

# Antrozooologie

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Book  
of Abstracts

# The Anthrozoology Symposium

First Edition • 2nd of November 2018 • Iași, Romania

## Book of Abstracts

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Romanian Academy, Iași Branch

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Faculty of Psychology and Educational Sciences  
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# Program

9 – Registration of participants

9:30 – Official opening

9:50 – 10 – Coffee break

10 – 11:30 – Section 1

Conceptual and Theoretical Frameworks for Thinking about Animals

Chair: Cătălina-Daniela Răducu

- Emilian Mihailov - **Favouring Humans, between Prejudice and Necessity of Moral Thinking**
- Bogdan Olaru - **Treating Animals and Children Alike. The Case for Breaking the Monopoly of Adult Persons in Moral Matters**
- Liviu Măgurianu - **Consciousness and Morality in the World of Non-human Animals**
- Mara Misiti – **Animal Studies and Frankfurt School: Dominion and Resistance**

11:30 – 11:40 – Coffee break

11:40 – 13:00 – Section 1

Conceptual and Theoretical Frameworks for Thinking about Animals

Chair: Bogdan Olaru

- Cătălina-Daniela Răducu – **Women and Other Animals: Understanding the Common Grounds for Oppression**
- Aurora Hrițuleac – **Disenfranchised Grief – the Meaning of Significant Companionship**
- Irina Frasin – **Face to Face with Animals. Meeting and Understanding the Other**

13-13:10 – Coffee break

# Program

13:10 – 14 – Section 2:

Contemporary Issues in the Field of Anthrozoology

Chair: Irina Frasin

- Alina Simona Rusu - **Multidisciplinary Approach of Human-Animal Interactions: Mechanisms and Applied Values**
- Beatrice Del Monte - **Urban Beekeeping. An Ethnographic Study of the Relationship between Humans and Bees in the City of Rome**

14 – 15:30 – Lunch break

15:30 – 16

Book Launch

- Alina Simona Rusu - **Interacțiunile asistate de animale. De la cunoștințe interdisciplinare la practică (Animal Assisted Interactions. From Interdisciplinary Knowledge to Practice)**, Presa Universitară Clujeană

16 -16:10 – Coffee break

16:10 – 17:10 – Section 3

Cultural and Historical Approaches to Human – Animal Interactions

Chair: George Bodi

- Pia-Kristina Anderson - **Buddhist Interpretation of Human-Animal Relations**
- Bogdan Crețu - **The Animal: User Manual. From the Biblical Bestiary to the Symbolic Thinking**
- Ludmila Bacumenco-Pîrnău, Luminița Bejenaru - **Man and Bees: Obtaining and Consumption of Honey in Medieval Moldova**

17:10 – 17:20 – Coffee break

# Program

17:20 – 18:20 – Section 3

Cultural and Historical Approaches to Human – Animal Interactions

Chair: Luminița Bejenaru

- Adina Hulubaș – „**The Snake of the House**” in Documents from **The Folklore Archive of Moldavia and Bucovina**
- Ioana Repciuc - **Between Wild and Tamed. Ritual Animal Disguise according to the Folklore Archive of Moldavia and Bucovina**
- George Bodi, Loredana Solcan, Luminița Bejenaru - **Considerations on the Significance of Bovidae Representations in the Cucuteni Culture**

# Abstracts

## **Favouring Humans, Between Prejudice and Necessity of Moral Thinking**

Dr. Emilian Mihailov, Bucharest University

Keywords: speciesism, humanity, prejudice, moral status, non-human animals.

Although there is widespread agreement that nonhuman animals count morally in some way, it is attractive to believe that there are things we can do to nonhuman animals which we should not do to humans. The other animals are simply not our equals. This idea has been denounced as a prejudice, similar to sexism and racism. The aim of my presentation is to evaluate whether favouring humans over nonhuman animals exhibits a prejudice.

## **Treating Animals and Children Alike. The Case for Breaking the Monopoly of Adult Persons in Moral Matters**

Dr. Bogdan Olaru, Institute of Social and Economic Research, Romanian Academy, Iași Branch

Keywords: moral worth, adultism, speciesism.

A widespread intuition is that human beings generally reach their highest potential not before adulthood, in whatever terms one might conceive this potential (cognitively, emotionally, as professionals or community members, etc.). The best way to morally deal with real life problems is accordingly to approach them through the lens of an adult person. This serves as foundation for adultism – the belief that adults enjoy a superior moral status compared with children (viewed as potential adults) or persons who have not had the opportunity to reach their supposedly full potential. There is often the case that humans approach to non-human animal life echoes this belief in moral superiority of adult human persons. My aim is to illustrate this similarity and differentiate this belief from speciesism.

## **Consciousness and Morality in the World of Non-human Animals**

Dr. Liviu Măgurianu, Institute of Social and Economic Research, Romanian Academy, Iași Branch

Keywords: conscience, morality, non-human, empathy, neurotransmitters, non-human animals.



Are the animals conscious? Is there a form of morality in the world of non-human animals? These are problems with a long history in the scientific world. A well-grounded answer was put forward by a group of scientists that came together at the Cambridge University for the first annual conference Francis Crick Memorial (Francis Harry Compton Crick was a British molecular biologist, biophysicist, and neuroscientist, most noted for being a co-discoverer of the structure of the DNA molecule in 1953 with James Watson). The result of the meeting was the Cambridge Declaration on Consciousness, that was publicly proclaimed by three eminent neurologists: David Edelman from the Neuroscience Institute of La Jolla, Phillip Low from the Stanford University and Christof Koch from the MIT California. The Declaration concludes that non-human animals are endowed with all the neuroanatomical, neurochemical and neurophysiological capacities for generating conscious and intentional behavior. Consequently, humans are not the only possessors of consciousness. Can thus the knowledge on animal emotions, consciousness and even morality contribute to a better protection of these ones against abusive and inhumane treatments?

## **Animal Studies and Frankfurt School: Dominion and Resistance**

Mara Misiti, Independent Researcher, Co-editor of Irragionevole, on-line Italian Review on antispeciesism

Keywords: animal, anthropocentrism, antispeciesism, ethics, Frankfurt School.

The discussion dwells on the limit of the philosophical theories operating today about the animal question. Rights Theories consider the exclusion from the moral and juridical system of animals as a form of moral prejudice, that is, speciesism. I support the need for a broader reflection, which is therefore beyond the moral discourse. Moreover, it has to dwell on the concepts of power and domination, and what role they have assumed within the history of humanity. Through the analysis of the texts of the Frankfurt School, we can consider society as the product of relations of repression and domination, and we can regard reason as intrinsically linked to this history of subjugation. Criticism is directed to the concrete system within which each of us is forced to live, that is, the patriarchal and capitalist system. Human, as a concept around which all the particularities revolve, refers to something very specific: he is a white male, western, rational, heterosexual, healthy, and owner. Man is ideologically the measure of every living being. The attempt to consider animals as subjects of rights is an incomplete attempt without the equipment of a reflection on the real causes of domination, and since these causes are related to the inevitably logocentric nature of thought, then we must work towards a different mode of relationship with animals. Hence, I support the importance of the sensible dimension, corporeal as a broader horizon in which rethinking alternatives relationship to the non-human world.

## **Women and Other Animals: Understanding the Common Grounds for Oppression**

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

Keywords: women, nonhuman animals, nature, domination, oppression.

Historical and causal links between the domination of women and nonhuman animals are located in the way women and nature have been conceptualized, especially in the Western intellectual tradition. Hierarchically organized value dualisms relegating women and animals to inferiority, the use of metaphors and models which feminize nature and naturalize (animalize) women, or dominating practices such as othering, saming and objectifying will be discussed in this paper, with a view to expose the conceptual basis used to justify and reinforce the joint oppression of women and nonhuman animals.

## **Disenfranchised Grief – The Meaning of Significant Companionship**

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

Keywords: disenfranchised grief, lost, mourning, bereavement, significant companionship.

The concept of disenfranchised grief refers to the psychological suffering experienced in the case of a significant loss not socially acknowledged and sanctioned. At the core of this type of grief stands the disagreement between the idiosyncratic feelings/values and the socially validated ones. Disenfranchised grief, called also hidden grief, encompasses a wide variety of losses, from the one of a stillborn baby to the one of a pet companion. Psychological research indicates that the loss of the pet companion can be, for the mental health and the well-being of a person, as harmful as the loss of a human companion. Based on this assumption, my paper analyses the meaning of significant companionship in relation with disenfranchised grief.

## **Face to Face with Animals. Meeting and Understanding the Other**

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

Keywords: non-human animals, otherness, culture, oppression, respect.

All throughout history we've shared our lives with animals: we used their milk, eggs and meat to feed us, we used their fur and wool to dress us, we used their strength

to help us with work, to carry the heavy loads, we used their stamina to transform them in means of transport, we used their bodies to test medicine and procedures and the list can continue. But despite their important role and continuous presence at our side we failed to really notice them. The scientists and philosophers who stopped to write about them hardly had any experience with highly sociable and intelligent animals. They didn't even feel that they had to. Human exceptionalism made everything clear. In this paper I'll be exploring the history of the knowledge about animals and I'll be discussing the patterns allowing their oppression as the Other and the relation between knowledge and respect. As we slowly begin to discover the complexities and the subtleties of the animal world, we begin to feel the need of new terms to understand and explore the differences between us and them.

## **Multidisciplinary Approach of Human-Animal Interactions: Mechanisms and Applied Values**

Dr. Alina Simona Rusu, "Babes-Bolyai" University, Cluj-Napoca

Keywords: Animal Assisted Interventions, emotional synchronization, biophilia hypothesis, animal facilitated education.

Literature in the fields of psychology, anthropology and ethology (i.e. scientific study of animal behavior) indicates an increasing number of studies addressing the beneficial effects of human-animal interactions (HAI), from pet ownerships to the insertion of animals in educational and therapeutic settings. This study offers a multidisciplinary overview of the most commonly cited theories and models behind the positive effects of HAI, such as: the oxytocin system (the calm-and-connectedness system), the biophilia hypothesis, the mutualism relationship hypothesis, the attachment-based theory, the theory of the activation of intrinsic motivation, and the biopsychosocial model of health. A special attention in discussing the potential mechanisms of HAI is given to the attitudes toward animals, which are subject to cultural influences and education.

## **Urban Beekeeping. An Ethnographic Study of the Relationship between Humans and Bees in the City of Rome**

Beatrice Del Monte, PhD Candidate in Sociology and Methodology of Social Research, University of Turin, University of Milan

Keywords: bees, beekeeping, urban nature, environmental citizens' based movements.

As widely known, bees are today one of the most endangered species among non-human animals. This is due to environmental transformations for which human beings are mainly responsible. In the Italian context, the bee mellifera ligustre, the

most widespread in the peninsula, is currently at risk of extinction, due to the erosion of its habitat and to the spread of a parasite, named varroa destructor, which started to circulate in Italy from the 80s, decimating in a few years the population of wild bees. This parasite is endemic in Asia, where local bees (*apis cerana*) had developed over the time a relationship of equilibrium with their host parasite. However, in the 20th century the parasite came into contact with the European honeybee, following its worldwide marketing for honey production, causing its rapid decimation. In fact, the European bee had no time to adapt to the parasite. This process clearly shows the violence of Western human action towards bees. Following the increasingly precarious situation of Italian bees, in the Roman context a series of beekeeping activities are currently spreading, mainly within self-managed urban gardens. These activities are aimed at facilitating the survival of bees in the urban context, taking responsibility for a species that has historically been highly endangered by human beings' action.

My presentation, that is the result of a larger ethnographic work conducted in 2017-2018 in Roman self-managed urban gardens, will examine these practices trying to consider what kind of human-bees relationships are being established in the urban context.

## **Buddhist Interpretation of Human-Animal Relations**

Dr. Pia-Kristina Anderson, American University of Sharjah

Keywords: Buddhism, reincarnation, culture, religion, compassion.

While there are several branches of historic and modern Buddhism, all share an acknowledged compassion for non-human life, especially for animal life. Among the revolutionary teachings of Siddhartha Gautama Buddha, or the Shakyamuni Buddha, was the dharma which teaches that the continuous cycle of rebirth and its associated cycle of suffering can be broken by an enlightened awakening to the reality of the nature of life. While the Shakyamuni Buddha laid down the philosophy to be followed by the nascent Buddhist community, subsequent proponents such as the Emperor Ashoka, one of the earliest rulers to take up Buddhism, made edicts codifying Buddhist beliefs and behavior.

Prominent among the laws Ashoka decreed were specific rules to express compassion and loving kindness to animals; for example to do no intentional harm, the cessation of animal sacrifices, and the protection of several wild species. This paper surveys both canonical doctrine and actual practice in several Buddhist societies in order to examine how Buddhist interpretations of animal/human interaction shape both thinking and behavior.

## **The Animal: User Manual. From the Biblical Bestiary to the Symbolic Thinking**

Dr. Bogdan Crețu, “Al. I. Cuza” University of Iași and “A. Philippide” Institute of Romanian Philology, Romanian Academy, Iași Branch

Keywords: animals, symbols, Bible, Physiologos, Middle Ages, Descartes.

The present study tries to describe and comment some medieval attitudes towards the animal: an “anthropocentric” one, which states that the man is clearly superior to the animal and an “anthropomorphic” one, which tries to attribute the animal human characteristics. The points of view of Origen, Philon of Alexandria, and Saint Augustine are opposed to that of Descartes, who tries to prove that the animal is a machine without a soul, without rationality or affects. Condillac seems to go back to the medieval attitude, considering animals are capable of remembering many things, that they are intelligent and have distinct souls. This paper also tries to discuss the way the medieval symbol worked, and the specific functions of the zoomorphic symbol, its functions and the distinct place it occupied in the ideological discourse and in the construction of the medieval imaginary. Following some important theoreticians of the issue, among which Michel Pastoureau and especially Jacques Voisenet are the most important, the study tries to emphasise the way the animal was a valuable mean of knowledge during the Middle Ages, being a “mirror”, a “prolongation” or a “model” for the human being, but also an instrument of manipulating people for the Church.

## **Man and Bees: Obtaining and Consumption of Honey in Medieval Moldova**

Dr. Ludmila Bacumenco-Pîrnău, Institute of Archaeology, Romanian Academy, Iași  
Dr. Luminița Bejenaru, “Al. I. Cuza” University of Iași and “Olga Necrasov” Center of Anthropological Research, Romanian Academy, Iași

Keywords: bees, honey, Middle Ages, Moldova, written sources, archaeology.

The man-bee relationship has a long history, honey being since ancient times an important food in the diet of people from Moldova. At the beginning of the modern period, several categories of written sources occur (documentary, narrative, statistical), containing valuable information about honey production and consumption. The richness of flora favoured beekeeping, so that the necessary quantities of honey were provided for people in Moldova.

This presentation addresses the theme of honey harvesting and consumption in Medieval Moldova, but at the same time it approaches some aspects relevant to the premodern period. Beeyards on Moldovan estates and monasteries produced large quantities of honey, an important food for both its therapeutic qualities

and domestic consumption or for exchange or sale through the merchants in the country. In addition to documentary information provided by written sources, such as some boyar registers relating to various activities associated with beekeeping, we also mention the archaeological evidence interpreted from the perspective of the relationship between humans and bees.

## **“The Snake of the House” in Documents from the Folklore Archive of Moldavia and Bucovina**

Dr. Adina Hulubaș, “A. Philippide” Institute of Romanian Philology, Romanian Academy, Iași Branch

Keywords: the snake of the house, guarding spirit, magic thinking, folklore, construction rites.

The universal belief in household deities managed to survive until present time, despite an apparent pragmatic mentality of the society. Even more so, testimonies of the subjects interviewed for The Folklore Archive of Moldavia and Bucovina are similar or identical to information gathered more than a century ago, from different parts of Romania.

This fact suggests a complete process, the superstition reached our times in a fix expression, proper to ritual texts. Veracity seems to be proven by numerous personal events or happenings people heard of. Such stories are socially perceived as indisputable evidence. The long culture history of the snake supports the vitality of the magic belief.

## **Between Wild and Tamed. Ritual Animal Disguise According to the Folklore Archive of Moldavia and Bucovina**

Dr. Ioana Repciuc, “A. Philippide” Institute of Romanian Philology, Romanian Academy, Iași Branch

Keywords: animal masking, folk ritual, magic, sacred, Romanian folklore, Moldavia, Bucovina.

The traditional folk customs with animal disguise performed as seasonal observance or mysterious magical ceremonies can be found in many European cultures and beyond. Within the Romanian ethnographic area, the various categories of zoomorphic masks and costumes display both domestic and wild animal protagonists. Using the information provided by the Folklore Archive of Moldavia and Bucovina, the paper will analyze the beliefs and cultural imaginary behind this double identification of human agency with the animal world.

# Considerations on the Significance of Bovidae Representations in the Cucuteni Culture

Dr. George Bodi, Archeology Institute of the Romanian Academy, Iași Branch

Dr. Loredana Solcan, National Museum Complex „Moldova”, Iași

Dr. Luminița Bejenaru, “Al. I. Cuza” University of Iași and “Olga Necrasov” Center of Anthropological Research, Romanian Academy, Iași

Keywords: Chalcolithic, Cucuteni, plastic representation, pictural representation, Bovidae

The image of the Bovidae is a recurrent theme throughout the history of humankind, starting from the Palaeolithic. For prehistory, in the absence of written sources, its significance is still open to debate. From our point of view, the meaning of the image is connected to the relationship built with the subject of representation. From this perspective, we will present the various modalities of Bovidae representations in the Cucuteni culture and we will try to understand its possible significance through corroboration with the role played in the economy of the Chalcolithic communities.

## Notes



## 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 Symposion 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.