

# Anthrozoology Symposium

5-6<sup>th</sup> of November 2021, Iași, Romania • Gh. Zane ISER

## Animal life and Human Culture

INTERNATIONAL SYMPOSIUM  
4<sup>TH</sup> EDITION



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- “Gh. Zane” Institute of Economic and Social Research, Romanian Academy, Iași Branch
- Faculty of Biology, “Alexandru Ioan 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 Life Sciences of Iași
- Moldavia’s History Museum, “Moldova” National Museum Complex
- Rural Development Research Platform



**The Anthrozoology Symposium  
Animal Life and Human Culture**

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# Book of Abstracts

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“Moldova” National Museum Complex

Rural Development Research Platform





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- Dr. Eugen Huzum, “Gh. Zane” Institute of Economic and Social Research, Romanian Academy, Iași Branch

5th of November

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## 09:30 Official Opening

### 10:00 – 12:00 Section 1

Chair: Irina Frasin

#### Eva Meijer

The role of language in multispecies politics: Toward a theory of political animal voices

#### Paride Bollettin

Becoming primates: Ethnographic notes on the production of human and other-than-human multispecies collectives

#### Michelle Szydlowski

Commodification at a Crossroads: The Elephants of Nepal

#### Abu Bakar Siddiq

Dualism in your mind: Shepherd-animal complex relationships in southeastern Anatolia

## 12:00 – 12:15 Coffee break

### 12:15 – 14:00 Section 2

Chair: George Bodi

#### Marco Adda

Anthrozoalgia, the Anthropause, and the Way to the Symbiocene

#### Jeff Sebo

Animals, pandemics, and climate change

#### Andrei Mihalca

Wildlife of Africa - Game over?

5th of November

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**14:00 – 15:00 Lunch break**

**15:00 – 17:00 Section 3**

Chair: Aurora Hrițuleac

**Anna L. Arnaudova-Otoubirova**

Classroom Pets in Primary School Education: Benefits and Welfare Concerns

**Ani Dimova Zlateva, Katya Bozhidarova Tineva-Gyurkovska**

Basic Approaches of Stylization in the Images of Animal Figures in the Drawings of Pre-school Children

**Ionuț Bârliba**

Pets as extension of our social self

**Codrin Dinu Vasiliu**

Biophotography in the Representations of Human-Animal Relationship

**17:00 – 17:15 Coffee break**

**17:15 – 19:00 Section 4**

Chair: Luminița Ailincăi

**Alina Rusu, Dorin Dumitran**

When humans and their pets are found dead at the crime scene: Interdisciplinary reflections and analysis of cases

**Aurora Hrițuleac**

The Dark Side of Child - Animal Interactions. Child Abuse and Animal Abuse

**Cătălina Daniela Răducu**

Shared Objectification: On Women and Other Female Flesh

**Oana-Raluca Rusu, Gheorghită Vlad, Gașpar Corneliu, Răzvan-Nicolae Mălăncuș, Luminița-Iuliana Ailincăi**

Animal Welfare – Stress in Animals Intended for Human Consumption and the Influence on Organoleptic Modification of Meat After Slaughter

6th of November

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**10:00 – 11:30 Section 5**

Chair: Marco Adda

**Tiamat Warda**

Emotions at Work: The Role of Emotional Labour During a Guide Dog's Education

**Luminița-Iuliana Ailincăi, Mathilde Baille, Corneliu Gașpar**

Akita Inu and the wolves - comparative behavioral review

**Liviu Măgurianu, Daniel Măgurianu**

The world without senses in humans and animals

**11:30 – 11:45 Coffee break**

**11:45 – 14:00 Section 6**

Chair: Alina Simona Rusu

**Kristine Hill**

Feral and out of control: A moral panic over domestic cats?

**Luminița-Iuliana Ailincăi, Aglaé Marguerettaz, Oana-Raluca Rusu,  
Gașpar Corneliu**

The social behavior of indoor cats – An anthrozoological approach

**Irina Frasin**

Women and Cats: Cultural History of a Relationship

**14:00 – 15:00 Lunch Break**

## 6th of November

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### 15:00 – 17:00 Section 7

Chair: Ionuț Bârliba

#### Jessica Ullrich

The Future of Art after the Animal Turn

#### Martin Ullrich

A Critical Review of Music for Animals

#### Thomas Aiello

Surrealism and the Slaughterhouse: Art and Animals in Eli Lotar's La Villette Photographs and Georges Franjou's Blood of the Beasts

#### George Bodi

Snakes and Ladders. Thoughts on a Venomous Dispute in Prehistoric Archaeology

### 17:00 – 17:15 Coffee break

### 17:15 – 19:00 Section 8

Chair: Liviu Măgurianu

#### Madalina Mincu, Dinu Gavojdian, Constantin Vlagioiu

Study on the Effects of Hair Whorl Patterns on Behavioural Reactivity in Dairy Cattle - Preliminary Results

#### Luminița-Iuliana Ailincăi, Gașpar Corneliu

Cognition of domestic animals - another approach to ethological study

#### Felicia Ceașu

Are animals just intelligent or do they possess thought?

### Concluding remarks

## Abstracts

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### The Role of Language in Multispecies Politics: Toward a Theory of Political Animal Voices

- Eva Meijer, Wageningen University & Research, University of Amsterdam

Research shows that non-human animals have their own languages and cultures. They are individuals with their own perspectives on life, who form social and political relations with human and non-human others. In the current legal and political systems, they are however still seen and used as objects. Animal rights theorists challenge this, arguing that non-human animals are sentient beings whose interests should be taken into account morally and politically. In my talk I will argue this is not enough: we should also recognize that other animals speak and act politically, and see this as co-constitutive for building new interspecies democracies. This requires redefining 'language' and 'politics' together with the other animals.

**Keywords:** Animal languages; Interspecies democracy; Political animal philosophy; Multispecies community

### Becoming Primates: Ethnographic Notes on the Production of Human and Other-than-human Multispecies Collectives

- Paride Bollettin, Masaryk University; Universidade Federal da Bahia; Durham University

In this presentation I wish to describe how the recognition of a relational engagement affects the production of multispecies human and other-than-human primate collective in two ethnographic cases. In the first case, the Mebengokré of Brazilian Amazon describe their relation with capuchins monkeys as the actualization of alternative possibilities ranging from a prey-predator to a ritual relation. In the second case, primatologists studying capuchins monkeys in northeast Brazil describe these populations as objectivated units in scientific reports, while during their fieldwork they are engaged in direct and subjective relations. The thesis of this presentation is that, in both cases, and despite the divergent taxonomic recognition, the core basis of the effective and affective relation is the reciprocal influence in the common becoming of human and other-than-human primates. The consequence of this thesis is that such common becoming implies an ethnographic effort able to cross species-specific frontiers in order to move beyond the anthropocentric description and include other-than-humans as proper subjects.

**Keywords:** Multispecies; Primates; Collectives; Ethnography



## Commodification at a Crossroads: The Elephants of Nepal

- Michelle Szydlowski, Beacon College and the University of Exeter

Elephants in Nepal find themselves in a vastly different situation than conspecifics living in countries with larger populations, such as Thailand or Myanmar. Thanks to low numbers of both wild and captive populations, elephants in Nepal have been largely neglected in all but a few small-scale anthropological and biological studies. In addition, the traditions, practices and living conditions found in the stables of Nepal differ greatly from those in other parts of SE Asia. This study took an interdisciplinary look at these stables. First, we performed an assessment of elephant welfare and welfare impactors in 25 stables around Chitwan National Park through a veterinary and zoological lens. Secondly, we examined the motivations and practices of NGOs and INGOs responsible for or interested in the health and welfare of elephants in Nepal. We sought to identify the norms consistent across organizations to create more successful outcomes. By connecting these stables and their residents to community stakeholders as well as NGOs interested in their futures, we were able to offer suggestions to improve the health and welfare of both elephants and their caregivers.

Keywords: Asian elephants; Nepal; Health; Welfare; NGOs

## Dualism in Your Mind: Shepherd-Animal Complex Relationships in Southeastern Anatolia

- Abu Bakar Siddiq, Mardin Artuklu University, Turkey

Humans and domestic animals have been in mutual relationships for over 10 millennia –while non-human animals adopted human company for food and shelter, humans accepted them as secure supply of resources and wealth. Yet, till today, this mutual relationship between pastoral groups and their animals is often regarded only in light of its economic benefits. Based on ethnographic fieldwork and exploratory case studies in pastoral villages of southeastern Turkey, this study presents various inter-dependency and complex relationships between shepherds and animals. The case studies reveal affectionate and emotional bonds between shepherds and domesticates, similar to pet–human relationships in urban societies. Shepherds give human names to certain individuals; sometimes the names of their own children. While they raise their herds for economic benefit, some shepherds feel considerably depressed and suffer from prolonged grief following the loss, death or selling of their animals. Some feel highly uncomfortable to pass by the places where certain animals from their herds were sold or slaughtered. Many shepherds often dream their animals, and it is not rare when the smell of fresh grass or some household objects bring back memories of the animals they were once close to. Most shepherds never kill any sheep or goats of their own as they cannot see the pain, suffering, and the blood of the animals raised by them. In many cases, shepherds frame and keep the photographs of particular sheep and goats in their household as if they were the photographs of people. Certain animals also show close attachments to their

shepherds. Through their unique characteristics and special bonds with the shepherds they achieve higher rank in their herds – acting as the leaders of their herds, commonly guiding and warning others. In the pasturelands, they sleep beside their shepherds and wake them up if any wolf appears or any animal attempts to stray. Since the earliest ungulate domestication, around the middle of the 9th millennium BC, pastoralism has been a ubiquitous part of the people in the Upper Tigris and the Middle Euphrates Basins. Here, with some exceptional dimensions on shepherd-animal relationships in the region, this study presents some new human perceptions of the domestic ungulates, which go far beyond the sources of meat, subsistence, and economic benefits.

**Keywords: Anthrozoology; Pastoralism; Shepherd-animal emotional bond; Domestic ungulate; Anatolian shepherd; Southeast Anatolia**

## **Anthrozoalgia, the Anthropause, and the Way to the Symbiocene**

- Marco Adda, Independent Researcher, AEDC Anthrozoology Education Dogs Canines

Humans suffering often relates to other-than-human animals. It may be the case of professionals or volunteers experiencing compassion fatigue, a local community of people witnessing the culling of dogs, the global community reacting to animals killed by hunters. Human suffering may be due to animal meat consumption. Scenarios are numerous, and the spectrum of human distress is vast too. Sometimes suffering for animals is evident and conscious; in other cases, people live their pain unconsciously and silently. Anthrozoalgia recognizes the human suffering for other animals, namely, a sense of discomfort, disease or sickness somehow related to other-than-human animals. The disconnection from wildlife, the absence of an animal, the misery of animal trades, the desperation for not expressing one's animality (therians), and other facets are all expressions of Anthrozoalgia. Identifying Anthrozoalgia may expand our comprehension of human essence and the underlying links of humans with other species and Nature. Anthrozoalgia reflects the transition from the Anthropocene to the Symbiocene, an epoch where more inclusiveness for other species and awareness for the environment are core. The “covid-cene” and the Anthropause further pave the way to the Symbiocene. How are dogs accompanying humans throughout this transition?

**Keywords: Anthropause; Anthropocene; Anthrozoalgia; Anthrozoology; Dogs; Humans; Other-than-human animals; Covid-19; Covid-cene; Symbiocene**

## **Animals, Pandemics, and Climate Change**

- Jeff Sebo, New York University

In this talk I argue that our use of animals contributes to pandemics and climate change, and that pandemics and climate change contribute to biodiversity loss and animal suffering. As a result, I argue, we should center animals in health and environmental policy. In particular, we morally ought to reduce our use of animals as part of our mitigation efforts and increase our support for animals as part of our adaptation efforts. I also evaluate

different strategies for accomplishing these aims, and I consider connections with debates about well-being and population ethics. The upshot of this discussion is that we should extend legal and political standing to all animals; that we should end deforestation, the wildlife trade, factory farming, and industrial fishing; and that we should expand parks, sanctuaries, and support for domesticated and wild animals alike.

**Keywords: Animals; Pandemics; Climate change**

## **Wildlife of Africa - Game over?**

- **Andrei Daniel Mihalca, USAMV Cluj-Napoca**

Wildlife is probably the most important matter for which Africa is so well-known nowadays, mainly in the so-called western civilization. Historically, wildlife was a resource for the financial support of the expeditions supporting geographical discoveries in the continent or the slave trade. Subsequently, tourism for hunting became a highlight, mainly in the 20th century, while, at present, wildlife is the most important reason for tourism. However, today, wildlife is abundant only on a very minute surface of Africa's surface, in the protected areas. Even here, the ecosystems are so fragile that there is a permanent struggle to keep the balance. Any disturbance, such as diseases from domestic animals, climatic events such as severe draughts, poaching or human-wildlife conflict pose a significant threat to most wild species, icon or not. Development of many African countries is also forcing anthropic environment closer and closer into the heart of national parks and other protected areas. Several species of animals have become extinct in past decades, others are almost there, in what is, most probably an irreversible event. And the biggest impact is not because of the local people and nations, but is related to the extreme needs of our society. The aim of this presentation is to show the diversity, as we still have it, and highlight its value for humanity, in a desperate call to preserve it.

**Keywords: Africa; Wildlife; Conservation; Threats; Extinction**

## **Classroom Pets in Primary School Education: Benefits and Welfare Concerns**

- **Anna L. Arnaudova-Otouzbirova, Trakia University, Bulgaria**

Young children are intrinsically fascinated with animals from an early age and the role of animals in the life of children has been the focal point of many research articles in the last years, some of which focus primarily on the positive effects of human-animal interactions on child health and well-being. In line with the above, this presentation will tackle the problem of keeping non-human animals as classroom pets in primary school settings. Some of the reported benefits of keeping live animals in the classroom will be outlined, as well as the risks and welfare concern associated with such educational practices. The question whether animals are suitable for a classroom environment will be specifically addressed in relation to animal welfare and, finally, some recommendations for future pedagogical practices will be discussed.

**Keywords: Classroom pets; Primary schools; Human-animal interactions; Animal welfare**

## Basic Approaches of Stylization in the Images of Animal Figures in the Drawings of Preschool Children

- Ani Dimova Zlateva, Trakia University, Stara Zgora, Bulgaria
- Katya Bozhidarova Tineva-Gyurkovska, Trakia University, Stara Zgora, Bulgaria

The report traces, analyzes, and summarizes the main characteristics of preschool children's depiction of animal figures and the degree of free creative interpretation in the spontaneous application of some of the basic principles of stylization. This report aims at the following: Comparative analysis of the approaches to stylization as a process of simplification of the shape of objects characteristic of Bulgarian fine arts, which is applied and realized in children's drawings. The process of creating art forms, the different stages of stylization and the peculiarities of the images of animals are entirely based on the visual perception of children during the preschool period. There are also analyzed the stages of stylization that children spontaneously apply in their drawings in the depiction of birds and other animal figures. The various approaches to stylization included in children's drawings of animal figures are traced, namely: linear construction of a shape (contour), inclusion of a spot in a stylized image, creation of shapes from intersecting figures, stylization of the image as a sum of geometric figures. The main research methods used are: empirical - pedagogical experiment and praximetric - observation, analysis of works of art, analysis of children's drawings, content analysis, quantitative and qualitative analysis of the obtained empirical data, expert evaluation. Based on the comparative analysis, some conclusions are drawn about the styling approaches that children use in drawings when depicting animal figures. The results of the study could be practically applied in education through fine arts in terms of systematization of principles and approaches to stylization in depicting animals by preschool children and creating a training system for building stylized images at this age.

**Keywords:** Stylization; Children's drawings; Depiction of an animal figure; Preschool age

## Pets as Extension of Our Social Self

- Ionuț Bârliba, Institute of Economic and Social Research, Romanian Academy, Iași Branch

Pets provide insight into our social personality, our family relationships or the way we interact with others. In one word, our pets can reveal our social constructed self. Moreover, the companion animals, as chosen by us, are indicators of the functions we ascribe our pets, be it therapeutical, motivational or social. On the other hand, people use their companion animals as symbols and indicators of their social status, their privileges/advantages, and their expectations. We believe this to be a manifestation of the consumer society behavior. Consequently, the companion animals are often treated just as any other consumer product the postmodern contemporary man purchases, uses, and disposes of; namely, not to fill an actual need, but for the sole purpose of having something just because one can. Our pets provide us protection, comfort, love,

companionship (and many more). In doing so, they contribute to the definition of our social self, something that no other creature or thing (that can be bought, sold or traded) can do. It is our duty to acknowledge what our companion animals actually have to offer and thus remove them from the category of consumer goods and commodities.

**Keywords:** Companion animals; Consumer society; Social self

## Biophotography in the Representations of Human-Animal Relationship

- Codrin Dinu Vasiliu, Institute of Economic and Social Research, Romanian Academy, Iași Branch

The fact of cutting and inserting the concept of biophotography into the imaginary and practices of photography first translates as the attempt of identifying an anthrozoological meaning at the level of discourses, representations, and artefacts of photography. In the previous issue of this symposium (*Anthrozoology Studies. Ethics and Non-Human World*) I was trying to define biophotography as that practice of photographing animals in their various life contexts and, at the same time, the effects of these practices on the representations and ideologies within a social system. The definition was insufficiently developed and left half-way with the purpose of analyzing whether biophotography shows data of a possible biopolitics by which we resume our relationship with the non-humans in terms of our objectives, norms, and responsibilities. Today I am more interested in how biophotography can constitute itself as an anthrozoological cut in our discourses and representations. Further, I am concerned how this anthrozoological cut can suggest an extra meaning in our common practice of seeing, photographing, and showing animals as they appear in our relationship with humans.

**Keywords:** Biophotography; Anthrozoology; Representations; Ideology

## When humans and their pets are found dead at the crime scene: Interdisciplinary reflections and analysis of cases

- Alina Simona Rusu, Babeș-Bolyai University, Cluj-Napoca
- Dorin Dumitran, General Inspectorate of Romanian Police - Forensic Investigation Office of Bucharest

Animal cruelty, included in the category of animal abuse, is commonly defined as any intentional (and repeated) behavior that causes physical or psychological distress in animals, including death. There is an increasing number of scientific studies in mental health (psychology, social work, psychiatry), human-animal interaction field, and forensic discipline on the motivational factors and significance of animal cruelty as an indicator of anti-social behavior manifestations, such as domestic violence, sexual assault, rape, murder etc. A special attention is offered to the relatively high prevalence of cruelty towards companion animals in early childhood and adolescence (particularly towards cats, which are over-represented in the reported cases of animal cruelty acts around the world). While animal cruelty is most often analyzed in terms of motivations

and connection with psychopathology in those cases when animals are found abused and/or killed by human individuals, little attention was offered in the literature to the interpretation of cases when companion animals are found killed at the crime scene, together with their owners or in the spatial vicinity. This paper aims to analyze in an interdisciplinary and critically reflective manner several cases of co-occurrence of animal cruelty (death) and homicide in Romania. The cases were documented within the investigations of the Behavioral Analysis Unit of the General Inspectorate of Romanian Police. The motivation for killing the companion animals of the human victims is interpreted from several psychological and sociological theories, such as Bandura's Vicarious Learning theory, the Violence Graduation hypothesis, and the Deviance Generalization hypothesis.

**Keywords: Companion animal cruelty; Co-occurrence of animal and human crime; Interdisciplinary interpretations**

## **The Dark Side of Child - Animal Interactions. Child Abuse and Animal Abuse**

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

In the psychological literature, animal abuse by children has been recurrently associated with the previous mistreatment of the children themselves. Child neglect, domestic violence, bullying at school, and socio-economic disadvantages are among the conditions emphasized as markers for a cruel behavior towards animals in childhood. However, as in the case of inter-human abuse, only a reduced percentage of the abused children are becoming animal abusers. The psychological mechanisms and processes through which mistreated children turn into aggressors are extensively documented. Far less explored and explained are the factors which determine or support children not to turn, when abused, into abusers. Research identifies resilience as a key factor in this direction. Nevertheless, resilience is but an adaptive behavior, a (positive) response, a (suitable) reaction to a traumatic event. The long term risks for somatic and mental health are always present, despite their rather undervaluation by actual resilience research. Is prevention, by consequence, the only free risks solution? It is possible for a culture which promotes kindness (based on empathy, altruism, and pro-social behaviors) instead cruelty (fueled by greed, narcissism, competition, materialistic values, etc.) to alleviate, at least, not only child abuse but the animal abuse too? My study addresses resilience as a secondary psychological tool in overcoming childhood abuse as a drive for animal abuse. Prevention, through training kindness and its competencies from an early age in development, will be approached and investigated as the primary psychological tool in efficiently treating the abuse of children and animals.

**Keywords: Animal abuse; Child abuse; Resilience; Kindness; Cruelty**

## Shared Objectification: On Women and Other Female Flesh

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

Objectification is a defining aspect of the linked oppression of women and non-human females, as it allows an oppressor to view another being as an object, who does not speak, does not feel, has no needs and exists only to serve the others. Historically, women and non-human females have been defined as property, considered less intelligent, less rational, and therefore more primitive and closer to nature, and thus have been subject to objectification, ridicule, and control of reproduction. They are both exploited for their reproductive abilities and are devalued as they age and wear out, when they are no longer able to reproduce. Assuming that, in our contemporary patriarchal society, women share objectification with the other female animals, the intention of this presentation is to expose misogynistic representations that animalize women and sexualize and feminize animals, presuming their availability for consumption, and to provide a framework for exploring the feminist implications of the oppression of other female animals.

**Keywords: Objectification; Oppression; Non-human females; Patriarchy; Women**

## Animal Welfare – Stress in Animals Intended for Human Consumption and the Influence on Organoleptic Modification of Meat After Slaughter

- Oana-Raluca Rusu\* “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department
- Gheorghită Vlad, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department
- Gașpar Corneliu, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department
- Răzvan-Nicolae Mălăncuș\*, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Preclinical Department
- Luminița-Iuliana Ailincăi, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department

Stress in animals for slaughter is a controversial topic, based on research conducted over time on animal welfare on the farm, during transport and in slaughterhouses.

The main causes of animal stress are: loading and unloading of animals, duration of transport itself (degree of overcrowding, temperature, characteristics of the means of transport, presence or absence of drinkers and distance from the farm vehicle to the slaughterhouse), the behavior of farm staff and operators in slaughterhouses and the rest of the paddocks taking into account the type of paddock, the rest period of the animals and the number of animals in the paddock.

The technique that involves the use of physiological, pathological and ethological indicators of animal welfare presents many problems of evaluation and applicability,

the high variability of stressors acting on the animal, due to the subjective physiological response, makes it difficult to establish the influence of these indicators on quality. meat. The response to “short-term” stress will occur from the moment the farm is loaded and the animals are unloaded from the means of transport to the slaughterhouse.

The aim of the paper is to present the main ways to assess the welfare of animals for slaughter, but also some laboratory analysis techniques used to assess stress in farm animals.

**Keywords: welfare, animal transport, stress, meat**

## **Emotions at Work: The Role of Emotional Labour During a Guide Dog’s Education**

- Tiamat Warda, University of Exeter

Emotional labour is the management of feelings to present appropriate emotion displays in work-relevant interactions. Although the role it plays in the work-lives of humans has been researched extensively, little has been written on the emotional labour of nonhuman animals. This paper aims to offer a holistic understanding of the emotional labour guide dogs perform and how they are prepared to do so by their instructors. Two methods were utilised under the travel restrictions resulting from the Covid-19 pandemic: an autoethnography, based on the researcher’s extensive experience as a guide dog mobility instructor, and semi-structured interviews. A guide dog school in Ireland acted as the case study. From 2012 until 2017, the researcher took notes when developing guide dog teams which were referred to as part of the autoethnography. Interviewees were GDMIs, guide dog trainers, managers, further employees of the school, visually impaired clients, and relevant external professionals. Findings show that guide dog work fundamentally requires emotional labour, albeit to differing degrees. This is dependent on their temperament, personality, breeding, upbringing, education, enjoyment of the work, and compatibility with their human partner. Instructors and trainers actively prepare the canines they educate to manage the emotionally heightened situations they will inevitably encounter to improve their well-being and career success. This research forms an original contribution to knowledge by highlighting the emotional labour performed by guide dogs which it proposes is fundamental to the work they conduct. This has theoretical implications, as well as the potential for meaningful application within the guide dog and wider assistance dog sector. Understanding the emotional labour of guide dogs can have a direct impact on the interactions between them and their guide dog mobility instructors and supplement education for future instructors.

**Keywords: Guide dogs; Emotional labour; Animal labour; Guide dog mobility instructors**



## Akita Inu and the Wolves – A Comparative Behavioral Review

- Luminița-Iuliana Ailincăi, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department
- Mathilde Baille, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department
- Corneliu Gașpar, “Ion Ionescu de la Brad” University of Life Sciences of Iași, Faculty of Veterinary Medicine, Public Health Department

In 2004, researchers analyzed the DNA of 85 dog breeds from all continents, comparing the data obtained with the DNA information of wild wolves. As a result of these studies, 14 breeds of dogs were detected with the ancestral genes of ancient wolves and received the title of “oldest dog breeds”, most of them being also identified as the “purest genetically” purebred. In recent years, in Europe and implicitly in Romania, it was noticed that the number of Akita Inu breed has increased. The choice of this breed was influenced, in the vast majority of cases, by the emotional impact obtained after watching the film Hachiko-The Story of a Dog. Unfortunately, many of those who have chosen this breed of dog will have later discovered that these dogs have a strong personality, are difficult to shape, are not easy to train / educate, are unpredictable and stubborn. The paper presents the international standard of the Akita Inu breed, as well as the main behavioral aspects specific to the breed, compared to those of wolves in the wild, by analyzing the bibliographic references published following various ethological studies.

**Keywords:** Akita Inu breed; Behavior; Dogs; Wolves

## The World without Senses in Humans and Animals

- Liviu Adrian Măgurianu, Institute of Economic and Social Research, Romanian Academy, Iași Branch
- Daniel Măgurianu, Ensorinstituut, Oostende, België

Two of the criteria underlying the superiority of humans over animals could be: free will and transcendence. The perspective on the world in both humans and animals is given by the way the senses work and the ability to decode information. Although animals perceive the world differently due to senses that far exceed human senses, there are many commonalities and nuances that are similar enough to survive and evolve together on this planet. External reality is manufactured by the senses in humans and animals. Reality, as we perceive it through senses, is just one perspective out of thousands of other possible perspectives offered by nature to coexist. But there is something that the senses cannot give us: self-awareness, present in both humans and animals. If the senses did not exist or were ‘silenced’, there would still remain this consciousness which is no different from the self-awareness of animals. Advanced neuroscience research shows us that free will is almost completely reduced and all our thoughts and actions are actually the work of the subconscious mind, a program we might liken to instinct in animals. Here the differences between humans and animals can be analyzed from an entirely

different perspective that can diminish human arrogance. The common denominator of life on planet Earth is the self-awareness that transcends all differences and truly defines humans.

**Keywords: Senses; Free will; Reality; Illusion; Consciousness**

## **Feral and out of Control: A Moral Panic over Domestic Cats?**

- Kristine Hill, University of Exeter, Exeter Anthrozoology as Symbiotic Ethics (EASE) working group, UK

Though a thematic discourse analysis of online comments and exchanges, responding to media sources about free-roaming cats, my research explores the social discourses surrounding cats in ‘Westernised’ urban communities. Examples emerged from my analysis that demonstrate how the ‘feral’ prefix renders cats as ‘other’ and ‘undesirable’ and fosters the perception they are morally less significant than companion animals of the same species. Attitudes towards wildlife and the conflicts and ambiguities that exist in either valuing wildlife over domestic cats, or vice versa, are explored in this paper. Free-living (‘feral’) cats were often described as being wild animals, but at the same time not valued as highly as wildlife. The media plays a central role in defining the boundaries of classifications such as ‘feral’ or ‘pest’ that render groups of free-living animals more killable. However, reports or suggestions of lethal control of free-living cats were often met with anger that is redirected toward the environmental damage caused by humans. Furthermore, conservationist discourses related to the impact of free-living cats in specific ecosystems permeated discourses about free-roaming urban cats. News articles were frequently taken out of context, with many comments apparently responding solely to the sensationalist headline. Moral panics are escalated by emotive journalistic pieces that are read by audiences around the world. From my data it is apparent that information is being processed through a local lens. For example, UK residents will engage with an article about cat populations in rural Australia and apply elements of that to their neighbours’ cats in a North London suburb. This supports the assertion that conservationists and the media are creating a moral panic over free-roaming cats (Lynn et al., 2019, *Conservation Biology* 33, pp. 769-776). ‘Feral’ also invokes feelings as pity and serves to frame cats as victims in need of rescuing. However, ‘rescue’ can be seen as yet another a form of control that fails to respect the agency of free-living cats who may prefer to be left alone. My paper concludes with a discussion of ways in which we can begin to think more sensibly about cats by considering local and environmental circumstances, as well as individual feline preferences, experiences, and personalities.

**Keywords: Cats; Moral Panic; Feral**

## The Social Behavior of Indoor Cats – An Anthrozoological Approach

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Cats, *Felis silvestris catus*, are currently the most common pets, especially in urban areas, namely in a territory defined and delimited by the apartment area. The motivation behind choosing this animal is based on the high-degree adaptation of cats to relatively small spaces, able to make best use of their territories both horizontally and vertically. The paper presents briefly the main behavioral characteristics of cats raised exclusively without access to the outdoor environment (indoors), both in terms of human-animal and intraspecific relationship, respectively social relationships with other cats and interspecific - the relationship of cats with other animal species inside the apartment. The authors present the most common behavioral disorders of indoor cats, as well as a number of recommendations related to behavioral veterinary medicine.

**Keywords: Indoor cats; Social behavior; Human-animal relation**

## Women and Cats: Cultural History of a Relationship

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The relationship women share with cats and their love for them is undeniable. In ancient cultures, but also now-a-days cats are present by our side, both physically and symbolically. Few creatures have the power to define us as cats do. For a while now, cat lady is something close to an identity. Cat symbolism is complex and ambivalent. Since they were venerated in Ancient Egypt, Cats have gained archetypal power. The Cat is both a solar symbol – as the goddess Bastet was the destroyer of the evil Apophis, and a lunar symbol – as the cat’s eyes reflect the sun light like the moon. In ancient cultures the association between women and cats was something to be admired and celebrated. Bastet was a very positive goddess associated with love, creativity, fertility, music, and popular festivities. In awe of the extraordinary resilience power of Cats, the ancients held them in high respect. In the Middle Ages the Cat has started to be seen as a tool of the devil, the instrument and companion of witches. This may be associated with the patriarchal dissociation from nature, instincts – all associated with the feminine. Many cats were doomed because of that and superstitions related to black cats, such as bringers of misfortune, still make black cats less adoptable today. The presentation traces our history together, both physically – from domestication to our homes today – and symbolically – from goddess and demon to our everyday beliefs and superstitions in the present.

**Keywords: Women; Cats; Relationship; Culture; Superstition; Religion**

## The Future of Art after the Animal Turn

- Jessica Ullrich, University of Fine Arts Muenster

I want to give an overview on the consequences of the Animal Turn in the visual arts by pointing to the restrictions and possibilities that this paradigm shift has brought about. One of the limitations artists face when they want to work with animals and animal imagery results from a new sensibility of art audiences for ethical issues. Artists must be prepared to face criticism when they appropriate animals in abusive or inappropriate ways. The emerge of various guidelines aiming at the regulation of the use of animals in or for artworks is a rather controversial symptom of the Animal Turn. Many artists have already raised concerns about the intervention in their artistic freedom by guidelines and a new form of “censorship”. On the other hand, the Animal Turn furthers an expansion of art and introduces animals as creative, communicating, cognitive individuals with agency and questions the traditional notion of animals as reified models, metaphors, materials, or media. In the last decade, innovative art forms have emerged that challenge the traditional notion of art by involving live animals as recipients or producers of art. But in some cases, instrumentalizing animals in aesthetic practices borders exploitation. By discussing selected examples of art for animals, animal art, and ‘artivism’ that can reconcile the various symptoms of the Animal Turn I argue that it is possible to revolutionize the art world and improve the situation of animals at the same time.

**Keywords:** Art; Animal Turn; Interspecies Art; Animal Aesthetics

## A Critical Review of Music for Animals

- Martin Ullrich, Nuremberg University of Music

There are scientific studies about the effects of human music on several nonhuman animals, including dogs, pigs, cats, horses, chimpanzees, bonobos, gorillas, macaques, gibbons, tamarins, rats, mice, rabbits, degus, grey parrots, budgerigars, and sea lions. The used music covers a wide range of composers and performers, but in most cases belongs to Western classical and popular music styles. While mainly psychologists, physiologists, and ethologists designed the experimental settings and analyzed the data, musicologists were seldom included in the research teams. This paper critically reviews the underlying concepts of human music for animals from a point of view informed by interdisciplinary music research and human-animal studies and points out challenges when it comes to ethical and aesthetical questions. Published findings from 2010–2021 in the fields of biology, psychology, and veterinarian medicine on the effects of human music on animals are reviewed, applying discourse analysis and music analysis. The implicit assumptions and biases concerning the definition and the aesthetics of music are rarely reflected in the reviewed publications. Data on the musical details is surprisingly often imprecise or missing. The aesthetic value of certain pieces of music, styles and musical cultures is often treated as a given, ignoring findings from ethnomusicological and zoomusicological research on the diversity of human and nonhuman music cultures

(cf. bird song, whale song). There is a need for a critical assessment of eurocentrism and anthropocentrism in the field of empirical aesthetics in music.

**Keywords: Interdisciplinary Music Research; Human-Animal Studies; Empirical Aesthetics; Zoomusicology**

## **Surrealism and the Slaughterhouse: Art and Animals in Eli Lotar's La Villette Photographs and Georges Franjou's Blood of the Beasts**

- Thomas Aiello, Valdosta State University

In the sixth issue of Georges Bataille's surrealist magazine Documents, published in 1929, he included a series of photographs by Eli Lotar documenting an abattoir in the La Villette section of Paris. In the text accompanying the series, Bataille described the slaughterhouse as "a disturbing convergence of the mysteries of myth and the ominous grandeur typical of those places in which blood flows." The photographs chronicled both the banality and the horror of what took place in institutions that had removed the process of killing animals and processing their corpses from human view. They exposed a process that was largely hidden from humans, and the duality of the mundane and the grotesque presented by them generated a variety of possible interpretations from an audience broadly aligned with the surrealist artistic movement. The images accompanying Lotar's were microscopic photographs by Jean Painlevé, a medical doctor and Surrealist filmmaker who would go on to work at the Institut de Cinematographie Scientifique with Georges Franjou, and would supply commentary for Franjou's film Blood of the Beasts, appearing twenty years later, in 1949. That film would provide its own exposure of the slaughterhouse, interspersed with quiet scenes of a Paris suburb, at the other end of the surrealist period. This presentation will use the two surrealist encounters with the slaughterhouse to evaluate the artistic movement's interpretation of human society's dependence on violence toward animals.

**Keywords: Surrealism; Photography; Slaughterhouse**

## **Snakes and Ladders. Thoughts on a Venomous Dispute in Prehistoric Archaeology**

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My concern is the divergence of opinions between Balaji Mundkur and Alexander Marshack on the general manner in which the meaning of the snake image, present in prehistoric imagery, should be approached. An overview of the body of literature dealing with the interpretation of the image and/or a presumed cult of the snake in archaeological contexts shows us that the cultural vision of the latter predominates. The methodology used in such instances relies heavily on building analogies starting from historic and ethnographic data and the conclusion is that the snake usually embodies beneficial principles such as healing, regeneration, fertility, and wisdom. In opposition to these interpretations, the efforts that try to take into account the existence

of a symmetric relationship between the human being and the snake are building a rather disquieting range of meanings for serpent's representations, focusing on the danger it conveys, but usually have a speculative character and lack a strong theoretical and methodological background. However, this line of inquiry corroborated with the advances made in the field of neurosciences since the '80, make a re-evaluation of Mundkur's biological approach a promising path to follow. I will not argue for or against any of the interpretations above; they may very well both be, and, probably they are true. Nevertheless, I cannot accept the claim both schools of thought make, that they present the "original" meaning of the image, and I will try to put forward a possible model of the image's significance evolution from its "original" state to its culturally altered meanings.

**Keywords:** Prehistoric archaeology; Snake; Neurosciences

## Study on the Effects of Hair Whorl Patterns on Behavioural Reactivity in Dairy Cattle - Preliminary Results

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Human-animal interactions can be improved significantly through careful and thoughtful consideration of the animal's temperament. Linkage among hair patterning, temperament, and physiological functioning was first described in human pediatric research, demonstrating that abnormal hair whorl patterns were common in children with developmental disorders, such as Down syndrome and Prader-Willi syndrome. Hair distribution, texture, and colour are known to be heritable traits and determined during fetal development. In cattle, facial hair whorls position has been shown to be associated with handling temperament in beef breeds, individuals with higher facial whorls being significantly more reactive than those with lower facial whorls. The aim of the current study was to determine the relationship between hair whorl position and milking temperament in dairy cattle. Milking temperament of 89 Romanian Black Spotted lactating cows was evaluated using a 5 points subjective scale by two independent observers. Hair whorl position was recorded for each animal, using as reference point the eye sockets, and categorized as follows: 'high' - above the eyes; 'middle' - between the eyes; 'low' - below of the eyes. Furthermore, the hair whorl dimension was registered in 3 classes: large, medium, and small. Cows were managed at the Experimental Farm of Balotesti Research and Development Institute for Bovine, Romania. Generally, cows with 'low' hair whorls had higher milking temperament scores, 75.7% being classified as nervous, compared to 'high' and 'middle' groups (55.5% and 68.0%, respectively). Similarly, cows with medium and small hair whorls tended to be more reactive during milking (72.7% and 70.9%, respectively), compared to animals with larger hair whorls (64.0%). The chi-squared test for association between milking temperament and

hair whorls in dairy cows showed no significant difference among groups ( $p>0.05$ ). Further studies are needed in order to evaluate whorl patterns and relationships with behaviour, on a larger number of individuals and comparisons between different cattle breeds. The evidence from this study are conflicting to the studies published up-to-date, which highlighted the potential of using hair whorls for predicting animal behavioural reactivity in domestic species.

**Keywords:** Hair whorl; Behavioural reactivity; Dairy cattle; Milking temperament.

## Cognition of Domestic Animals - Another Approach to Ethological Study

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The study of animal cognition began more than 150 years ago when Charles Darwin launched hypotheses on the abilities and “mind” (intelligence) of animals. Animal cognition is a science dedicated to understanding the physiological, morphological, and ethological processes, as well as the mechanisms by which non-human beings manage to “think” and achieve certain behavioral patterns. The authors’ aim is to approach this topic from a historical point of view, old and new concepts, techniques for assessing cognition in domestic animals, the link between the cognition of farm animals with welfare, behavior and ethics, and the presentation in a manner brief of clear examples of animal intelligence.

**Keywords:** Cognitive ethology; Animal behavior; Domestic animals

## Are Animals just Intelligent or Do They Possess Thought?

- Felicia Ceausu, Institute of Economic and Social Research, Romanian Academy, Iași Branch

It is often said that animals cannot think because they are not endowed with natural language. But this thesis is often left vague and circular (since they have no language they cannot think or vice versa?). A more precise form of argumentation is at our disposal, if we consider that the vast majority of the main characteristics we have attributed to beliefs seem to be related to the productivity of language, which allows us to form, starting from some given simple ideas, an infinity of new, more complex ideas. Since having a conviction means to possess the concept of a certain state endowed with a content, which is likely true or false. But for this, one must have linguistic communication, because to communicate verbally with someone means to be able to share with him/ her the notion of an objective world, that is the notion of a truth on which the speaker and the interlocutor are able to agree. Such a notion can appear only in the context of the interpretation of one subject by another, which in return implies a possible agreement between interpreter and interpreted. Usually, we attribute the “mind” to things we interpret in this way, and from this arise a lot of questions about

the conditions under which a thing/ being can be declared to have a “mind” or as possessing beliefs, desires, or other mental states. According to this theory, such a set of questions can best be answered by analyzing logical presuppositions and methods of attributive practices, when we adopt the intentional statement about something. Everything that is easily and completely predictable by the intentional explanation is, by definition, an intentional system. Intentional slander can be defined as the strategy of interpreting the behavior of an entity (person, animal, artifact), treating it as if it were a rational agent that governs the choices it makes, by taking into account “beliefs” and “desires.” In this paper I try to answer questions such as: are animals just intelligent or do they possess thinking? Are there clear rules of communication in the human world but also in the animal world?

**Keywords: Thinking; Language; Communication; Mind; Intentional explanation**



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