellers, as well as elicitation interviews with animal rights activists. Findings reveal that dogs often endure harsh conditions, from poor care to outright cruelty. Animal rights activists use these conditions to garner public sympathy and support for their cause. However, this strategy paradoxically leads to opposing groups using similar tactics to display cruelty, gain sympathy and profit, even though they are responsible for the cruelty. This underscores the varied nature of human-dog interactions in this context. The study highlights important questions about the future of animal protection in areas with limited legal frameworks and suggests further investigation into how public sympathy in China can be translated into broader acceptance of animal welfare concepts.

**Zhu Wen Yue** is a graduate student at East China Normal University with a background in history, and sociology. Her current research focuses on animal history in late imperial and early modern China. Her three years of volunteering in animal protection have fueled her passion for animal studies. She is particularly interested in how concepts like animal protection and companion animals are evolving in China and the traditional moral status of animals. Looking ahead, Zhu aims to broaden her research by exploring these topics from various temporal and spatial perspectives.



# Anthrozoology as International Practice (AIP) 2024

Day 1: Sunday 17 November

(American-friendly times)



**Ethos Workshop**

**19:45–21:15 UTC**



This session will discuss the field of Anthrozoology/Human–Animal Studies (HAS) and our moral obligations to the more–than–human animals who are our research subjects and those with whom we share our lives, communities, and planet.

We will summarise key themes emerging from this year and previous AIP conferences, both in terms of research directions and a growing need for peer support and collaboration.

Although it is not required that participants be interactive, this session provides the opportunity for anyone to ask questions and share their opinions, experiences, or knowledge of any aspect of human relations with other animals.

We will explore ideas about future of the field and what is most important to us as a students, researchers, and citizens of a more–than–human world.

AIP2024 organisers will be available as panel members to answers questions and share their experiences of doing a PhD, ethical issues and dilemmas, publishing, and navigating various challenges related to disability, finical considerations, balancing study with parenting or caring responsibilities, etc. Participants will also be invited to share their unique perspectives too.

**This session will not be recorded as we want to encourage engagement and open discussion.**



**Kerry Herbert** (she/her)

*PhD researcher, University of Exeter, UK*

### **'Caring Greyhounds' and the Promise of the Idealised Encounter**

Increasing scholarly attention has focused on the logics of commoditisation and disposability underscoring the lives and experiences of racing greyhounds (Stevens et al, 2021; Arcari, 2023), yet few have empirically engaged with the lived experiences of these dogs post-racing. When greyhounds are ejected from the racing industry into the care of animal welfare groups, there is an implicit benevolence accompanying these narratives. As such, ex-racing greyhounds are increasingly normalised as 'pets' – appearing on Dogs Trust's top 25 breeds of 2023 – however, their co-option into new and emerging commodity circuits has thus far escaped proper scrutiny. This paper deals directly with the imagination of greyhounds as 'caring animals' and the subsequent mining of greyhound emotionality to soothe a range of human discontents inside institutions which include care homes, prisons, and schools. It draws on narrative analysis of the 2018 documentary film, *Prisoners and Pups*, which documents the encounters of incarcerated women and racing industry rejected greyhounds as they embark on rehabilitative journeys designed to make these dogs 'pet ready'. Supplemented with empirical data from my doctoral research, examining the mythologies undergirding idealised encounters with greyhounds, this paper problematises practices and programmes bracketed under the 'human-animal bond', which co-opt greyhound vulnerabilities into new commodity circuits.

**Kerry** is an Anthrozoologist, 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. 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.





**Filipe Pimentel Rações** (he/him)

*Master's (2024), NOVA University of Lisbon, Portugal*

### **Making Peace with Predators? Relations between Humans, Wolves and Dogs in Central Portugal**

In Portugal, dogs have been central, active and agential figures of pastoral communities, livelihoods and landscapes. Through semi-structured interviews and observation periods in villages in the Serra da Freita region (Central Portugal), we characterize a scenario where Livestock Guarding Dogs (LGDs) and humans interact to protect their flocks and herds against predation by wolves. By participating in two Iberian-wolf conservation projects South of the Douro River, we documented local perceptions and knowledge about wolves and dogs, and shared livings between the canid species and humans. LGDs have been promoted, specially by NGOs and conservation authorities, as key to mitigate human-wolf conflicts, but there is a gap in the knowledge of how these dogs are perceived, are integrated, and live in pastoral settings and communities. The way LGDs interact and relate to humans (and vice-versa), and other non-humans, such as cows, goats, sheep, other dogs and wild predators like the wolf, is essential to deepen the knowledge about more-than-human relations, specifically in conservation and HWC contexts. Shepherd and livestock breeders in our study area usually recognize that wolves and dogs are related (e.g. similarities in morphology) and take dogs as reference points from which to describe wolves' intelligence and behaviour. Still, dogs and wolves have specific and separate social places: the former are perceived as protectors of human livelihoods and the latter as transgressors that invade and threaten human spaces.

This work was supervised by Amélia Frazão-Moreira (CRIA/NOVA FCSH) and Margarida Lopes-Fernandes (CRIA) and supported by LIFE WOLFLUX and LGD Impact Grupo Lobo and ACHLI.

**Filipe Pimentel Rações** is concluding a Master's in Anthropology at the NOVA University of Lisbon – School of Social Sciences and Humanities (NOVA FCSH). His aim is to specialise in interactions, relations and shared livings between humans and wild animals, in order to understand how and why conflicts happen, to explore and document other relational formats beyond conflict and help to inform conservation efforts, especially of predators and other species with which humans share physical spaces. He believes Anthropology has a crucial role to play in deepening the knowledge about how humans and wild animals relate, interact and live with one another, through fieldwork and an ethnographic approach that recognises non-humans as socioecological agents. He is an environment and science journalist with a Bachelor's in Communication Sciences and a Master's in International Relations.

**X: @Pimentel\_Racoes**



**Valentine Yakhlef** (she/her)

*Master's (2024), Escola Universitária Vasco da Gama, Portugal*

Co-authors: Magalhães-Sant'Ana Manuel, Pereira Ana Luísa, Azevedo Alexandre

### **Perception of Caretakers on Animal Consciousness in Wildlife Conservation**

Human perceptions of animal consciousness has evolved over time and influenced the way humans treat animals. This study aims to assess these perceptions among individuals working in animal conservation. An online survey collected 92 responses across 27 countries on five continents. Participants were asked about their perception of the consciousness of well-known species chosen to represent different classes, cognitive capabilities and roles in relation to humans (useful, pests, predators, prey). Generally, perceptions aligned with the phylogenetic scale (*scala naturae*), with higher consciousness attributed to mammals and lower to insects. However, several exceptions were identified that could be explained by cultural and sociozoological factors, species attributes, resemblance to humans, as well as species charisma and existence of scientific evidence their cognitive abilities. This study highlights the impact of perceived animal consciousness on human behavior toward animals and underscores the need for further research to align these perceptions with actual animal capabilities.

**Valentine Yakhlef** recently obtained her master's degree in veterinary medicine from the "Escola Universitária Vasco da Gama" in Portugal. Prior to this, she earned a Higher Technical Certificate (BTS) in Medical Biology Analysis, along with a certification in blood sampling. Throughout her academic journey, she gained significant experience through internships, primarily in companion animal clinics, and acquired some experience with wildlife.

**LinkedIn:** <https://www.linkedin.com/in/valentine-yakhlef-9429321a7/>



Poetry Reading & Workshop  
14:00–15:30 UTC



**Gordon Meade** (he/him)

**Poetry and the DNA of the more-than-human world: a poetry reading and workshop**

To begin with Gordon will give a reading from his collections *Zoospeak* (2020) and *EX-Posed: Animal Elegies* (2023), and a work in progress *The Resurrectionists*.

This will be followed by a poetry workshop looking at Descriptive writing, Narrative writing, and writing for and about Animals.

For those interested in taking part in the workshop, it would be great if you could come with an object from the natural world, and a visual image of an animal, either a photograph, or a work of art.

**Gordon Meade** is a Scottish poet based in the East Neuk of Fife. He is the author of twelve collections of poetry. In the past he has been the Creative Writing Fellow at the Duncan of Jordanstone College of Art and the Royal Literary Fund Writing Fellow at the University of Dundee. He has read from his work throughout the United Kingdom and in Europe. A volume of his *New and Selected Poems* is due for publication in 2025.

The interactive element of this workshop will not be recorded in order to encourage participant engagement and open discussion.





# Anthrozoology as International Practice (AIP) 2024

Day 2: Monday 18 November

(African/European-friendly times)



Session 4: 16:00–17:30 UTC

1 of 3



**Anissa Bejaoui** (she/her)

*Master's student, Canisius University, USA*

**Lions, Orcas & Otters, Oh My! Radical Acts of Animal Resistance Fighters**

Whereas, in the academy, debates about animal agency intersect with notions of anthropocentrism and political ideologies of ecologism, there is scant evidence of comparable deliberation in the mainstream public dialogue. Although it might be argued that these kinds of theoretical debates are unimportant for actual praxis, several scholars have put considerable stake in the potential of social media to inform the struggle against the exploitation of nonhuman animals. My intention in this paper is twofold. First is to center our attention on the re-narrativization of animals cropping up in the 'marketplace of ideas.' Specifically, I wish to point out that, in the realm of digital communication, animals are being cast into the public moral imagination as heroes and resistance fighters. Second is to contend that this biographical reframing of animals engages with theoretical aspects of critical animal studies that seek to liberate animals from their place as metaphorical placeholders and move them into the agential, the real, the reactionary, provoking us to rethink our relationship with, and our response-ability to, our fellow nonhumans. I begin by placing my argument within the genealogy of academic thought that provides the conditions of possibility for this analysis. After a brief discussion of animal resistance, I present three mini case-studies (Otter 841, orcas, and Tsavo lions) as examples of how this biographical reframing is communicated through memes and headlines. I hope to suggest that these reflect a growing public acknowledgement of humanimal entanglement that, when taken together, form a coherent critique of the dominant world systems as unjust, oppressive, and ecologically unjustifiable.

**Anissa Bejaoui.** Raised between four continents as a third culture kid, it has always been clear to Anissa that the one thing that truly transgresses all cultures, races, languages, etc., is our shared evolutionary history and dependence on this planet. Anissa's graduate work in environmental science and conservation reinforced this worldview but also expanded her sphere of consideration to be more encompassing, less speciesist. It prompted her to think about what it's like for animals to navigate a constantly changing landscape (something she knows a thing or two about). Anissa's current interests are a reflection of her ecocentric orientation and she is most enchanted by the liminal animals. Perhaps unsurprisingly, since joining the Anthrozoology program at Canisius, Anissa has become captivated by the role of geography, space, and place in determining humanimal entanglements and the ensuing (multispecies) ethics of care. Anissa believes we should retain a sympathetic connection in the face of difference. She contends that anthropomorphism is inescapable and it is good. She has yet to meet an animal without sentience, sapience, or subjectivity.

**IG: @indieeverhopeful**



**Sima Zali Tktau** (they/them)

*Master's student, University of Buenos Aires, Argentina*

### **Postanthropocentric Worlding in the Lithium Triangle: Interspecies Alliances and Resistances in Latin American Extractivist Infrastructures**

On Earth, more than half of the lithium, an element essential for so-called green technologies, is found within the boundaries of Chile, Bolivia, and Argentina. Its extraction by national and foreign mining companies entails a terricide against local indigenous ecosystems and all terrestrial beings who live there. Initiating a dialogue of re-theorising Latin American extractivist infrastructures, especially lithium mining, it is important to shed light on the interspecies and geological connections, alliances, and resistances within them. All extractivist processes, which are part of the colonial-capitalist-patriarchal matrix, deplete multiple bio-geo-diversity. Contemporary posthumanist feminist reconceptualisations of the corporeality of terrestrial and territorial entities provide us with opportunities to see how we are liberated from the traditional logic of strictly differentiating the living/non-living and the local/global. Ontologically opening up to the mutual relationships that humans and other beings have in their territoriality, like between the unique microbial communities and the minerals, the flamingos and the waters, the humans and the vineyards, it enables us to understand postanthropocentric multi-action in constant transformation, which break the temporal flows and affect everyone here and now. Imbued with the theories of composting (Donna Haraway) and the concept of 'Complex We' (Marisol de la Cadena), which critiques the binary differentiation between 'us' and 'them', it is a necessity to tell the stories of the microbes, birds, waters, humans and many others in the Lithium Triangle who have made and are making alliances throughout their existence, and who are now resisting extractivist policies that are destroying Indigenous territorialities.

**Sima Zali Tktau.** Upon graduating with a BA in Social Anthropology in 2021, Sima's thesis focused on the collaboration and solidarity of bird and human urban and rural communities in the Mexican states of Chiapas, Campeche, and Yucatán. While continuing to work in such eco-logics, they have started to immerse themselves in the interdisciplinary field of environmental humanities, attending postgraduate seminars and programs in posthumanist philosophy, decolonial theory, eco-poetics, ecology, and geography, and currently have started their Master's in Interdisciplinary Studies of Subjectivity at the University of Buenos Aires. Now working in postanthropocentric, feminist, and decolonial new materialisms, Sima seeks mediations and problematic points between relations between terrestrial beings, particularly microbes, humans and birds, and geological entities, critiquing extractivist Latin American politics, the coloniality of power and knowledge, and opposing speciesist, racist, xenophobic and other parts of the kyriarchal system of oppression.



**Blend Reka** (he/him)

*Undergraduate, Anglia Ruskin University, UK*

Co-authors: Sophia Gray, Zoe Thomson, Debbie Emmerson, Nieky van Veggel and Hilary Engward

### **Preparing for Assistance Dog Retirement: Information for Assistance Dog Users Available in the Public Domain**

Assistance dogs play significant roles in a person's well-being and health and are a pivotal part of a dog handler's life. Despite the importance of these dogs for individuals with physical and mental health challenges, the available information regarding the retirement phase and support for this transition are often scattered and difficult to access. This project aims to gather and evaluate existing non-academic information sources on the retirement of assistance dogs available through social media and website which will help bridge the gap in research on this topic. The research involved collating and thematically analysing content from grey literatures sources including social media, websites and online articles related to the retirement of assistance dogs. The methodology used was a thematic analysis approach to help gain understanding of patterns in information available on this topic. The common theme emerging from the data is around the emotional bond that an individual and assistance dog have and the difficulty of retiring an assistance dog when they reach a certain age or due to health difficulties. This often leads to anticipatory grief and stress for the individual. Post-retirement many dogs remain with their owner as a pet, however, challenges arise when the user cannot keep the dog due to financial reasons, resource constraints or the presence of a new assistance dog. Addressing these challenges through a OneWelfare approach will be essential for holistically enhancing the quality of life for individuals who rely on assistance dogs and for supporting them during their retirement phase.

**Blend Reka** is a third-year medical student at Anglia Ruskin University undertaking a NIHR-funded research internship in the ARU OneWelfare Research Group. With a strong academic background and passion for medical research, Blend is committed to improving the quality of life for individuals who rely on assistance dogs. In addition to his current research Blend completed a Student-Selected Component (SSC) project during his first year, which focused on strategies to mitigate neurophobia among medical students. His dedication to both animal and patient welfare underscores his holistic approach to healthcare and research.



**Amie Johnstone** (she/her)

*PhD researcher, Edith Cowan University, Australia*

### **To Sheep or Not To Sheep: Encouraging Empathy for Ovis Aries Through Storytelling**

Sheep are popular in children's literature; however, their representation often distances young readers from empathising with sheep as a species. My presentation, *To Sheep or Not to Sheep: Encouraging Empathy for Ovis Aries Through Storytelling*, draws upon my PhD project, which explores the representation of sheep in contemporary, Australian children's literature through empathy. My project blends creative writing, children's literature, and literary animal studies, and through a combination of practice-led research and research-led practice I have written a Young Adult manuscript, *More than a Flock*. The presentation will discuss how the analysis of existing texts within the picture book and junior fiction category, along with animal studies texts, influenced the writing of my novel, which promotes the sentience of sheep and explores human-sheep relations. I will draw upon the work of scholars, such as Dimick (2018) and Ratalle (2014), to explain popular sheep tropes and the consequences of assigning singular sentience to one non-human animal character, and then I will discuss how these tropes were subverted during the writing of *More than a Flock*. My aim for the novel is to encourage young readers to experience greater empathy for sheep as a species by exploring the sentience of sheep and raising awareness of agricultural practices, such as live export and mulesing, via the perspectives of two adolescent, human characters who interact with sheep. I will also address some of the challenges of writing about non-human animals from an animal studies position, such as challenging dominant discourses, anthropomorphism, and anthropocentrism.

**Amie Johnstone** is a PhD candidate at Edith Cowan University in Perth, Western Australia. Her research project explores the representation of sheep in contemporary, Australian children's literature through a framework of empathy by drawing upon practice-led research and research-led practice.





**Saikat Pradhan** (he/him)

*PhD researcher, University of North Bengal, India*

### **Looking at India in an Era of Ecological Precarity: Exploring the Need for Interspecies Kinship and Care Ethics in Shaunak Sen's All That Breathes**

This paper explores the human–animal interface, care ethics and ecological awareness in Indian filmmaker Shaunak Sen's documentary *All That Breathes* (2022). The film depicts two Muslim brothers' relentless efforts to help cure the injured black kites that are regularly plummeting from the polluted skies of New Delhi. Being synanthropic and synurbic, black kites (*Milvus migrans*) are integral to the vulnerable ecosystem(s) of the national capital but are now facing rapid biodiversity loss and species extinction as result of growing anthropogenic derangement of nature. From the viewpoint of Sen's film, this paper argues how human–animal bond is indispensable to India where encounters with the other–than–human are invariably fraught with suggestions of violence and apathy. India is a country where many animals are killed by traffic collision(s) while baby turtles are found in trash heaps. I demonstrate in this paper how Sen's documentary promotes the need for interspecies kinship and empathetic treatment of animals, while resisting any attempt to colonize the non–human. In addition, my paper reveals the ways in which this resistance may be brought into focus – whether by subverting the domineering “human” gaze, upsetting the applications of “human” nomenclature to animals, or by attacking predominantly “Western” taxonomies of capturing, categorizing and caging via indigenous, religious beliefs vis–à–vis animals. My analysis ultimately underscores the film's implication that non–human animals should best be encountered in their animality/animosity, free from any form of anthropomorphized, epistemically violent or culturally distorted representation.

**Saikat Pradhan** is a PhD student and UGC Junior Research Fellow in English Studies at the University of North Bengal, India. He obtained his M.A. in 2022 from the University of Calcutta and B.A. in 2020 from Vivekananda College, Kolkata. Some of his research interests include posthumanism, environmental humanities, architecture and urban planning, cultural geography and anthrozoology. His current transdisciplinary research seeks to investigate the more–than–human worlds of biotechnology and natureculture, while foregrounding a critique of capitalist economy and articulating architecture's need to embrace other creatural life in the Anthropocene.



# Anthrozoology as International Practice (AIP) 2024

Day 3: Tuesday 19 November  
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Session 5: 06:15–07:45 UTC  
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**Altamush Saeed** (he/him)

Master's (2024), *Lewis and Clark Law School, USA*

## **Interspecies Justice and Disasters: Protecting Human and Animal lives in the Age of the Anthropocene**

Interspecies Justice is an idea where humans, animals and the environment can thrive from a justice-oriented perspective. Centering community justice for all creates a DEI centric environment where everyone can interact with each from a respectful point of view. This research paper cites my personal grassroots work in Pakistan in the past 8 years, eventually culminating into the 2022 apocalyptic floods. Climate justice approaches need to be reanalyzed with the reported loss of 69% of biodiversity in the last 50 years and an ongoing thematic barrage of natural disasters worldwide. In the age of the Anthropocene, human survival is now contingent on the survival of non-human animals. In 2022, the U.S. experienced 18 climate disasters that caused over \$1 billion in damage. Similarly, in 2022, Pakistan experienced an apocalyptic flood that drowned 1/3rd of the country, leading to the deaths of 1700 humans and over a million livestock animals alone. The U.S. Natural Disaster framework for animals, even though the most progressive in the world, is highly lacking as it contains protections only for companion animals. Pakistan, on the other, has no framework for animal protection. Globally, the United Nations Natural Disaster "Sendai" Framework only protects animals as livestock, inhibiting developing nations from ever considering changing their frameworks.

**Altamush Saeed** is a BIPOC, award-winning Pakistani Interspecies Justice lawyer, activist, philanthropist & teacher. He is an Animal Law Professor at the University of Central Punjab Law School in Lahore where he teaches Pakistan's 1st Animal Law Advocacy and International Animal Law Course. He is the Founding Managing Partner at Environmental and Animal Rights Consultants, Pakistan's 1st dedicated Animal and Environmental law and policy firm. He also co-founded Charity Doings Foundation which works on Interspecies Justice ([charitydoings.org](https://charitydoings.org)) and runs Pakistan's 1st Disaster Zone Farm Animal Shelter/plant-based school and serves as the Animal Welfare ambassador to Comprehensive Disaster Response Services in addition to various stewardship roles at Green Islam, Northwest Animal Rights Network, the BIPOC in Animal Wellbeing collective, ProVeg Youth Board etc. He holds LLMs in Animal Law, in Environmental Law, and in Human Rights/International Law from Lewis and Clark Law School and the University of Michigan Law School, and a BA-LLB from LUMS Pakistan.

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**IG:** @altamushsaeed



**Yoonjung Kim** (she/her)

*PhD Researcher, University of Cologne, Germany*

### **“Fubao, It’s a Miracle I Met You”: How Female Panda Fans Are Transforming Human–Animal Relationships in South Korea**

This study focuses on Fubao, the first giant panda (henceforth panda) born through natural breeding in South Korea, and her female fans, “aunties” (Imo in Korean), to investigate female fans’ interventions in the lives of non-humans and their political participation. Born in 2020, Fubao’s growth was filmed on social media, and the zoo actively leveraged South Korean kinship cosmology by positioning Fubao as the granddaughter of a zookeeper and female fans as aunties. This study suggests that these aunties provide care beyond their biological kin, blurring the boundaries of conventional families in a patriarchal culture, although nations, corporations, and animal organizations neglect these women. When Fubao was repatriated to China in April 2014, news media filmed female fans crying as 6000 fans were saying goodbye. The public mocked them, referring to Fubao as “Chink Bear” and shaming aunties for showing affection for China’s diplomatic weapon. In response, aunties shared narratives of how Fubao impacted their lives, showing she is more than a cuddly, commodified, and geopolitical bear. When suspicions surfaced that Fubao was being abused in China, aunties organized a cohesive, combative campaign on- and offline. For example, they address how females of endangered species are prone to forced reproduction and they circulate multiple petitions for improving Fubao’s life. Although complicated diplomatic issues hindered substantive changes, aunties’ ongoing surveillance persuaded conservation officers to introduce Fubao to the public sooner than intended. South Korean aunties are now more interested in the treatment of other pandas and zoo animals, impacting non-human life.

**Yoonjung Kim** is a doctoral researcher in the Department of Social Anthropology at the University of Cologne, Germany. Her master's thesis examined emergent online human and nonhuman–animal relationships in South Korea, focusing on viewers' constant surveillance and participation in the lives of animal protagonists through affect theory. For her Ph.D. dissertation, she plans to conduct ethnographic research on how nonhuman–animals have been used by various actors in South Korea, and how new kinds of kinship and solidarity are emerging in response to capitalistic exploitation of nonhuman–animals. By investigating diverse types of animal protection institutions, gendered animal protection activities, and media influence, she aims to extend beyond the Western-centered notion of “care” and find new possibilities within the evolving human and nonhuman–animal relationship in South Korea. She presented her paper at AIP in 2021.

**X:** @yoonjung\_kim127

**IG:** @yoonjung\_127



**Surabhi Baijal** (she/her)

*Master's (2024), Ambedkar University Delhi, India*

### **Ecologies of Cruelty: Animal Lives and Death in Contemporary India**

India's relationship with animals reveals a paradoxical landscape where deep reverence coexists with pervasive cruelty. This study explores the ecologies of life and death through the lens of animal cruelty, emphasizing 'everyday cruelty' embedded in cultural and societal norms. By incorporating psychological perspectives, the research uncovers motivations and mental mechanisms, such as desensitization and moral disengagement, that underlie these acts. Through detailed case studies, it examines both individual and systemic issues perpetuating cruelty. Critically assessing the Prevention of Cruelty to Animals Act, the study highlights legal shortcomings and enforcement challenges. The paper concludes with a call for comprehensive legislative reform, advocating for a humane and robust legal framework to protect India's vulnerable animal population. This research contributes to the broader discourse on ecologies of life and death in the Anthropocene, addressing eco-anxiety, eco-grief, and the ethical territories of eco-mourning.

**Surabhi Baijal** is a non-traditional graduate student at the School of Human Ecology, Ambedkar University Delhi, India. She has previously been awarded a MA in English in 2019 from Shiv Nadar University, Greater Noida, India. She worked in event management for seven years, before returning to academia to continue her studies. She has varied research interests– folklore, children's literature, environmental history and interdisciplinary studies. She has presented papers at several international conferences – The Interim Conference of the International Society for Folk Narrative Research (ISFNR) 2022 London, Ninth Annual Conference of the World-Ecology Research Network, Jakarta, 2023 and 2nd International Anthrozoology Conference, Debrecen, Hungary. She will also be presenting at the Twelfth INSEE Biennial Conference in January 2024 and at the 4th World Congress of Environmental History, Oulu Finland, 2024.





#### **Nathalie Schüller (she/her)**

*Undergraduate, University of Agricultural Sciences and Veterinary Medicine of Cluj-Napoca, Romania*

Co-authors: Calin Latiu, Alina Rusu

#### **Ethical Veganism and Horseback Riding**

Veganism and ethical veganism extend beyond dietary choices, emphasizing the avoidance of harm to non-human animals through informed decisions. Observations from platforms like Reddit highlight diverse opinions on the compatibility of horseback riding with vegan ethics, underscoring the complexity of this issue. Horseback riding is often perceived as inherently harmful to horses, contradicting vegan principles. However, scientific research offers pathways to practice horseback riding ethically by seeking the "consent" of horses. This involves understanding equine behavior, body language, and ensuring an environment that prioritizes their well-being. Positive reinforcement training, for instance, ensures that horses participate willingly, not out of fear or coercion. This presentation aims to reconcile ethical veganism with horseback riding, integrating science, ethical principles, and practical approaches. It challenges the notion that avoiding horseback riding is inherently more ethical, arguing that proper care and ethical interaction can benefit both horses and humans. Objectives include:

1. Defining ethical veganism, focusing on minimizing harm and making informed decisions.
2. Addressing the perceived contradictions between horseback riding and veganism, particularly regarding animal welfare and consent.
3. Proposing methods that align horseback riding with vegan ethics, such as positive reinforcement training and ensuring proper care and stimulation for horses.
4. Sharing personal experiences and examples to illustrate how ethical horseback riding can be achieved.

By combining ethical principles with scientific insights, we can develop a compassionate approach to horseback riding that aligns with the values of ethical veganism. This balanced perspective enriches our understanding of human-animal relationships and promotes harmonious coexistence.

**Nathalie** is a second-year undergraduate student in Animal Behavior and Welfare. She is focused on working with animals in a holistic manner, emphasizing their well-being and the safety of their care. As a dedicated vegan, she advocates for animal rights and values a vegan lifestyle. At home, Nathalie shares her life with three cats, four rats, and a dog, which provides her with practical insights into various animal behaviors and needs. While her primary interest is in animal behavior and welfare, she also has a keen interest in the nutrition of horses and dogs. Nathalie strives to integrate compassionate practices and scientific understanding to enhance the care and well-being of animals. IG: @naty.and.skady\_the\_doggo



# Anthrozoology as International Practice (AIP) 2024

Day 3: Tuesday 19 November  
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Flash talks: 10:00–11:30 UTC

Page 1 of 2



**Aditi Basu** (she/her)

*Master's (2021), Independent Researcher, India*

**India's Efforts towards Biodiversity Conservation: Ratifying International Commitments Domestically**

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**Astha Sharma** (she/her),

*PhD researcher Dayalbagh Educational Institute, India*

**Rethinking Animal Representation in Karen Joy Fowler's 'We Are All Completely Beside Ourselves' and Laura Jean McKay's 'The Animals in That Country': A Comparative View**

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**Chamindhi Abeywarna** (she/her)

*Masters's student, University of Colombo, Sri Lanka*

**Masculinities that Enabled Trophy Hunting in British Ceylon**

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**Pauw Vos** (he/him)

*Master's (2022), Utrecht University, The Netherlands*

**Framing the Animal: The Influence of Early Dutch Nature Photography on Conservation Efforts in the Netherlands (1890–1940)**

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**Liza Zsíros** (she/her),

*Master's student, University of Debrecen, Hungary*

**Labelling the Other: Animality in Christina Rossetti's "Goblin Market" and Contemporary Cautionary Tales**

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Short break

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**Kasia Oleskiewicz** (she/her)

*Master's (2024), University of Arts in Bern, Switzerland*

**Commemorating and Mourning Non-human Animals through Art**

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**Sabrina Galdi**<sup>1</sup> (she/her) and **Marta Morales**<sup>2</sup> (she/her)

<sup>1</sup>*Master's (2024), Università degli Studi di Torino, Italy*

<sup>2</sup>*Master's (2024), University of Córdoba, Spain*

**Study on the Welfare in Dogs of Assisted Therapies**

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**Carson Squair** (she/her)

*Undergraduate, University of Saskatchewan, Canada*

**The Consequences of Limited Regulations for Service Dogs in Canada**

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**Brianna LeBlanc** (she/her)

*Master's (2024), Wayne State University, USA*

**Crisis Support for Pets and Their Owners: Addressing Barriers and Understanding Integrated Solutions**

**Content warning:** Mention of domestic abuse and animal abuse.

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**Erika Gorlier** (she/her)

*Bachelor's (2024), University of Derby*

**Grounding, Intuition, and Interconnectedness: Experiences of Horse-human Relationships and Connection to Nature**

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# Anthrozoology as International Practice (AIP) 2025

## Date to Be Confirmed



AIP2025?



In keeping with our inclusivity goals, we promise our conference will remain online and financially accessible.

Next year the date will be late October/early November again. Follow us on Facebook, Twitter (@aip\_conference), IG (@aip.anthrozoology), or check our website for a 'save the date', which we will share as soon as dates are confirmed.

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The success of AIP depends on all our wonderful presenters, participants, and supporters.

Thank for making this event such a success!

