

# Anthrozoology

International Symposium  
Thinking Beyond Borders

1st - 2nd of November 2019, Iași, Romania  
Gh. Zane ISER • T. Codrescu, 2, Iași • 9<sup>00</sup>



Book  
of Abstracts

# The Anthrozoology Symposium

Second Edition • 1-2 November 2019 • Iași, Romania

Thinking Beyond Borders

# Book of Abstracts

**Gh. Zane Institute of Social and Economic Research**

Romanian Academy, Iași Branch

**Faculty of Biology**

Al. I. Cuza University of Iași

**Faculty of Psychology and Educational Sciences**

Babeș-Bolyai University, Cluj-Napoca

**Faculty of Veterinary Medicine**

Ion Ionescu de la Brad University  
of Agricultural Studies and Veterinary Medicine, Iași

**Moldavia's History Museum**

“Moldova” National Museum Complex

**Rural Development Research Platform**

# Organizing board

- Dr. Irina Frasin, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch
- Dr. George Bodi, Institute of Archaeology of the Romanian Academy, Iași Branch
- Dr. Alina Simona Rusu, “Babes-Bolyai” University, Cluj-Napoca
- Dr. Luminița Bejenaru, “Al. I. Cuza” University, Iasi and “Olga Necrasov” Center of Anthropological Research, Romanian Academy, Iași
- Dr. Codrin Dinu-Vasiliu, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch
- Dr. Aurora Hrițuleac, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch
- Dr. Cătălina Daniela Răducu, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch
- Dr. Liviu Măgurianu, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch
- Dr. Senica Țurcanu, History Museum of the „Moldova” National Museum Complex
- Dr. Corneliu Gașpar, “Ion Ionescu de la Brad” University of Agricultural Studies and Veterinary Medicine, Iași
- Dr. Luminița-Iuliana Ailincăi, “Ion Ionescu de la Brad” University of Agricultural Studies and Veterinary Medicine, Iași
- Dr. Ioan Sebastian Bruma, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch
- Dr. Lucian Tănase, “Gh. Zane” Institute of Social and Economic Research of the Romanian Academy, Iași Branch

# Programme • 1st of November 2019

**9 – 9:30 — Registration of participants**

**9:30 – 10 — Official opening**

**10 – 11:45 — Section I**

Chair: Alina Simona Rusu

- Codrin Dinu Vasiliu — Constituting Anthrozoology as an Autonomous Science of the Relations between Humans and Animals
- Emilian Mihailov — Humanity without Species
- Cătălina Daniela Răducu — Vulnerability and Control: Women and Other Animals in the Domestic Sphere

**11:45 – 12 – Coffee break**

**12 – 14 — Section II**

Chair: Irina Frasin

- Alina Simona Rusu — Compassion Fatigue and Moral Distress in Human — Animal Interactions. Psychological and Educational Approaches
- Marco Adda — Reframing Free — Ranging Dogs for a Multispecies Landscape. A Paradigm Shift on an Essential Piece of Human — Animal Coexistence
- Corneliu Gașpar, Ailincăi Luminița-Iuliana — On the Social Intraspecific Behaviour of Dogs

**14 – 15:30 — Lunch break**

**15:30 – 16: 30 — Section III**

Chair: Luminița-Iuliana Ailincăi

- Anna Lyubomirova Arnaudova - Otouzbirova — Animal Helpers in the Native American Universe
- Adina Hulubaș — The Swallow as a House Deity

**16:30 – 16:45 — Coffee break**

## 16:45 – 18 — Section IV

Chair: Lavinia Andreea Codrea

- Ludmila Bacumenco –Pîrnău, Luminița Bejenaru, George Bilavschi, Cătălin Hriban, Sever Boțan — The Impact of Modern Urban Development on the Wild Fauna. A Significant Archeological Find from the City of Iași (Romania)
- Luminița Bejenaru, Margareta Simina Stanc, Ludmila Bacumenco - Pîrnău, Vlad Vornic — Zooarchaeology of Two Mongol Cities (Golden Horde, 14th Century) from Old Orhei and Costești (Republic of Moldova)
- Cătălin Hriban — The Bestiary of Resurrection. Remarks on the Visuals of the Last Judgement in the 16th-century Moldavian Church Painting
- George Bodi, Loredana Solcan — The Attitude Towards Cattle in Ancient Texts. An Automatic Sentiment Analysis





# 2nd of November 2019

## 9 – 11 — Section V

Chair: Cătălina Daniela Răducu

- Carmen Strungaru — Humanimal — Between Pride and Prejudice
- Aurora Hrițuleac — Anthropocentric Arrogance from A Neuroscientific Perspective
- Liviu Măgurianu, Daniel Măgurianu — Emotion in Animal Life

## 11 – 11:15 — Coffee break

## 11:15 – 13:15 – Section VI

Chair: Aurora Hrițuleac

- Irina Frasin — Animals, Pets and Morality: Our Companion Animals and the Moral Duties to Them
- Lavinia Andreea Codrea — The European Protection of Companion Animals – or Lack Thereof
- Corneliu Gașpar, Luminița-Iuliana Ailincăi — General Principle and Legislation on Animal Protection
- Corneliu Gașpar, Oana Raluca Rusu, Luminița-Iuliana Ailincăi — General Principles and Legislation on Animal Welfare

## 13:15 – 15 – Lunch break

## 15 – 16:30 – Book Launch:

- Frans de Waal: Suntem îndeajuns de inteligenți pentru a înțelege inteligența animalelor? (Are We Smart Enough to Know How Smart Animals Are?), translation by Carmen Strungaru, Humanitas

## 1 – 15 November 2019

- Exhibition hosted by the Palace of Culture from Iași: BEASTS AND FANTASTIC ANIMALS. Representations from Prehistory to the Middle Ages.

# Abstracts

## Constituting Anthrozoology as an Autonomous Science of the Relations between Humans and Animals

**Dr. Codrin Dinu Vasiliu, Institute of Social and Economic Research of the Romanian Academy, Iași Branch**

Keywords: anthrozoology, epistemology, life science, scientific autonomy, relations between humans and animals

A discursive field of the relation between humans and animals has been in place ever since we had a religious, artistic, historical, political, and even philosophical relation with the reality. The animal has always been our partner “in crime” when attempting to understand nature and symbolical systems. Nevertheless, it has always been about a peripheral theme in defining the human or humanity since such approaches have mostly developed on the following interpretative corridors: what does it mean the fact that we are animals and which is, in the general context of the anthropic environment, our difference from animals. These are the very two lines of debate opened by anthrozoology: life epistemology and nature biopolitics. They also stand for the common grounds where the anthrozoology runs its constituting course as an autonomous science. The present paper aims to establish an epistemological region for emerging discourses which other sciences should recognize as typical of an autonomous field of research, namely anthrozoology.

## Humanity without Species

**Dr. Emilian Mihailov, Bucharest University**

Keywords: speciesism, moral responsibility, humanity.

It is often thought that the cognitive superiority of human beings implies a moral superiority. Humans have more privileges than other animals. In the proposed paper I explore the possibility that cognitive superiority implies something else, namely a moral burden rather than a higher moral value of humans' interests.

## Vulnerability and Control: Women and Other Animals in the Domestic Sphere

**Dr. Cătălina Daniela Răducu, Institute of Social and Economic Research of the Romanian Academy, Iași Branch**

Keywords: animals, control, shared oppression, interconnected violence, vulnerability

This paper intends to study the similarities between women and other animals in the domestic sphere, in virtue of their shared vulnerability to violence and control. All relationships (be they between humans, or between humans and non-human animals) can be characterized as imbued with power dynamics. As power becomes problematic when it is occluded or

abused, women and other animals can be easily instrumentalized in the domestic sphere, thus sharing the same vulnerable position and being exposed to exploitation and control, to objectification and devaluation or to violence and abuse. As violence is essential to patriarchy, the main aim of this paper is to investigate the different forms of violence that are directed against females, be they human or non-human, as vulnerable subjects of the inescapable balance of power in our relationships.

## **Compassion Fatigue and Moral Distress in Human-Animal Interactions: Psychological and Educational Approaches**

**Dr. Alina Simona Rusu, Department of Special Education, Babes-Bolyai University**

**Keywords:** animal-oriented professions, compassion fatigue, moral distress, education

Literature in the field of human-animal interactions indicates multiple psycho-physiological and social benefits of animal presence for persons in animal-assisted professions (veterinary medicine, veterinary social work, animal-assisted therapy) or volunteers involved in animal protection and shelters-related activities. Also, studies show that development of empathy through activities targeting the needs of others (humans and animals) is linked to successful social adjustment and functional interpersonal relationships. However, besides the rewarding effects of working with animals on human mental and social health, recent reports signal an increased rate of emotional burnout (installation of compassion fatigue and moral distress) and of suicidality in helping professions, especially in those addressing animals in distress. For example, rates of suicide in veterinarians are reported as twice higher than that of the medical community and four times the rate of the general population. At international level, a survey of the literature indicates that compassion fatigue and moral distress are targeted in several disciplines, including social work, nursing, teaching, dentistry, surgical specialties, veterinary medicine, and law. In this presentation several psychological models and definitions of compassion fatigue and moral distress will be presented, as well as educational and positive psychology-based guidelines in the direction of prevention and/or decreasing of the levels of these two factors which are often associated with prosocial behaviours directed to suffering animals. The concept of “compassion satisfaction” will be also discussed in the direction of productively reframing of compassion fatigue, aiming thus to improve not only the quality of life, but also the work efficacy of animal-oriented professionals and volunteers.

## **Reframing Free-Ranging Dogs for a Multispecies Landscape. A Paradigm Shift on an Essential Piece of Human-Animal Coexistence**

**Marco Adda, Independent Researcher, AEC Anthrozoology Education & Canines**

**Keywords:** dogs, stray, free-ranging, Anthrozoology, education, coexistence

Free-ranging dogs are often perceived as an element of disturbance, and they are unwelcome in many areas worldwide. The tendency, in numerous cases, is that of controlling their



population, often occurring via indiscriminate culling or other strategies. Conversely, in other contexts and globally, the inclusion of dogs in human families and practices involving dog-human interaction is increasing. In some countries, humans decide the degree to which tolerate the presence of free-ranging dogs. In others, humans establish the rules in houses, shelters, breeding programs and training centres, and manage special activities including dogs (and other animals) by setting up procedures and curricula. It is the case of Rescue Dogs and Animal Assisted Intervention, among others. Dogs are then, studied, raised, trained, included, and directed to achieve specific results. We need to recognize the contradictory nature of those two macro-scenarios both handled by humans. That triggers relevant queries: what is at the core of this pattern, that is, humans having control, one way or the other, over the *Canis lupus familiaris*? Complementary, how could we take a different approach, namely, not bringing dogs in our space but entering their realm and adapting to them, learning from them, instead of expecting them to follow human instructions, indications or commands? How could we re-consider, to some degree, the idea and use of drawing dogs to our environments and rules, reversing the perspective and entering their habitat, and learning their modalities? Is domestication the key to cooperation and coexistence? Which degree of domestication? Hence, what could be the role and value, in this speculation, of free-ranging dogs and their natural environments?

## **On the Social Intraspecific Behaviour of Dogs**

**Dr. Corneliu Gaşpar, Dr. Luminiţa-Iuliana Ailincăi, UŞAMV Iaşi, Faculty of Veterinary Medicine**

Keywords: dogs, hierarchy, pack

The dog is perhaps the most social domestic animal. The paper refers to the organization of the dog group, its structure and hierarchy. It presents the classic organization of a pack, the ways of leading it, the ascension to the leader position with its rights and attributions, the modalities of recognizing the dominant individual (different body positions, gestures, face mimicry, etc.). At the same time, it focuses on the manifestations specific to the subordinate individuals and their role in the group structure. This complex behaviour specific to domestic dogs, especially with permanent free access to the outdoors, faithfully respects the social structure of the wild animal from which it evolved, namely the wolf (*Canis lupus*). There are basically “pack laws” respected by all individuals, as well as certain behavioural taboos, more or less known, that facilitate the understanding of how dogs behave in their own society, the pack.

## **Animal Helpers in the Native American Universe**

**Anna Lyubomirova Arnaudova-Otouzbirova, Faculty of Education, Trakia University, Bulgaria**

Keywords: animal helpers, Native American beliefs and perceptions, pedagogical implications

The following paper presents material which is grounded on theoretical analysis and partly on the conceptual framework of an MA research on Native American culture and

literature conducted by the author. It attempts to outline the role of animals in the traditional cosmology, social and ceremonial life of a number of indigenous communities (in the regions of the Southwest and the Great Plains). Animal representation in Native American tales and writing can be traced back to people's everyday life prior to and soon after the arrival of the white settlers when people depended on the land for their existence and viewed the four-legged and feathered creatures with reverence and respect, praising them for their natural instincts, wisdom and swiftness. In this regard, human relationship and perception of animals as spirit helpers are discussed deriving from Native American beliefs, myths and legends. Besides offering a glimpse at the American Indian universe, the article also tries to trace human-animal relations in contemporary Native American life, suggests opportunities for pedagogical implications and warns against cultural misperception and misappropriation.

## **The Swallow as a House Deity**

**Dr. Adina Hulubaș, "A. Philippide" Institute of Romanian Philology of the Romanian Academy, Iași Branch**

Keywords: magic thinking, migrant birds, house deities, construction rites, solar symbol

The data recorded in The Folklore Archive of Moldavia and Bukovina starting with 1970 and the present vitality of swallows related beliefs have led to the conclusion that these small birds are sitting next to snakes and storks in the group of house protectors. The fact that swallow has a solar image derives from its arrival with the increasing daylight. It leaves our country when the light dims out before winter. Moreover, this bird takes revenge on people who destroy its nest by setting their house on fire, according to a widely spread conviction. Similar examples from universal mythologies will argue that this winged migrant enjoys a privileged status.

## **The Impact of Modern Urban Development on the Wild Fauna. A Significant Archaeological Find from the City of Iași (Romania)**

**Dr. Ludmila Bacumenco-Pîrnău, Institute of Archaeology, Romanian Academy, Iași Branch, Dr. Luminița Bejenaru, Faculty of Biology, Alexandru Ioan Cuza University of Iasi, "Olga Necrasov" Center of Anthropological Research, Romanian Academy, Iași Branch, Dr. George Bilavschi, Institute of Archaeology, Romanian Academy, Iași Branch, Dr. Cătălin Hriiban, Institute of Archaeology, Romanian Academy, Iași Branch, Dr. Sever Boțan, Institute of Archaeology, Romanian Academy. Iași Branch**

Keywords: archaeological finds, urban environment, 19th century, turtles

The territorial development of modern urban settlements had a major impact on the wildlife, forced to share its habitat with the city dwellers. For this reason, and not by chance, the problem of the anthropic impact on the wild fauna habitat gains increased interest of specialists from various fields of research. From the series of discoveries made during preventive archaeological investigations in the city of Iași during 2018, on no. 10 Crișan Street, we find

worth mentioning a rich collection of zooarchaeological finds. Its analysis offers relevant data on certain aspects on the human -animal relationship in the urban environment in the 19th century. In our communication, we will present new data on the discovery of skeletal remains from ten turtles. The find was situated near the eastern wall of a collapsed stone construction (cellar?), most likely dated to 1835, according to the historical documentation. The turtles were identified in the yellow clay at the base of the construction, piled up for hibernation. The archaeological context suggests the turtles entered the construction while it was uninhabited, a short time before the collapse of the cellar. This specific find within an archaeological feature dated to the 19th century confirms the presence of wild turtles in the urban environment of the period, as indicated by contemporary historical documents. It also offers information on aspects of the wild turtles behaviour and their adaptation to habitat changes.

## **Zooarchaeology of Two Mongol Cities (Golden Horde, 14TH Century) from Old Orhei and Costești (Republic of Moldova)**

**Dr. Luminita Bejenaru, Faculty of Biology, Alexandru Ioan Cuza University of Iasi, “Olga Necrasov” Center of Anthropological Research, Romanian Academy, Iași Branch, Dr. Margareta Simina Stanc, Faculty of Biology, Alexandru Ioan Cuza University of Iasi, Romania, Dr. Ludmila Bacumenco-Pîrnău, Institute of Archaeology, Romanian Academy, Iași Branch, Iași, Romania, Institute of Cultural Heritage, Chișinău, Republic of Moldova, Dr. Vlad Vornic, National Archaeological Agency, Chișinău, Republic of Moldova**

**Keywords:** animal remains, Golden Horde, urban settlements, Republic of Moldova

Zooarchaeology/archaeozoology studies the fauna remains (e.g. bones, teeth, shells, etc.) discovered in archaeological sites and focuses on the relationships developed by ancient people with the animal world (e.g. the use of animals for food, rituals or/and manufacture of objects, weapons, and ornaments). Zooarchaeological data can be successfully used as paleo-environmental, social, ethnic, and religious markers. The last two categories of markers are very well-illustrated in our presentation. The period of Golden Horde domination in the area located east of Carpathians (14th century) features important archaeological vestiges discovered mainly in the region between Prut and Dniester rivers (this area was included within the western borders of the Mongol Empire at its peak). This presentation brings together and structures zooarchaeological data from two archaeological contexts: the Mongol urban sites of Old Orhei and Costești, both located in the Republic of Moldova. Animal remains are described in terms of their frequency, quality (size, age at death) and food-related traditions based on species selection, body part representation and butchering patterns. In the period of Mongol occupation (Golden Horde), in these two urban settlements, the main animal species bred for food were sheep/goat (*Ovis aries*/*Capra hircus*), cattle (*Bos taurus*) and horse (*Equus caballus*). Later, after the Mongol withdrawal, the local livestock structure changed, being dominated in the Moldavian period (15th -16th centuries) by cattle (*Bos taurus*) and pigs (*Sus domesticus*). The hunting shows a very low representation during the Golden Horde period; that was probably a characteristic of Mongol cities.

## **The Bestiary of Resurrection. Remarks on the Visuals of the Last Judgement in the 16th Century Moldavian Church Painting**

**Dr. Cătălin Hriban, Institute of Archaeology, Romanian Academy, Iași Branch**

Keywords: 16th century, church paintings, last judgement, exotic animals

Within the wide and complex subject of religious painting iconography, the scenes of the Last Judgement are the most emotionally effective, on par, perhaps, with the Passions and Crucifixion in terms of emotional impact. However, beside the moral teachings the visuals of the Last Judgement impart (quite forcefully), this iconographical region provides quite a bit of entertainment to the faithful. The location of the Judgment is at the “tail” of the church (the western end), either outside, on the western wall of the church, or inside, on the eastern wall of the porch (whether this is walled or open). This is both a passage area for the congregation toward the service inside, and a post-service gathering space, where the suffering of the damned, the heavenly rewards of the rightful, the naked bodies and frightful demons provide a visual catharsis for fun and moral support. A particular area of the Judgement raises the interest of the anthrozoologist: the final Resurrection, usually located on the lower-right side of the painted wall (Acts 24:14-16). Here, a plethora of diverse animals regurgitate the naked bodies of the resurrected dead. The origin sources for the painters are, obviously, the widely circulated Pliny’s *Naturalis Historia* (1st century AD) and the *Physiologus* (2nd century AD) in their illustrated, medieval iterations, bowdlerized by the authors of painters’ workbooks, like the latter and better known *Hermeneia* of Dionysius of Fourna (late 17th century). There are, however, peculiarities well worth investigating, such as the herbivore elephant spitting out human bodies or the striking accurate depiction of a gorilla. One attempts to understand how these depictions comply with the canon and how the humble, semi-literate workman in a master painter’s team and the illiterate faithful coped with the world-widening provided by these exotic beasts depicted in vivid colours right in front of their noses (literally, the gorilla in the Last Judgment of Probota church is 1.60 m from the ground).

## **The Attitude towards Cattle in Ancient Texts. An Automatic Sentiment Analysis**

**Dr. George Bodi, Institute of Archaeology of the Romanian Academy, Iași Branch,  
Dr. Loredana Solcan, History Museum of the” Moldova” National Museum Complex**

Keywords: Cattle, Ancient texts, automatic sentiment analysis

At the first edition of the Anthrozoology Symposium we have presented an interpretation of the cattle figures painted on the Cucuteni pottery as material expressions of human experience at the pre-conceptual level of understanding. We have then constructed a connection to the neuroscientific levels of consciousness, and we have finally built an interpretation based on the principles of affective neurosciences. We have also highlighted the limitations of our approach and the need of independent verification of our findings. The purpose of the current presentation is to conduct such a verification. We will use automatic sentiment analysis on the texts of the three most ancient writings presently deciphered:

Sumerian literature (~3.500BC – 1.600 BC), Vedic texts (~3.000 – 1.000 BC), and pyramids texts (~2.350 – 2.100 BC). Since the lexicons used for sentiment analysis use a terminology different from our initial approach, based on the affective neuroscience personality scale, we will mainly focus on verifying the existence of the positive/negative duality of meaning of the cattle image assumed by our initial study.

## **Humanimal — Between Pride and Prejudice**

**Dr. Carmen Strungaru, Bucharest University**

Keywords: weapons, imprinting, domestication, social status, famine, abundance

“Humanimal” points on two important aspects — the belonging of Homo sapiens to the animal kingdom and the unusual human-animal relationship. When, how and why did we change the “natural equilibrium”. Can we infer the evolution of bio-psychological and cultural mechanisms to explain the metamorphosis of animals from idols to numbers? And what can be done today in order to alleviate the situation: a better, more complex understanding of our motivation, our capacity for empathy, our human minds and the consequences of our ways of being?

## **Anthropocentric Arrogance from a Neuroscientific Perspective**

**Dr. Aurora Hrițuleac, Institute of Social and Economic Research of the Romanian Academy, Iași Branch**

Keywords: anthropocentric arrogance, neuroscience, civilization, nature

Throughout history, skills / abilities as intelligence, altruism, empathy have been claimed as proof of an essential difference between humans and the rest of animals. Gradually, science has dismissed this possibility of drawing a line. I have chosen two psychological theories as symbolical landmarks for my approach on anthropocentric arrogance. First belongs to S. Freud (1930) and asserts that civilization is built against nature. The second one belongs to L. Zoja (2014) and claims that we have to protect nature against civilization. Between these two points of view, an entire history of anthropocentric arrogance unfolds, which seriously questions the idea of human exceptionalism. I will approach the critique of anthropocentric arrogance and human exceptionalism from a neuroscientific point of view.

## **Emotion in Animal Life**

**Dr. Liviu Adrian Măgurianu, Institute of Social and Economic Research of the Romanian Academy, Iași Branch; Daniel Măgurianu, Ensorinstituut, Oostende, België**

Keywords: emotion, animals, psychology, neuroscience, feelings

The presentation aims to show the defining role that emotions play in animal life. Because this is a field very few have studied, our aim is also to draw attention to some forms of behaviour in the animal world that surpass the explanations which merely relate them to instinct. Some behaviours of different animal species can no longer be overlooked and considered random, as they are sometimes identical to people’s reactions. Studies in neuroscience and direct

observations on emotions in animals and humans lead to a new vision, namely, that of the universal character of emotions. As used in medicine, observation of symptoms is employed to establish a diagnosis, while the medical analyses together with MRI scan confirm the diagnosis. Similarly, the observations on the microexpressions and body language made by Charles Darwin on animals and extended later to people by psychologist Paul Ekman have led to a remarkable hypothesis: animals cannot evolve without emotion and an entire ecosystem actually relies on a wide range of emotions, some still unknown to humans. It seems that in the whole animal world there are clear manifestations of emotion. From classical psychology we know that emotions determine the formation of feelings. This situation drives us to analyse the hypothesis of the existence of feelings in the non-human world.

## **Animals, Pets and Morality: Our Companion Animals and the Moral Duties to Them**

**Dr. Irina Frasin, Institute of Social and Economic Research of the Romanian Academy, Iași Branch**

Keywords: animals, morality, responsibility, obligations, value

My paper focuses on the question of the morality of ownership / guardianship of companion animals. The more this practice or custom becomes widely spread, the more problems it raises. My work addresses three main issues: first and foremost, the question if it is moral to keep animals as companions and why we choose to do so; secondly, the major issue of why animals are suitable for becoming companion animals and how we can decide this, and, finally, how should the relation between us and our companion animals be like; which are the factors worth taking into consideration if we are to create a fair and moral relationship between us and our companion animals. I also analyse the complexities rising from establishing what kind of animals, which species (domestic or not) are suitable for becoming our companions and why. Then I try to clarify our obligations and responsibilities to our non-human companions. It all begins with the obligation of being informed, quite well-informed, before deciding to adopt an animal and taking this responsibility seriously. As all those who share their life with a being of another species know this process is a complex balancing act that requires a high moral attitude from us. This is why I am convinced that it needs a careful and thoughtful consideration.

## **The European Protection of Companion Animals — or Lack Thereof**

**Dr. Lavinia Andreea Codrea, Institute of Social and Economic Research of the Romanian Academy, Iași Branch**

Keywords: animal welfare, companion animals, EU legislation, state responsibility

The concern for animal welfare is not unknown in the European legislative space; institutions and organizations such as the European Union and the Council of Europe adopted a variety of rules and regulations on the matter. While most of the existing pieces of legislation tackle concerns for wildlife, animals used for scientific testing and farm animals,



the preoccupation for companion animals remained somewhat behind, with few noticeable efforts to establish some common principles, directions of action, obligations regarding their welfare and protection. At the same time, the special 2016 Eurobarometer on animal welfare shows that 89% of EU citizens believe there should be EU legislation requiring people to care for the animals used for commercial purposes, while 74% of EU citizens believe that companion animals need greater protection. Moreover, the results of the 2018-2019 Citizens' Consultation on the Future of Europe show that, in an open question about what would make them prouder of belonging to the EU, 13% of respondents mentioned animal welfare, ranking higher than freedom of expression and corruption. In this context, the paper aims at providing an overview of the existing European legislation and non-legislative official documents regarding companion animals, along with an analysis on their legal force, obligations imposed and effectiveness.

## **General Principle and Legislation on Animal Protection**

**Dr. Corneliu Gașpar, Dr. Luminița-Iuliana Ailincăi, UȘAMV Iași, Faculty of Veterinary Medicine**

Keywords: animal protection, legislation, sanctions

The protection of animals has been one of the permanent concerns for humans. Although, for a long time, it mainly represented their protection from adverse weather factors, predatory animals and certain human actions, at present it was legislated in Romania and it particularly incriminates certain undesirable, reprovable, man-made facts. Thus, there is the Law on Animal protection no. 205/2004 amended by Law no. 9/2008 which lists the obligations as well as the prohibitions of the animal owners on them. The general provisions initially refer to three notions, namely maltreatment, cruelty and abandonment, some of which are listed and defined quite precisely. However, there are brief references in different chapters related to other notions, respectively trade, transport, use of animals for advertising purposes, or in various other manifestations, surgical interventions, slaughter and killing, use for experimental purposes as well as specific sanctions (criminal fine, confiscation, imprisonment) that can be applied in case of non-compliance.

## **General Principles and Legislation on Animal Welfare**

**Dr. Corneliu Gașpar, Dr. Luminița-Iuliana Ailincăi, Dr. Rusu Oana Raluca, UȘAMV Iași, Faculty of Veterinary Medicine**

Keywords: animals, welfare, legislation

Animal welfare is a modern concept of animal husbandry and it concerns the quality of their life. Although it does not have a precise definition yet and it is still regarded with some reservations as a forced translation of the English word welfare into Romanian, the term is officially accepted and used in the normative acts. Animal welfare refers to ensuring certain "rights" or "freedoms" of animals which allows their breeding to be carried out under certain conditions that cause them as little suffering as possible. While some legislated requirements first refer to providing natural ethological conditions, welfare also concerns the psychological aspects which were considered until recently the exclusive domain of humans

(stress, pleasure, sensations, emotions, etc.). Being a priority of EU policies on animals, it is regulated in different directives whose faithful transposition exists in Romania as well. The paper addresses this concept by presenting the requirements to be met, the specific areas in which legislation exists, as well as different ways of evaluating it.

# Notes

A series of horizontal dotted lines for writing notes.

Anthrozoology is an interdisciplinary field that studies the place that animals occupy in the human society and culture and the relations that the humans build with them. This domain does not deal with the study of animals themselves, but uses the research done in fields like ethology, zoology, compared psychology, primatology, etc. to study the complexity of the human-animal interactions. In the world of today, it becomes more and more clear that we are not the only species capable of thinking and affection and that the complex relations between people, animals and ecosystems make everything live in a network of interdependence.

The concept of animal is a social construct. Our perception of animals is shaped by our history and culture, and the transformations of the human animal relation over time. The different facets of these interactions lead to categories like pets, assistance animals, therapy animals, farm animals, lab animals or wild animals. These distinctions have a cultural component that is reflected in the way we

understand animals and the way we consider some treatments acceptable for some, but not for others.

The European tradition knows a long history of domination and perception of animals as being inferior and existing only for our use. With the exception of some privileged species, even today the situation of most animals does not look any better. Millions suffer and die in different industries such as food, pharmaceutical or cosmetic, or simply for entertainment. Others suffer and die for the lack of habitat, which our expansion destroyed. However, today the ideas begin to change. Even though the separation between the others and us is an old habit, today we start to understand the importance of the connections with those different from us, but who are our partners. The reshaping of our relationship with animals based on respect built through understanding remains an essential condition for successfully facing the challenges of environmental conservation and sustainable use of natural resources.

During the Anthrozoology Symposium we invite you to take part in a debate forum focused on the following themes concerning the human – animal interactions:

- Ideas, concepts and beliefs about animals;
- Theories about the differences and distance between human and animals;
- Animal Rights and human responsibilities;
- Species extinction and human responsibility;
- Animals in literature, mythology, art and folklore;
- Animal psychology;
- Mental models and economic value in human-animal interactions in a historic perspective;
- Animal protection movement and the laws that support it.

**Gh. Zane Institute of Social and Economic Research** - Romanian Academy, Iași Branch

**Faculty of Biology** - Al. I. Cuza University of Iași

**Faculty of Psychology and Educational Sciences** - Babeș-Bolyai University, Cluj-Napoca

**Faculty of Veterinary Medicine** - Ion Ionescu de la Brad University of Agricultural Studies and Veterinary Medicine, Iași

**Moldavia's History Museum** - "Moldova" National Museum Complex

**Rural Development Research Platform**