

Anthrozoology as International Practice (AIP): A Student Conference in Human-Animal Studies

AIP Conference & Community	02
Guest Chairs	03
Important Information	04
Awards	05

12 September 2025

UTC?



DAY 1 INTRODUCTION 08:50-9:00 UTC

STUDENT TALKS SESSION (1) 09:00-10:20 UTC06

Xiaohong (Lucky) Wu

Fiona Ariana Sherman

Mu Haojie

STUDENT TALKS SESSION (2) 10:30-11:50 UTC10

Chehaima Kawthar

Maria Anjum

Hande Cicek

Ave Owen

ZOOSOMATICS WORKSHOP 12:20-13:40 UTC15

STUDENT FLASH PRESENTATIONS (1) 13:50-14:50 UTC17

* Rebecca Baker * Marzana Tasnim * Saskia Smith * Regina Kóti * Surabhi Baijal * *
Nikhil God * Victoria Mitchell * Libby Hooper *

13 September 2025

UTC?



DAY 2 INTRODUCTION 14:50-15:00 UTC

STUDENT TALKS SESSION (3) 15:00-16:20 UTC19

Julia Linares-Roake

Marilyn Anne Campbell

Nessie O'Neil

Gina Craggs

STUDENT TALKS SESSION (4) 16:30-17:50 UTC24

Reyhane Rastgoo

Natalie Juliet Sanchez

Pourya Sardari

Claire Musser

SLOTH PUBLISHING WORKSHOP 18:20-19:40 UTC29

STUDENT FLASH PRESENTATIONS (2) 19:50-20:50 UTC31

* Álvaro Russo * Peggy Moran * Kylie Boyer * Hilary Hirtle * Danielle Home *
* Claire Martin * Faranak Parkami * Chenwei Sun * Kaylinn Escobar *

POSTERS32

* Brianna Michaud-Nolan * Danial Nayeri * Molly C. Delzio * Selena Gutierrez *
* Pragya Mishra * Jacqueline Nicole Jones * Atashi Maitra * Ella Bartlett *



www.anthrozoologyconference.com

Supported a Wenner-Gren Foundation conference grant

Anthrozoology as International Practice (AIP) Conference & Community

AIP Conferences

Anthrozoology as International Practice (AIP) was born in 2020 as an international, online, free student conference organised by post-graduate researchers (PGRs) and alumni from the University of Exeter's Anthrozoology programmes. This is our fifth year organising this event. Read more about AIP and our previous conferences on our [website](#).

All organisers are volunteers who are passionate about promoting anthrozoology and building a supportive network of early-career peers. Feel free to show your appreciation in the form of a small donation at [Buy Me a Coffee](#).

Community Building & Peer-Support

Anthrozoology as International Practice (AIP) aims to bring together like-minded individuals with the goal of promoting and empowering the next generation of researchers and educators.



Follow us on [LinkedIn](#), [Facebook](#), [X](#) (@aip_conference), [BlueSky](#) (@azconference) 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.). You are also invited to join the private AIP conference [FB group](#).

Promotion, Sharing, & Advertising

We encourage you to share on our platforms your anthrozoology-related papers, podcasts, blogs, reading groups, conferences, etc. You are welcome to advertise relevant vacancies or studentships and announce you are looking for opportunities. You may also promote charities or university courses. However, we discourage blatant promotion of for-profit businesses and services. Posts that appear to be attempts to gain paying customers will be removed from our platforms at our discretion. If in doubt, please ask.

New for 2025: The AIP Newsletter

Earlier this year we launched the first [AIP Newsletter](#), which aims to share information and events relevant to students or prospective students keen to pursue research related to anthrozoology. Those who registered for AIP2025 will receive the newsletter. To unsubscribe please email: info@anthrozoologyconference.com.

The AIP Working Group

The bios and contact information for the [AIP founders](#), [AIP2025 organisers](#), and supporters can be found on our website. Feel free to reach out if you want to connect with anyone.



Anthrozoology as International Practice (AIP)

AIP2025 Session Chairs

Guest Session Chairs



Chairing:

Session 2 (p. [10-13](#))

Dr. Madelena Mañetto Quick is a Lecturer of Visual Communication Design at University of Wales Trinity Saint David's campus in Lanzhou, China. Dr. Mañetto Quick completed her PhD at Te Herenga Waka—Victoria University of Wellington in Aotearoa New Zealand with a project that centred the worlds we share with farmed animals. For the past 10 years, she has created and delivered modules on speculative design, design ethnography and critical approaches to design theory and practice. Dr. Mañetto Quick is a creative design researcher who adopts a multidisciplinary approach. This is reflected in her presentations at interdisciplinary conferences throughout 2025, including the Designing Radical Futures Symposium, The Art of Storytelling: Archetypes in Focus and Getting Ready for the Present: Engaging with the World & the Planet in Contemporary Dystopian & Speculative Narratives. Madelena entangles multispecies ethnography, narrative studies and speculative design to reimagine our relationships with farmed animals and envision radical and hopeful futures.



Chairing:

Session 3 (p. [19-22](#))

Session 4 (p. [24-27](#))

Altamush Saeed is an award-winning Interspecies Justice Lawyer, Professor, Activist, Philanthropist and Filmmaker from Pakistan. He holds four advanced law degrees, including an Animal Law LLM and Environmental Law LLM from Lewis & Clark Law School, a Human Rights LLM from the University of Michigan along with a BA-LLB from LUMS. Altamush lectures on Animal, Environmental, Human Rights Law at the UCP, NUST and LUMS, teaching Pakistan's first Interspecies Justice Law courses. He's the founder of Environmental and Animal Rights Consultants Pakistan, Pakistan's 1st dedicated Animal and Environmental Law Firm, Principal Founder of Pakistan's 1st Intl Animal and Environmental Rights Conference, the founder and chair of Pakistan's 1st Notified Animal Law Committee at the Lahore High Court Bar Association of Pakistan and Co-Founder of Charity Doings Foundation, a grassroots interspecies justice organization. Recognized globally, he has received the LUMS Vice Chancellor Alumni Achievement Award, the Humane Society's DEI Trailblazer Award, a National Pakistan PSL Hamaray Heroes Award 2025 and the World's 1st DEI Trailblazer Spark Award 2024.

AIP2025 [organisers and supporters bios are displayed on our website](#), and are happy to be approached and answer your questions. We will identify ourselves on Zoom with (Team AIP) after our names.



Important Information & Conference Etiquette

Conference 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!

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.

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.

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 name, or notify organisers of your identity. Unidentified participants may be removed.



Anthrozoology as International Practice (AIP)

2025 Awards



AIP2025 is generously supported by Werner-Gren Conference Grant.
This has enabled us to offer several merit-based awards to presenters.

AIP2025 Presenter Awards

Categories:

- **Best PhD presentation: 250 USD**
- **2x pre-PhD awards: 250 USD each**
- **Best flash talk: 150 USD**
- **Best poster: 100 USD**

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

The judges decision is final!

To receive the monetary part of the award, the awardee will need to either provide an IBAN number or PayPal account. No other means to send the money can be considered. If the awardee is unable to provide either a bank account with an IBAN or PayPal account within 30 days the monies will be forfeited and donated towards AIP2026 costs.

AIP2025 Book Award

Miami University's Project Dragonfly has generously donated \$100 worth of books, which we will award to a North American* 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.

*We are only able to send books to North America.



PROJECT DRAGONFLY





****Order of presenters may change at any time****

- ➔ **Xiaohong (Lucky) Wu.** Between Divine Instruments and Instrumentalized Divinities: Rethinking Animal Roles in Daoist Practice through a Multispecies Ethnography Perspective
- **Mu Haojie.** Leash Media: Interspecies Communication and Symbiosis in Urban Spaces
 - **Fiona Ariana Sherman.** Pathways of Caring: Exploring the Intentions of Rabbit Welfare Activists on Okunoshima Island

Between Divine Instruments and Instrumentalized Divinities: Rethinking Animal Roles in Daoist Practice through a Multispecies Ethnography Perspective

As an indigenous Chinese religion, Daoism places significant value on animals, revealing a broader relationality between humans and nonhuman beings—one that blends spiritual symbolism with practical engagement. Daoist teachings affirm that all living beings share a common origin and qi (气), emphasizing ontological continuity across species. This continuity underpins the concept of wuhua (物化, material transformation), which allows for bidirectional transformation between humans and animals. While Daoism promotes the equality of all beings, it must also be acknowledged that its ultimate aim is the attainment of the Dao by humans. This creates a potential tension within the Daoist system between its cosmological principles and its anthropocentric soteriological focus. This paper adopts a multispecies ethnography perspective to reexamine the roles of animals in Daoist practice, using the classical text Baopuzi as the primary field of analysis. It argues that animals should be seen as co-creative agents embedded within the fabric of Daoist religious life. This approach highlights the complex relational entanglements between humans and animals in Daoist thought and contributes to broader discussions on nonhuman subjectivity and multispecies agency in religious studies.



Xiaohong (Lucky) Wu (PhD candidate, University of Exeter)

My journey in animal welfare began in 2004 through collaboration with the Royal Society for the Prevention of Cruelty to Animals (RSPCA). Over the past two decades, I have had the privilege of participating in significant achievements, such as drafting the Beijing Consensus, a groundbreaking document advocating for improvements in farm animal welfare in China. I also teach the course "Caring for Life: Human-Animal Relationships" for undergraduate students at Sichuan University. My proposed Ph.D. research focuses on "Exploring Urban Chinese Citizens' Awareness of Dairy Cattle Welfare and Its Influence on Dairy Product Consumption: A Case Study of Chengdu."



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Leash Media: Interspecies Communication and Symbiosis in Urban Spaces

By examining interspecies communication and challenging anthropocentrism and species hierarchies, we can address the multispecies blind spot of communication and media research. This paper utilizes a combination of online and offline fieldwork and in-depth interviews to explore dog walking while seeing the leash as a clue to investigate the multiple realities of the human-dog relationship. At the level of internal mediation, the leash serves as an embodied and affective instrument of human-dog communication. As a key indicator in the battle for walking dominance, the leash reveals the entangled interspecies relationships. At the level of external mediation, the leash is the interface between the human-dog assemblage and the urban apparatus, extending symmetrical social networks while shaping conflicts and tensions in urban spaces. This dual mediation process creates a relational space for co-walking, integrating ontological and ethical dimensions. The leash coordinates conflicts between human and dog agency while mediating interactions between the human-dog assemblage and the Nature-Culture elements of the modern city. The logic of the leash in the micro-scene of human-dog competition is also reproduced in the field of politics and ethics in the macro-city. From the perspective of posthumanism, leash media transcends the structure-agency dichotomy, revealing the fundamental condition of a multispecies city where humans and dogs coexist. It also provides a framework for constructing communicative and walkable urban environments with normative implications.



Mu Haojie (PhD student, Fudan University)

Mu Haojie is a PhD student in communication and media studies at the School of Journalism, Fudan University. He has just received his Master's degree in communication studies in 2025. He also has Bachelor's degrees in Law and Journalism. Building on his academic foundation, his research interests lie at the intersection of media studies, multispecies studies, and philosophy of technology. By integrating philosophical discourse, field experience, and artistic imagination, he explores more-than-human possibilities.



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Pathways of Caring: Exploring the Intentions of Rabbit Welfare Activists on Okunoshima Island

Okunoshima is a popular tourist destination in Japan known for its abundance of rabbit inhabitants. However, the recent influx of tourists has introduced issues that negatively impact the well-being of the rabbits by attracting predators with undisposed waste, feeding the rabbits food that is unsuitable to their diets, and increasing the rabbits familiarity with humans, whom they approach with little caution. To combat these recent issues, activists (locals and volunteer tourists) have attempted to care for the rabbits and raise awareness amongst the tourists. Utilizing interviews with rabbit activists and a thorough content analysis of their social network, this research explores issues such as activist intentions, the impact of activist actions on the rabbits' welfare, and the ethical implications of their behaviors. Furthermore, this study provides an in-depth look at multi-species interactions in the context of Japan's wildlife tourism, offering a detailed analysis within a limited area of study.

Fiona Ariana Sherman (PhD student, Ritsumeikan Asia Pacific University), Rie Usui

Fiona Sherman is a second year PhD student at Ritsumeikan Asia Pacific University. She has a M.Sc. in Asia Pacific Studies from Ritsumeikan Asia Pacific University and a B.A. in Japanese Language from Marshall University. Her research focuses on multi-species sustainability and animal welfare in East Asia, with an emphasis on Japan. Her PhD dissertation examines animal welfare activism in Japan by analyzing the cultural framing of advocacy materials and identifying the factors that inspire animal activism. Her research interests include animal ethics, environmental philosophy, and multi-species justice.

Back to
Programme



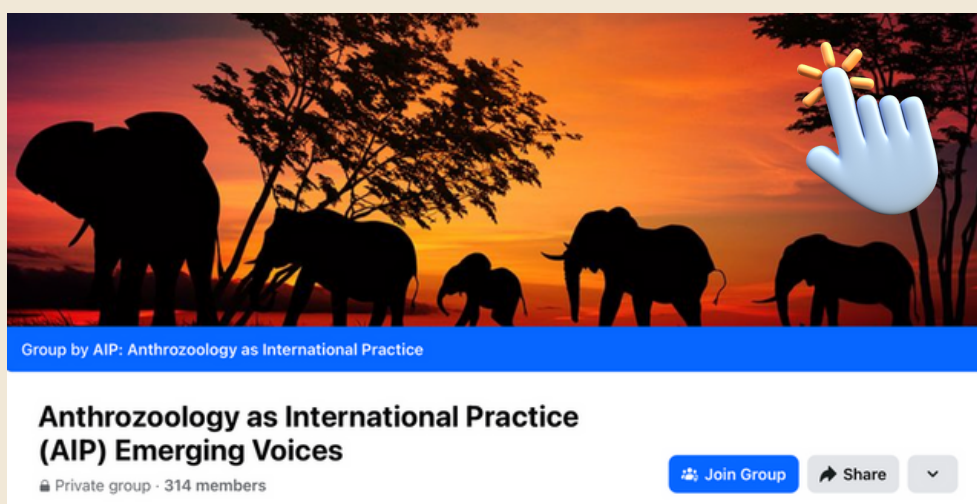
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- **Hande Cicek.** Vegan Farm as a Site of Ethical Co-living: Rethinking Animal Rights and Multispecies Togetherness
 - **Maria Anjum.** Living with Langurs: Cultural Entanglements of Golden Langurs in Assam's Shared Spaces, India
 - **Ave Owen.** The role of alternative crop cultivation in promoting human-elephant coexistence: A multidisciplinary investigation in Thailand

Scales, Stories, and Worlds: The Pangolin in the Age of the Anthropocene

An anthropological analysis of the pangolin through a historical approach and an ethnographic exploration in Borneo

The image remains vivid in my mind: a small scaly body, cut open and slumped on a metal table in a research laboratory in Borneo, exuding a pungent odor—a mix of blood and decaying flesh—under the fascinated gaze of scientists. My first encounter with a pangolin was far from idyllic. Seeing one was already exceptional; I discovered this being in death, a victim of human roads, turned into a "scientific object", sampled, analyzed, and collected as "data". From that scene, an obsession emerged: to follow the traces of pangolins, not through radio tracking or genetic sequencing, but by tracing the stories they embody—from secondary forests to plantations, from colonial naturalist archives to Chinese medical texts, from Asia to Africa and into our Western museums. *Manis javanica* (Sunda pangolin), one of nine known species—insectivore, forest regulator, "spirit animal", and prestigious delicacy—is now critically endangered. As the most heavily trafficked mammals in the world, these "shy" and "hybrid" animals challenge our taxonomies and traverse enduring dichotomies: "pure"/"impure", "objective"/"subjective", "local"/"global". Following their traces becomes a way to interrogate our "knowledge-making systems" and imagine futures in a world of ruins. While grounded in ethnographic fieldwork in Borneo, this research draws more broadly on archival analysis, scientific literature, and discourse. Once suspected of hosting Covid-19, pangolins force us to rethink the terms of "coexistence" and the need to decompartmentalize our disciplines. At the heart of intricate multispecies entanglements, pangolins knot together termites, ants, forests, rivers, local consumers, poachers, rangers, conservationists, traditional Chinese medicine practitioners, and spiritual entities.



Chehaima Kawthar (PhD candidate, Université de Liège)

Kawthar Chehaima is a Belgian-Moroccan anthropologist and PhD candidate at the University of Liège. After spending over six months in the jungle of Borneo, she developed a strong interest in conservation, biodiversity, and the role anthropology can play in rethinking our relationships with the living world. Her research explores environmental governance, multispecies coexistences, and local ecological knowledge in Malaysian Borneo. Combining ethnography, oral histories, and historical archives, she investigates how people engage with forests, conservation regimes, and cosmological understandings of life. Her work also seeks to build critical dialogue between the social sciences and conservation practice.

Content warning: Images and discussion of pangolin dissection, taxidermy, and animal suffering.



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- **Ave Owen.** The role of alternative crop cultivation in promoting human-elephant coexistence: A multidisciplinary investigation in Thailand

Vegan Farm as a Site of Ethical Co-living: Rethinking Animal Rights and Multispecies Togetherness

Veganism is an ethical stance that opposes speciesism in all its forms. Vegans avoid eating, wearing, or using animals, and seek to abolish animal exploitation. Vegan practices may also involve exploring how ethical multispecies cohabitation can be made possible. This study focuses on such a living space at a Vegan Farm located in İzmir, Turkey, and examines what a locally rooted initiative may offer—through the lens of everyday life—in envisioning a vegan future. The farm is home to chickens, ducks, donkeys, rabbits, and various other species, all of whom live alongside humans. By centering the animals' needs, rhythms, and desires, the farm provides a space for them to practice their agency in everyday life. This co-living example challenges dominant human-animal hierarchies and creates the conditions for interspecies relations grounded in mutual respect and autonomy. Through ethnographic observation of everyday settings in this space, this study engages with the politico-affective dimensions of activism and examines how embodied experiences shape human-animal relations. Prioritizing non-exploitative and non-hierarchical relations between different species, I consider the potential of the vegan farm practice for animal rights discourses and activism through multi-sensorial embodied experiences in a multispecies space. The widespread violence against animals makes it essential to examine alternative life practices "from below" and consider a shared political future beyond human-centric ideals. Being the first and only Vegan Farm and also functioning as an animal sanctuary in Turkey, a study on this space can contribute to discussions about our ethical relations with non-human animals.



Hande Cicek (Master's student, Sabancı University)

Master's student in Cultural Studies at Sabancı University, Turkey. She holds a bachelor's degree in Political Science and Public Administration from Bilkent University. Her main research interests include animal rights, multispecies ethnography, critical animal studies, more-than-human, engaged anthropology and queer theory. She will defend her master's thesis in July 2025, which examines a vegan farm as a site for exploring the political potential of "from-below" practices in fostering ethical multispecies co-living. She is a vegan and an animal rights activist, primarily inspired by abolitionist theory. Through her work, she aims to bridge activist efforts with academic research and critically reflect on humans' relations with other species.



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Living with Langurs: Cultural Entanglements of Golden Langurs in Assam's Shared Spaces, India

Human–nonhuman primate relationships are not only shaped by ecological realities but also by cultural, spiritual, political, and historical processes. These relationships are further influenced by the perceived similarity of nonhuman primates to humans in terms of morphology, behavior, and evolutionary proximity. Such entanglements are especially pronounced in spaces shared by humans and nonhumans. With increasing overlaps, studying how these relationships are formed and shaped becomes important. The Golden Langur, Endangered and endemic to India and Bhutan, is understudied, especially in human-dominated areas. In Assam, India, Golden Langurs are more than just wildlife; they are cultural beings, embedded in spiritual narratives, symbols of pride, and intricately linked to the daily lives of local communities. This study draws on semi-structured, open-ended interviews conducted in 2024 with three communities across four villages in Bongaigaon district, Assam, where golden langurs and humans overlap. Through thematic analysis of 104 interviews, we identified seven major themes shaping golden langur-human relations: religious significance, tourism narratives, inter-species comparisons, calls for community-led conservation, the role of NGOs in shaping awareness, and the impacts of changing forests on these relationships. The study also elucidates how shared lived experiences between golden langurs and human communities foster empathy and stewardship. Insights from this research can inform effective conservation efforts for this Endangered nonhuman primate that are both ecologically sound and socially sustainable.

Maria Anjum (Master's graduate 2024, National Centre for Biological Sciences, Bangalore),
Ishika Ramakrishna, Narayan Sharma, Anindya Sinha.



Maria Anjum completed her MSc in Wildlife Biology and Conservation from the National Centre for Biological Sciences (NCBS) in 2024. She is currently working as a Research Fellow with the Centre for Wildlife Studies (CWS), Bangalore. With a keen interest in ethnoprimateology and behavioural ecology, she studied golden langur–human relationships in Assam for her Master's dissertation. At CWS, she is now studying the intricacies of human relationships with nonhuman primate species in Northeast India. She enjoys writing and has authored several popular articles and blog posts in the hope of promoting curiosity and love for nature among her readers.



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The role of alternative crop cultivation in promoting human-elephant coexistence: A multidisciplinary investigation in Thailand

Across their range, wild elephants forage on palatable crops in human-dominated landscapes, resulting in negative consequences for people and elephants. This study, conducted in Ruam Thai Village, adjacent to Kuiburi National Park in Thailand, evaluated the socio-economic factors affecting farmers' interest in cultivating less palatable species (alternative crops) and assessed the impact of elephants and environmental threats on plots containing pineapple and alternative crops. Our findings revealed that 70% of households (N = 239) rely on pineapple cultivation as their primary source of income. However, 49% of interviewed pineapple farmers reported that their cultivation was not profitable, largely owing to the high costs of agro-chemical inputs. The majority (91%) of farmers experienced negative consequences from living near wild elephants, and 50% expressed interest in cultivating alternative crops. Farmers who frequently experienced elephant visits, felt they could coexist with elephants, and perceived both positive and negative consequences from them were more likely to be interested in alternative crop cultivation. Elephants eliminated over 80% of the pineapple but less than 6% of any alternative crop species across all test plots. Using a crop scoring system based on ecological, economic, and social factors, we identified lemongrass and citronella as the most suitable alternative crop species for the study site. This multidisciplinary study highlights interventions needed to reduce barriers and increase motivators for local farmers to adopt elephant-friendly agriculture as a sustainable human–elephant coexistence strategy.

Ave Owen (PhD student, King Mongkut's University of Technology Thonburi), Antoinette van de Water, Natsuda Sutthiboriban, Naruemon Tantipisanuh, Samorn Sangthong, Alisha Rajbhandari, Kevin Matteson



Ave Owen (they/them) has lived and worked in Thailand since 2014, studying Asian elephant behavior and human-elephant coexistence. Ave completed their master's degree through Project Dragonfly at Miami University in 2022, and began their PhD in the Conservation Ecology Program at King Mongkut's University of Technology Thonburi in Bangkok, Thailand in 2024. Through their work with several local and international NGOs, Ave has led and consulted on elephant conservation projects in various Asian elephant range countries. Currently, Ave is the Elephant Research Program Manager for Bring The Elephant Home, and their work and research seek to develop evidence-based, community-driven strategies that foster human-elephant coexistence.

Back to
Programme



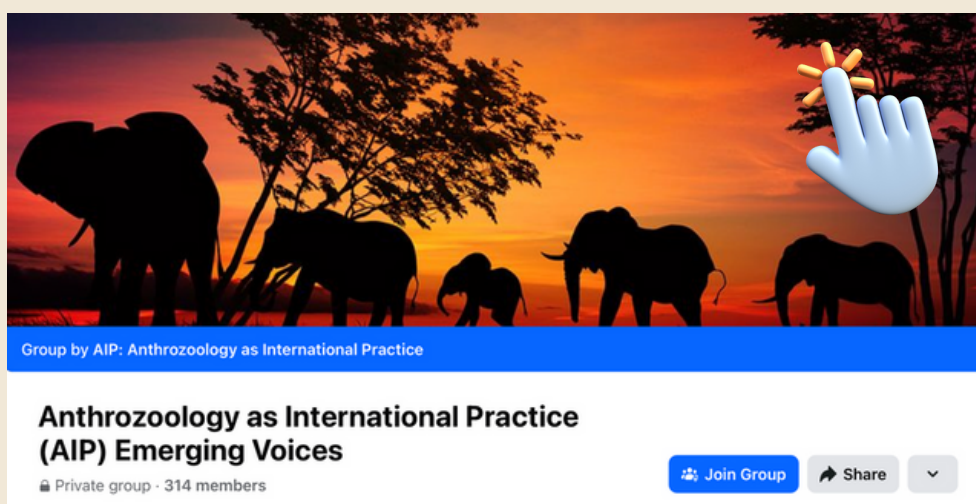
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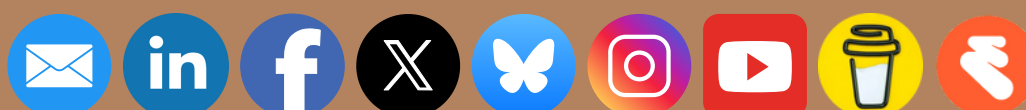
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****Workshops will not be recorded****

This workshop introduces *zoosomatics* as an emerging somatic and phenomenological approach situated within the broader fields of anthrozoology and somatics. It invites a turn toward the bodymind as the site where human–nonhuman animal relations are lived, sensed, and co-constituted.

Zoosomatics: Interspecies Practices for Embodied Co-presence

Drawing from somatic practices, phenomenology, and animal behaviour studies, among others, zoosomatics offers experiential proposals that may include movement explorations inspired by animal forms, attention training in multispecies environments, and guided practices in perception, rhythm, and relational presence. These practices are designed to open embodied pathways for engaging with nonhuman animals not as passive subjects of study, but as sentient interlocutors who shape—and may be shaped by—our shared experience, suggesting that the space between species is not only conceptual or behavioural, but also corporeal and affective—a complementary modality for anthrozoological inquiry that foregrounds intercorporeality, co-presence, and the emergence of meaning through embodied relation.

The workshop is open to scholars, anthrozoology students, vets, somatic practitioners, and anyone interested in exploring and deepening their somatic, emotional and ethical engagement with other animals. Participants will also be invited—if they wish—to briefly share their experiences, contributing to the evolving field of *zoosomatic* inquiry.

Requirements:

** Stable internet connection ** Operational video and audio settings ** Basic comfort being on camera

** An openness to try the proposed experiential practices **

Marco Adda

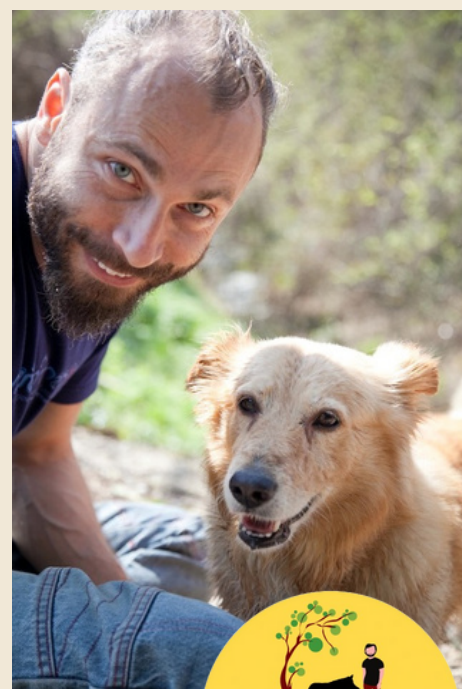
Independent researcher. Founder and director of AEDC Anthrozoology Education Dogs Canines, PFAH Portugal Focus Animal Help, and INS Integral NeuroSoma. Leading online educational programs about dogs, free-ranging dogs and wolves. Member of the International Society of Anthrozoology, the Animal Behaviour Society, board member of the Anthrozoology Symposium, and Invited Professor at University of Agricultural Studies and Veterinary Medicine, Babeş-Bolyai University, Cluj-Napoca.

Accredited Dognition evaluator at Duke Canine Cognition Center, Duke University. Accredited trainer by the European Commission SALTO Program. Somatic researcher and practitioner. Actor trainer and Drama Instructor. Martial arts, Qigong and Yoga instructor.

Other areas of interest are social science, cross-cultural theatre, anthropology, psychology, ecology, and neuroscience.

Research Gate: <https://www.researchgate.net/profile/Marco-Adda>

Website: www.marcoadda.com



Back to
Programme



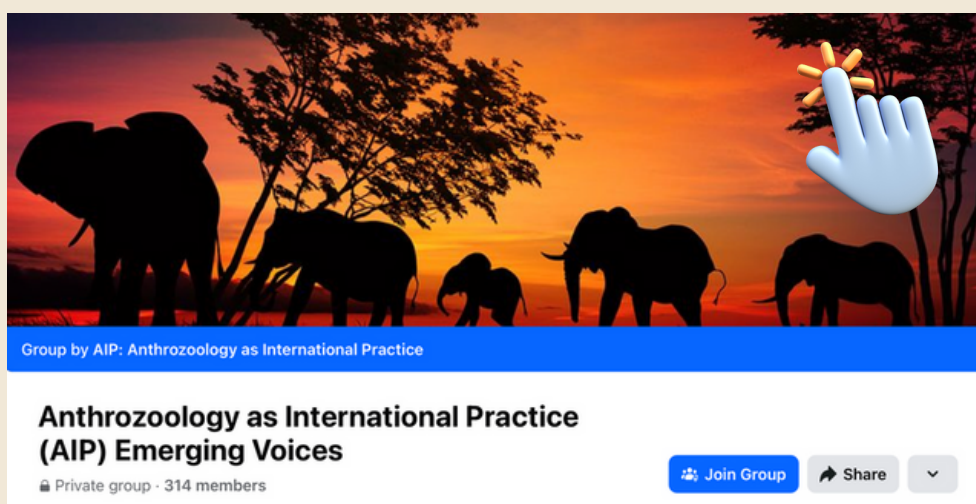
Break time!

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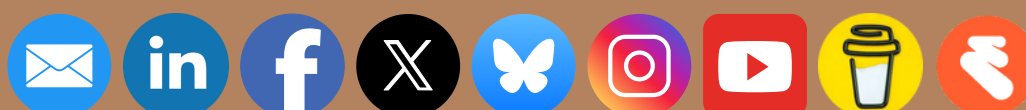
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****Order of presenters may change at any time****

Rebecca Baker (Master's graduate 2024, University of Exeter)

Towards Interspecies Solidarity? Perceptions of Canine-Human Relations in Conservation Detection Teams

Marzana Tasnim (Master's graduate 2023, University of Glasgow)

Street Dogs in Dhaka: Coexistence and Conflict in a Contested City

Saskia Smith (Master's graduate 2024, KU Leuven)

Can the Mounted Animal Stand Up for Itself? On Mounted "Objects" and "Animal" Ontologies"

**** Content warning: This presentation includes images of mounted animals, with a few showing aspects of their creation process (not in explicit detail). The content may be mildly disturbing and could be sensitive for some viewers.**

Regina Kóti (PhD student, University of Szeged)

From Anthropomorphisation to Haptic Animal Cinema – The Possibilities of Animal Representation in Contemporary Moving Images

Surabhi Baijal (Master's graduate 2024, Ambedkar University)

Mortal Love and Moral Injury: The Affective Costs of Care-Harm in Animal Experimentation

Nikhil God (PhD student, Jawaharlal Nehru University)

Fleshing Out the Animal Other in Roland Emmerich's The Day After Tomorrow (2004)

Victoria Mitchell (Master's graduate 2024, University of Exeter)

Don't Feed the Gulls': Signage, Pest Narratives, and Urban Gull Control

Libby Hooper (Bachelor's graduate 2024, University of Cambridge)

The 'Bitches' Barking Back: Exploring Experiences of Stigma and Resistance Amongst Women in the UK Animal Rights Movement

Back to
Programme

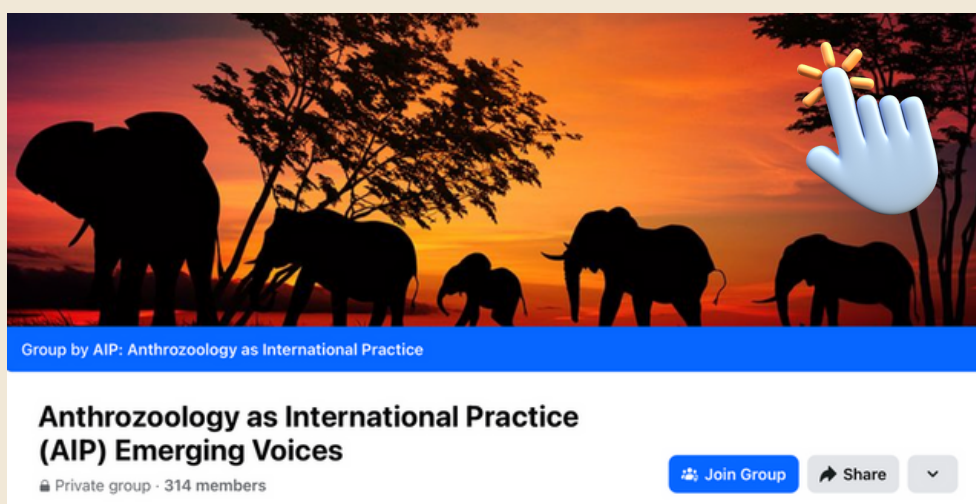


END OF DAY 1

Have a...
Good Day
Good Night
Good Morning
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➔ **Julia Linares-Roake.** Playful Becomings: Situating Dog-Human Play in Resistance and Oppression

- **Nessie O'Neil.** Social Cues and Species Risk: Understanding Tourist Behavior Toward the Critically Endangered Pygmy Raccoon (*Procyon pygmaeus*) of Cozumel
- **Marilyn Anne Campbell.** When is a Wild Animal Truly Free? How a Book on American Politics Can be Applied to the Wild Animal Welfare Movement
- **Gina Craggs.** An entangled exploration; the past, present, and future symbiotic relationship between fly species *Lucilia sericata* and humans

Playful Becomings: Situating Dog-Human Play in Resistance and Oppression

There has been limited research on the implications and effects of the play relationship between humans and the domestic dog (Linares-Roake et al., under review). While many authors consider social play to be indicative of positive welfare and affect (Bradshaw & Rooney, 2005; Sommerville et al., 2017), recent research suggests that humans do not always consider play with their dogs to be a wholly positive experience (Horowitz & Hecht, 2016). Additionally, common games such as fetch may have physical and mental ramifications for dogs (Barr et al., 2019). In this presentation, I advance a more nuanced conceptualization of dog-human play, which considers play's situated nature within the landscapes of domestication, speciesism, and current oppressive realities for both humans and non-humans. I pull from the narratives of five storytellers who engaged in a multimedia workshop examining the impact of play and joy in their lives with animal companions, as well as from my own autoethnographic field notes taken throughout my dissertation. Placing these in conversation with the current landscape of dog-human play literature, I suggest that: (1) Dog-human play is embedded within oppressive traditions and cannot be disentangled from legacies of domestication and captivity; (2) Our play relationships with our dogs do not dismantle hierarchal regimes between humans and dogs, but rather provide spaces of resistance through close attention to the "other" across species lines. The presentation will thus consider the potential of play as a micropractice of relational resistance (e.g., Irvine, 2001) without divorcing multispecies play from its oppressive potential.

Julia Linares-Roake
(PhD candidate,
University of Guelph)



Julia Linares-Roake (they/she) is a PhD Candidate in Family Relations and Human Development at the University of Guelph. Their research focuses on dog-human play in multispecies homes and considers both the potential for flourishing as well as the potential for oppression within play relationships. Specifically, she is interested in advancing methodological and theoretical contributions which aim to take animals' livelihoods seriously, as well as unsettle normative assumptions of human superiority and inequitable practices. They coordinate research at the FIDO Lab at the university, which advances research around dog-human relationality. She additionally works as a Project Manager at the Community Engaged Scholarship Institute (CESI)'s Research Shop. Outside of academia, Julia supports multispecies families in the perinatal period as a birth and postpartum doula. They live and think with their multispecies kin: three dogs, one cat, and two humans (one adult and one toddler).



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Social Cues and Species Risk: Understanding Tourist Behavior Toward the Critically Endangered Pygmy Raccoon (*Procyon pygmaeus*) of Cozumel

The critically endangered pygmy raccoon (*Procyon pygmaeus*), endemic to Cozumel, faces increasing threats from tourism-driven habituation. This study explores how tourist behavior toward these raccoons is shaped by demographic, educational, social, and emotional factors, with a focus on minimizing harm to the species while addressing safety risks to humans and potential financial losses for local businesses. A cross-sectional survey of 90 U.S. tourists to Cozumel revealed that social variables—particularly witnessing others feed raccoons and being approached by a raccoon—were the strongest predictors of harmful interactions. Educational awareness, including prior knowledge of the raccoon's endangered status, had no significant effect. Emotional responses and most demographic factors were similarly weak predictors. These findings suggest that conservation messaging must address immediate social cues rather than rely solely on passive educational signage. Improved interventions could protect this critically endangered species, reduce risk to humans, and help businesses avoid liability associated with animal habituation. By shifting on-site norms through staff training and context-specific messaging, Cozumel can promote more ethical and sustainable tourism practices that are beneficial for all the human and animal parties involved.

Nessie O'Neil (Master's student, University of Ohio)



Nessie O'Neil is a Master's student at Miami University of Ohio, participating in Project Dragonfly's Biology program, and has a BS in Tourism and Hospitality Management from Johnson and Wales University with a concentration in sustainable tourism. Her overarching research interest is the intersection of tourism and wildlife conservation, and is currently focusing on tourism's impact on the critically endangered pygmy raccoon of Cozumel. She has worked at Exotic Pet Wonderland Animal Sanctuary in Knoxville for the past four years as the raccoon specialist, and works with the state of Tennessee's game department and animal control departments across the state to advocate for the welfare of animals in the exotic pet trade.



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When is a Wild Animal Truly Free? How a Book on American Politics Can be Applied to the Wild Animal Welfare Movement

From pop culture to poetry to modern animal activism, there is an often-unquestioned notion that being free is the most important condition for any wild animal. But what does it mean to be free? In his 2024 book *On Freedom*, prominent American historian Timothy Snyder demonstrates that an interrogation of this foundational concept is necessary for humans to design and sustain societies that create true freedom. Snyder argues that most people in the United States have been led to misinterpret the concept of freedom as only freedom **from**—such as freedom from government regulations and societal obligations—while the true definition of freedom understood by much of the rest of the human world is freedom **to**—such as the freedom to make meaningful choices about our own lives that will allow us to thrive. Freedom, he posits, is a positive state, not a negative one. Following Snyder's philosophy, a basic freedom **from** captivity is not enough to consider a wild animal free. *On Freedom* outlines five necessary pillars for free human societies: individual sovereignty, unpredictability, mobility, factuality, and solidarity. Considering if and how each of these concepts can be applied to the lives of wild animals, and how the actions of humans can support or hinder these conditions, offers both philosophical and practical considerations for the wild animal welfare and compassionate conservation movements.

Marilyn Anne Campbell (incoming graduate student, University of Edinburgh)



Marilyn Anne Campbell (she/her) is the Communications Officer for the Humber Arboretum and Centre for Urban Ecology in Toronto, Ontario, Canada and a creative writer whose stories and stage plays often focus on nature and animals. Recent work includes "The Night Shift," a short comic which brought the perspective of an urban-living opossum to the TO Comix Press anthology *The City We Chose* (2024). Marilyn recently completed a Humane Education Practitioner Certificate through the University of Denver's Institute for Human-Animal Connection (2024) and a Multimedia Journalism Certificate through the University of Toronto's School of Continuing Studies (2025). She has an Honours BA from York University in Canada, and this fall will begin graduate studies in International Animal Welfare, Ethics, and Law with the University of Edinburgh.



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An entangled exploration; the past, present, and future symbiotic relationship between fly species *Lucilia sericata* and humans

The larvae and adult form of flies such as *Lucilia* species, commonly known as the green bottle fly (for example *Lucilia sericata*) have a long-standing entanglement with human health, from the benefits of wound debridement to the spread of contamination and disease. Reports on the use of maggot therapy appear through history and include Genghis Khan, the American Civil War, and World War One. Although these examples highlight use during war, in present day health care environments larva debridement therapy (LDT) can save human life and limb and are especially useful to the human side of the relationship when wounds are complex, but what of *Lucilia sericata*, what is their story?

The methodology used in this presentation is a thematic analysis of primarily qualitative literature, a multi species ethnography, and a search for the animal biography.

Attitudes to this other-than-human species in the literature vary, the research and recorded use of these insects in health suggest anthropocentrism rather than *Lucilia sericata* having a voice.

The presentation aims to raise discussion on the type of symbiotic relationship between *Lucilia* species and the health of *Homo sapiens* in Western culture, historically to present day, and whether this relationship has ethical and moral benefits to this species of fly and the individuals actors involved. Also in the future whether through this entanglement there could be a symbiotic relationship of mutualism.

Gina Craggs (Master's graduate 2022, University of Exeter)

Having a lifelong interest in animals and the natural world Gina has a particular interest in the “underdogs” of our entangled society. Gina is frequently drawn to the psychosocial, historical, and cultural aspects of the relationships between humans and other species. Originally from the North of England, Gina currently lives in the South, she has also lived in France and Wales. Gina is a Registered Nurse (humans) through the University of Northumbria at Newcastle, her BSc is in Critical Care nursing obtained through the University of the West of England, and she graduated from the MA Anthrozoology at the University of Exeter in 2022. Gina works as a specialist nurse but hopes to utilise her Anthrozoology qualification in the future.

Content warning: Images and dialogue of maggots, flies, wounds, excrement, and war. Death of *Lucilia* sp.

Back to
Programme



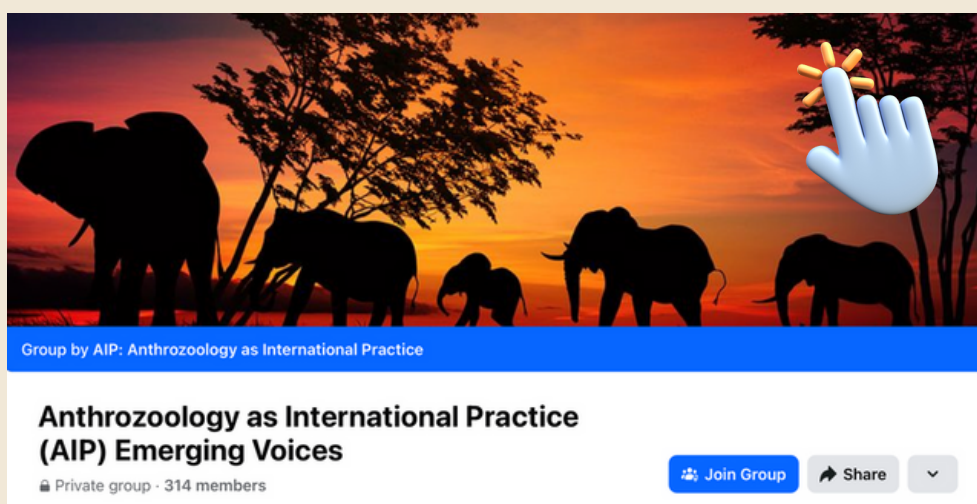
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- ➔ **Reyhane Rastgoo.** When Positive Attitudes Are not Enough: Lessons Learned from Human-Brown Bear Conflict in Northern Iran
- **Pourya Sardari.** Framing Wildlife as Pets: Instagram's Role in Squirrel Trafficking in Iran
 - **Natalie Juliet Sanchez.** Challenging Pest Narratives through Environmental Justice
 - **Claire Musser.** Co-Thriving as Ethical Practice: Navigating Conflict and Care Among Wolves, Cows, and Humans

When Positive Attitudes Are not Enough: Lessons Learned from Human-Brown Bear Conflict in Northern Iran

The presence of large carnivores like brown bears (*Ursus arctos*) can generate concern in human communities, particularly when interactions are perceived as threats to safety or livelihoods. In regions where bears are legally protected, direct retaliation is less common but may still occur covertly. Understanding people's attitudes toward brown bears and the factors that shape support for lethal control is vital for designing strategies that promote coexistence while ensuring the well-being of both humans and wildlife. We conducted interviews with 390 residents across 26 villages in northern Iran, where people depend heavily on agriculture and livestock and often experience conflict with bears. Our aim was to explore how respondents viewed the acceptability of killing a bear in four escalating scenarios of human-bear interaction, and how these views were shaped by attitudes, demographic factors, and economic resilience. While respondents generally expressed positive attitudes toward bears, those with negative attitudes showed higher support for lethal control. Acceptability of lethal control increased with interaction intensity. Support for lethal control was more prevalent among younger, female, and less-educated individuals, while respondents with additional sources of income were less supportive of such behavior. We provide five recommendations to foster human-bear coexistence. These include: (1) amplifying existing positive attitudes through local advocacy networks, (2) implementing gender-inclusive outreach programs, (3) deploying emergency conflict mitigation teams to take immediate action for conflict mitigation to prevent retaliatory behavior, (4) promoting alternative livelihoods that reduce financial vulnerability, and (5) prioritizing non-lethal, preventive coexistence strategies.

Reyhane Rastgoo(PhD student, Virginia Tech), Danial Nayeri, Alireza Mohammadi, Alistair J. Bath, Mohammad S. Farhadinia.



Reyhane Rastgoo is a Ph.D. student at the Dayer Human Dimensions Lab in the Department of Fish and Wildlife Conservation at Virginia Tech. Reyhane holds a bachelor's degree in Environmental Science and pursued a master's in Biodiversity Conservation and Management at the University of Tehran in Iran. Her master's thesis involved conducting a questionnaire-based study across 26 remote villages in Golestan province, assessing attitudes toward brown bears.

She also gained research experience in projects using quantitative and qualitative social research methodologies, including studies on attitudes toward killing animals in the name of conservation, beekeepers' attitudes toward bee-eaters in Iran, and conducting semi-structured interviews with exotic pet owners to understand their motivations. Currently, Reyhane is doing research as a Graduate Research Assistant that centers around investigating the motivations behind longleaf pine landowners' participation in the Conservation Reserve Program.



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Framing Wildlife as Pets: Instagram's Role in Squirrel Trafficking in Iran

The online wildlife trade poses a growing threat to biodiversity, particularly through platforms like Instagram, which enable the discreet and widespread marketing of live animals. This study investigates the illicit online trade of Caucasian squirrels (*Sciurus anomalus*) in Iran, analyzing Instagram posts from May 2020 to January 2023. We collected a total of 1,204 advertisements offering 1,494 individual squirrels, with the majority being juveniles. Only 25 posts listed prices, averaging USD 11.51. Geographical information was sparse, with most ads originating from Tehran Province. We utilized a reflexive thematic analysis of advertisement captions that revealed three dominant strategies employed by sellers: (1) emphasizing tameness and pet suitability, (2) using urgent and sanitized marketing language to stimulate purchase, and (3) legitimizing trade through references to captive breeding and reproductive status. Nearly half of the squirrels were shown in hand-held poses, and over a third were outside cages, visual tactics likely aimed at normalizing close human-animal interaction. Temporal analysis showed a highly uneven distribution of advertisements across months. The Chi-squared tests revealed significant temporal clustering, with April and August being the peak months, while the winter months exhibited minimal activity. Although seasonal differences were not statistically significant in the ANOVA ($p = .221$), the large effect size ($\eta^2 = 0.406$) suggests the presence of meaningful seasonal patterns in trade dynamics. These findings underscore the need for targeted monitoring and policy interventions on social media to address the evolving nature of wildlife trafficking, particularly involving lesser-studied taxa, such as squirrels, whose trade may contribute to the introduction of invasive species and risks of zoonotic diseases.

Pourya Sardari (PhD student, Texas A&M University), Nima Badelou, Pardis Rajabipour, Gerard Kyle



Pourya Sardari is a Ph.D. student at Texas A&M University. As an interdisciplinary scholar, his research bridges various disciplines to advance endangered species conservation efforts. He uses conservation psychology principles to better understand human-wildlife interactions, with an emphasis on wildlife trade.



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Challenging Pest Narratives through Environmental Justice

My research explores human-animal relationships with a focus on urban rodents, specifically rats, and how public perceptions reflect broader environmental and social inequalities. At the center of this project is the question: How do people's attitudes toward rats reflect histories of place, stigma, and urban injustice? While rats are often seen as dirty, invasive, disease-carrying pests, they play an important ecological role as prey in urban food chains and have long been part of medical research due to their genetic similarity to humans. To explore these tensions, I conducted ethnographic fieldwork while interning with the National Park Service in the Santa Monica Mountains, engaging the public at two different visitor centers with pop-up education tables on the various topics of the biologist's research on coexistence with wildlife and rodenticides. I observed striking differences in how visitors responded to conversations about rats, ranging from disgust to curiosity, highlighting how place, infrastructure, and social history shape public attitudes.

This project draws from humanities-based approaches, including urban cultural history and Indigenous ecological knowledge. While my fieldwork centers on perception, I also consider the long-term goal of reconnecting with older, non-toxic pest control traditions that offer sustainable alternatives to rodenticides. By rethinking dominant "pest" narratives and centering community interactions, my work advocates for coexistence with urban wildlife and more inclusive approaches to rodent management.

Natalie Juliet Sanchez (Bachelor's student, California State University, Los Angeles)



Natalie Sanchez is a fourth-year, first-generation Latina college student in her undergraduate studies at California State University, Los Angeles. She created an interdisciplinary environmental studies pathway through the Liberal Studies department with faculty support. As an honors college student, she conducts undergraduate research where she examines non-toxic alternatives to rodenticides by studying Indigenous knowledge and exploring how these practices can be reintroduced today. Recently accepted as a Mellon Mays undergraduate fellow, she will expand her research and present at academic conferences. Her interest in rodents' impact rose from her internship with the National Park Service at the Santa Monica Mountains, where she assisted biologists in wildlife monitoring and learned how poisons disrupt the food chain. Natalie plans to pursue a Master's degree in Animal Studies with the ultimate goal of pursuing a career in the National Park Service or becoming a professor focusing on wildlife and environmental justice.



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Co-Thriving as Ethical Practice: Navigating Conflict and Care Among Wolves, Cows, and Humans

In landscapes where wolves, cows, and humans intersect, conservation is not simply a matter of science or policy; it is an ethical practice shaped by conflict, care, and compromise. This research explores how efforts to support gray wolf (*Canis lupus*) recovery through non-lethal coexistence strategies, such as range riding and low-stress livestock handling, can both prepare cows for life alongside carnivores and respect wolves' autonomy on public and private lands in Washington State.

Across the USA, wolves often face lethal outcomes, especially when ranchers create conditions that attract them and leave cows vulnerable. In response, some conservation groups call for the removal of ranching, overlooking the fact that eliminating cows will likely lead to increased livestock via small hobby ranches, land fragmentation, heightened tensions, more conflict, and more dead wolves. Co-thriving means navigating these tensions with intentional, compassionate action: supporting wolves' survival, acknowledging cows' constrained lives, and working with rural human communities.

This presentation challenges idealized non-harm frameworks by exploring the ethical tensions of harm-reduction tools like hazing, which, while disruptive, often prevent far greater violence. It calls for a conservation ethic that is responsive, relational, and rooted in lived multispecies entanglement. Drawing on my role as Executive Director of the Grand Canyon Wolf Recovery Project and my PhD fieldwork with Project GRIPH (Guarding the Respective Interests of Predators and Humans), I frame these practices not as ideal solutions, but as co-thriving strategies: ethically situated actions grounded in harm reduction.

Claire Musser (PhD student, Falmouth University)

Claire Musser is the Executive Director of the Grand Canyon Wolf Recovery Project, where she advocates for the recovery of critically endangered Mexican gray wolves. She holds a BA in Graphic Design, a Postgraduate Certificate in Education, and an MA in Anthrozoology, where her research centered on wolf recovery from the perspective of individual wolves. Claire is currently pursuing a Ph.D. in anthrozoology and environmental photography, with a focus on multispecies entanglements and human-carnivore coexistence. Her transdisciplinary work blends arts and sciences to challenge human exceptionalism, recognize other-than-human animals as agents and co-creators of knowledge, and explore ethical relationships in shared landscapes.

Back to
Programme



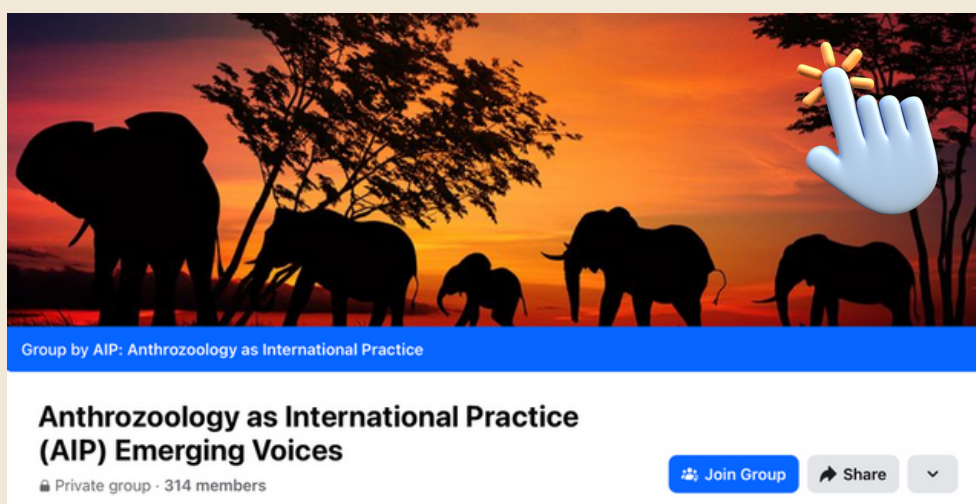
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Sloth is a peer-reviewed journal founded by the Animals & Society Institute (ASI) that publishes articles written by undergraduate and master's students and recent graduates (within three years). The journal publishes papers by early career scholars that focus on human/nonhuman animal relationships from the perspectives of the social sciences, the humanities, and the natural sciences.

Read more here: <https://www.animalsandsociety.org/research/sloth/>

Sloth editors are conscious that for many authors this will be their first experience publishing academic work and encourage reviewers to be constructive and supportive of personal development (while maintaining the highest standards).

This workshop shares the aims and history of Sloth and the future of the (newly relaunched) journal. Editors will explain how to submit your first paper and what to expect from the review process. This will be followed by a panel discussion with editors, reviewers, and authors.

Participants are invited to ask generalised questions about the suitability of a topic or theme, how to address reviewer comments, and different approaches to revisions (specific questions related to a submitted paper cannot be addressed).

Although this workshop is specific for publishing in Sloth, much of the discussion and advice will be applicable to publishing in other journals too.

Panelists:

Ken Shapiro (ASI President)
Margo DeMello (founder and former editor)
Gabriela Daly (managing editor)
Kris Hill (co-editor)
Sandy Burnley (co-editor)
Michael Briscoe (associate editor)
Joshua Russell (from Canisius University)

Back to
Programme



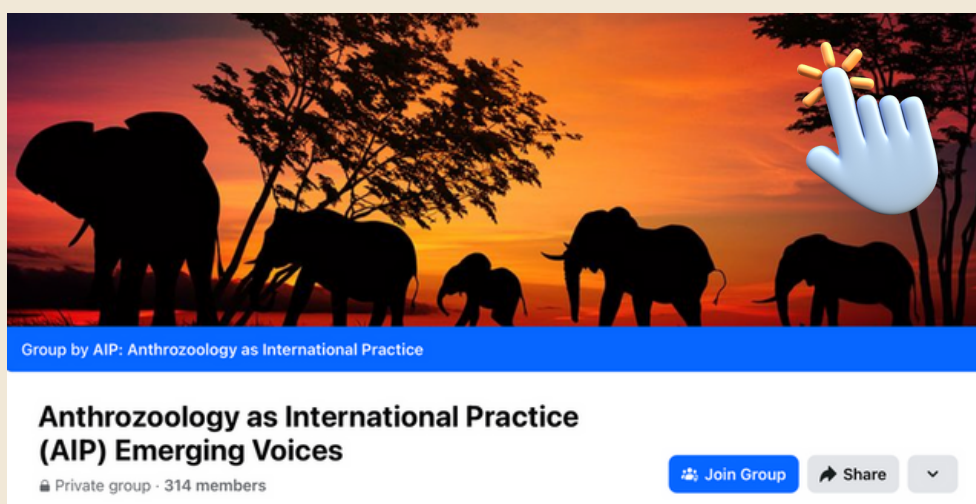
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Álvaro Russo (BA graduate 2024, University of the Republic UDELAR)
Perception of emotions in dogs through the movement of the LAOM facial muscle

Peggy Moran (Master's student, University of Exeter)
A Tale of Two Bridges: Ethical Witnessing, Power, and the Struggle for Balance in a Shared Ecosystem

Kylie Boyer (Master's student, Miami University)
The Feminine Feline: How Felines Represent Femininity in Folklore

Hilary Hirtle (Master's graduate 2023, University of Manchester)
Surveying Marsden Moor

Danielle Home (Master's student, University of Regina)
Mutual Healing with the More-Than-Human World

Claire Martin (Master's student, University of Exeter)
Equus Rising

Faranak Parkami (PhD candidate, Arizona State University)
Framing Analysis of Digital Conservation Campaigns on Illegal Wildlife Trade

Chenwei Sun (Master's student, University of Hong Kong)
To Become Non-human Families: the Impacts of Pets for Urban Young Adults ---- A Mixed Research Based on SUNS Data

****Content warning: may include discussions about death and related emotions such as grief.**



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Brianna Michaud-Nolan (Master's student, University of New England)
Examining the Impact of Therapy Dogs on School Climate: A Scoping Review



Danial Nayeri (PhD student, Texas A&M University)
Psychological Drivers of Mountain Lion Management Preferences Among Texas Stakeholders



Molly C. Delzio (PhD student, University of Arizona)
The Effect of Dogs on Acute Stress Reactivity: A Systematic Review and Meta-Analysis



Selena Gutierrez (PhD student, University of Florida)
Exploring Barriers and Facilitators to Accessing Emotional Support Animals (ESAs): A Scoping Review Protocol



Pragya Mishra (Master's student, Banaras Hindu University)
Human-Animal Relationships in Ancient Indian Temple Architecture : A Study of Khajuraho Temple



Jacqueline Nicole Jones (PhD student, University of Florida)
The PAW-SITIVE Impact of Pets on Healthy Aging: A Scoping Review



Atashi Maitra (PhD student, North Eastern Hill University, Tura Campus, Meghalaya)
An Introspect on Multispecies Ethnographic Imagery of Subsistence and Survival Measures of Ethnic Communities of Northeast India



Ella Bartlett (PhD student, University of Bristol)
Let's talk training: A preliminary exploration of horse training discourse within online videos



Kaylinn Escobar (Incoming PhD student, University of Florida)
Relationships between comfort from pets and HIV stigma among pet-owning people with HIV in Florida