

Anthrozoology Symposium

5-6th of November 2022, Iași, Romania • Gh. Zane ISER

Non-human Animals in Open Societies

INTERNATIONAL SYMPOSIUM
5TH EDITION

Book of Abstracts

Thus, we become aware that other beings have subjective experiences that match our own. We understand that exploring how other animals see the world can enrich our own perspectives and experiences and help us see that humans alone are not a special species. These new perspectives make obvious the vulnerabilities of the conventional views, that devalue and depersonalize the other animals in order to instrumentalize, commodify and turn them into quasi-things.

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- 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 Life Sciences of Iași
- Moldavia's History Museum, “Moldova” National Museum Complex
- AEDC Anthrozoology Education Dogs Canines
- Rural Development Research Platform Association



Anthrozoology Symposium
Fifth Edition – 4-5 November 2022 – Iași, Romania
Non-human Animals in Open Societies

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“Gh. Zane” Institute of Social and Economic Research

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Faculty of Biology

“Alexandru Ioan Cuza” University of Iași

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Moldavia’s History Museum

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Program

4th of November

9:15 – 9:30 – connecting and welcoming of the participants

9:30 – 9:45 – opening of the symposium

9:45 – 11:45 – Section 1

Chair: **Irina Frasin**

Eva Meijer - Dog political virtues and their role in multispecies communities

Marco Adda - (toward) a canine anthropology

Michelle Szydlowski - Advocacy or neocolonialism? Balancing the rights of otherthanhuman participants in multispecies research

Harley McDonald-Eckersall - Where did all the animals go? Questioning the dynamics of interspecies representation in social movements and pop-culture

11:45 – 12:00 – coffee break

12:00 – 14:00 – Section 2

Chair: **George Bodi**

Kristine Hill - To roam or stay home? Prominent discourses associated with cat (*Felis catus*) guardianship and the ‘indoor versus outdoor’ debate

Rebecca Madrid - Layoff Narratives in Asian Elephant (*Elephas Maximus*) Encounter Tourism: Investigating the impact of individual elephant ambassadorship on tourist responsibility

Dan Manolăchescu - Yes, we love horses! Do they love us back?

Alina Simona Rusu - Teaching Psychology applied to Anthrozoology – Development and testing of a curriculum for a masters’ degree in Ethology & Human-Animal Interactions

14:00 – 15:00 – Lunch break

15:00 – 17:00 – Section 3

Chair: **Marco Adda**

Hadas Marcus - Instilling Humane Values through Visual Culture

Eveline Baptistella – On the verge of a new wild animal: canindé macaws, caimans, pumas, and the making of multispecies cities

Zoe Griffiths and Jeff Sebo - Improving coverage of animals in medical and veterinary education

Luminița Ailincăi, Rusu Oana- Raluca and Corneliu Gașpar – Study on the mutual adaptation of humans and wild animals under the conditions of the development of the metropolitan areas of some localities in Romania

17:00 – 17:15 – coffee break

17:15 – 19:15 – **Section 4**

Chair: **Alina Rusu**

Tammy Bar-Joseph - Jewish Children Rescued by Dogs during the Holocaust

Abu B. Siddiq - Goods, gods, or animals? —Nonhuman animals in supernatural belief and symbolism in prehistoric Anatolia (Turkey)

George Bodi and Loredana Solcan – Cattle in the life of communities from the first phase of the Cucuteni-Trypillia civilisation: between economic and symbolic

Daniel Măgurianu, Liviu Măgurianu - Mythological creatures - truth or legend?

5th of November

9:30 – 9:45 – connecting and welcoming of the participants

9:45 – 11:45 – **Section 5**

Chair: **Abu B. Siddiq**

Darren Chang and Stephanie Eccles - The Inescapable Harms of Animal Agriculture: How Might Sanctuaries Respond to Threats from Climate Disasters and Diseases?

Hira Sheikh, Marcus Foth, Peta Mitchell - Imaginaries of Biodiversity Conservation: Limitations and Opportunities Smart Urban Governance for More-than-Human Future(s)

Mara-Daria Cojocaru - Brutiful! The idea and practice of multispecies poetry

Codrin Dinu Vasiliu – Anthrozoological Imaginary in Crisis Biophotography

11:45 – 12:00 – coffee break

12:00 – 14:00 – Section 6

Chair: **Aurora Hrițuleac**

Saba Pipia - Legal Protection of Animals in Armed Conflicts

Lavinia Codrea – Animal Protection at the International Level. Can We Envision a World Court for Animal Protection?

Cătălina-Daniela Răducu - The Social Construction of Women and Other Animals

14:00 – 15:00 – Lunch break

15:00 – 16:30 – Section 7

Chair: **Cătălina Răducu**

Tiamat Warda - “Just be yourself”: Acknowledging unequal playing fields within interspecies emotional labour practices

Irina Frasin – Cat Sanctuary. Entanglements of empathy and care

Aurora Hrițuleac – Pets and Near Death Experience

16:30 – 16:45 – coffee break

16:45 – 18:30 – Section 8

Chair: **Luminița Ailincăi**

Madalina Mincu and Dinu Gavojdian - Cattle Vocal Parameters as Non-Invasive Animal Welfare Indicators: Potential Uses and Current Developments

Mara-Grația Dezmirean and Alina Simona Rusu - Reflections on the research on dogs’ animal cognition and consciousness after the Cambridge Declaration on Consciousness

Felicia Ceaușu - Evolution and optimalism

18:30 – 19:00 – closing of the symposium

ABSTRACTS

Dog political virtues and their role in multispecies communities

Eva Meijer, University of Amsterdam

Recent work in political animal philosophy draws attention to the political relations between groups of animals and human political communities. In these relations nonhuman animals are active agents, who may resist human domination, cooperate with humans in shared communities, and take on many roles in between. Animal political acts are not the same as human political acts, but there may be a family resemblance. Human political agency is often taken as the blueprint for what political agency entails. In my talk I argue this is problematic and begin with animal political agency. Specifically, I want to focus on the role that animal political virtues can play in and between multispecies communities, using the example of dogs. For this I will draw on Aristotle's virtue ethics, recent insights from ethology and animal geography concerning domestic and stray dogs, political animal philosophy, and my own experiences in living with Romanian former street dogs. Dog political virtues include greeting, politeness, ambassadorship, and listening. Taking seriously dog political virtues not only sheds new light on political relations with dogs, but can also help to improve relations with other animals, including humans.

Keywords: animal politics; multispecies democracy; dog politics; multispecies political virtues ; animal philosophy.

(toward) a canine anthropology

Marco Adda, Independent Researcher, AEDC Anthrozoology Education Dogs Canines

Understanding dog-human interaction in all forms is essential to improve the relationship between the two species and further contribute to a fair process of mutual influence. That is fundamental for dog parents/caretakers/guardians, and professionals working with dogs and people at any level. Additionally, dog-human communication, behaviour and training are critical for rediscussing human supremacy, for people follow their models extensively worldwide.

In the last decades, tremendous effort in canine cognition unfolded excellent knowledge. Yet, the psychophysical base of dog-human interaction is less explored. To investigate this relevant topic with a multidisciplinary approach, I gather elements from the fields of Theatre Anthropology, psychophysiology, and neuroscience. I introduce the theoretical frame of Canine Anthropology and look at the psychophysical organisation of the human body and its canine counterpart when some interactions between the two species occur. I describe the roles of the human "actor" and the canine "spectator" involved in complex events that generate meaning. A human's body

position, action, and intention critically impact dog behaviour, and the dog-human interaction acquires a phenomenological significance. As spectators and mediators, dogs can affect human behaviour and flip their roles. They are the receivers and the reciprocators of authentic or unreliable human kinaesthetic transmission. The dog-human interaction discloses itself as a psychophysical and embodied experience.

Keywords: dogs, human-animal studies, anthrozoology, canine anthropology, theatre anthropology, psychophysiology, neuroscience, bodymind, bodyworld, mirror neurons.

Advocacy or neocolonialism? Balancing the rights of otherthanhuman participants in multispecies research

Michelle Szydowski, Beacon College

Despite decades-long calls for interdisciplinarity, it appears there remains a chasm between the natural and social sciences. Biologists, anthropologists, conservationists, and anthrozoologists appear to disagree on whose rights and agency matter most, which species' data deserves protection, and who should 'benefit' from academic research. While the disciplines of zoology and conservation biology seem to have embraced the need to include assessments of and opportunities for positive welfare, there remains a gap between the needs of animals as biological entities and their needs as 'ethically significant beings' (Entwistle and Watt, 2013). Do all species deserve consideration of their agency during research, or does our treatment of otherthanhuman participants automatically, and inequitably, err on the side of humans?

The research-species divide is especially clear when discussing elephants, particularly those held in captivity within range states. These elephants are the focus of both biological and sociological research. As anthropological subjects, their relationships with humans have been overromanticized, and their continued use and abuse protected under the guise of 'traditional practices.' While elephants are included in biological and conservation research, it is often as 'object' rather than 'participant.' They may be studied with regard only to their usefulness to humans as commodities, companion species, or conservation icons. Scientists wishing to include elephants as equal participants in ethnography, conservation efforts, or as multispecies community members may find themselves labelled as animal rights advocates, or worse. Researchers may face accusations of neocolonialism when choosing to advocate equally for the rights of elephant participants, especially when advocacy involves speaking out against traditional practices.

Keywords: Advocacy, Agency, Asian Elephants, Captive, Multispecies Ethnography

Where did all the animals go? Questioning the dynamics of interspecies representation in social movements and pop-culture

Harley McDonald-Eckersall, independent researcher

For animal activists, one of the biggest challenges can be getting the public to relate to and empathise with members of other species. This is particularly challenging as exploited animals are so often kept out of sight, with animals used for food, experiments and clothing generally existing at the edges and boundaries of human societies. Yet, while the erasure of animals is often spoken of as a key element that upholds their continued oppression, the challenge of incorporating animals into human life is complex and fraught with ethical conundrums. This presentation will look at two sites of meaning creation where animals are both exposed and erased, unpacking the moral questions in using animals both in film and pop culture and in their own movement for justice. It will explore if it is ever justified to violate an animals' liberty and autonomy in order to make them visible in a world that seeks to hide them from view, and how we can explore other ways of representing animals in our movements and media that avoids perpetuating their exploitation.

Keywords: Animal rights, social movements, pop culture, animal ethics, justice

To roam or stay home? Prominent discourses associated with cat (*Felis catus*) guardianship and the 'indoor versus outdoor' debate

Kristine Hill, University of Exeter

This paper explores the nuances and prominent points of contention that emerge from discourses surrounding the so-called 'indoor versus outdoor cat' debate. I examine how restricting the roaming of companion cats can be perceived as either responsible guardianship or an infringement upon feline rights. I performed a thematic discourse analysis of online comments related to free-roaming cats, predominantly from the perspectives of cat guardians. Practices and beliefs are influenced by international media discourses, as well as preconceived notions of cat-human guardian relationships and personal experiences. Lived experiences were further explored via in depth case-studies of companion cats and their guardians and of humans who developed relationships with free-roaming neighbourhood cats. Consistent with previous studies, positive discourses related to the confinement of cats were more common in the US versus the UK. From the cat welfare angle, the 'indoor-outdoor debate' centres around whether humans have a moral obligation to respect feline agency or protect them as vulnerable dependents. I explore the cat-human relationship under the framework of 'parenting styles' and assess how these are constructed differently based on guardian personalities. Whether guardians believe they are morally obligated to protect their feline companions or must respect their freedom to roam

depends upon whether cats are perceived as child-like dependents or as adult individuals with agency.

Keywords: Free-roaming cats, companion cats, feline rights, feline agency, cat guardian responsibilities, discourse analysis

Layoff Narratives in Asian Elephant (*Elephas Maximus*) Encounter Tourism: Investigating the impact of individual elephant ambassadorship on tourist responsibility

Rebecca Madrid, University of Exeter

Myanmar features one of few remaining old-growth teak forests, owed largely to the selective harvesting labour of Asian Elephants. Industry decline has prompted implementation of harvesting restrictions, leaving numerous working elephants suddenly unemployed. After years of physical labour, many require ongoing veterinary care for industry-related injuries and sources of enrichment to prevent a decline in their physical and psychological health. Elephant encounter tourism facilities offer support for elephant ‘retirees’ while economically assisting human owners and trainers. This presentation will consider how these ecocentric tourism experiences offer visitors the opportunity to form connections with individual elephants, possibly acting to reinforce a sense of responsibility which impacts the choices tourists make. Connections are formed through the witnessing of another beings’ experience and the construction of a relational understanding of who they are. This happens directly via controlled encounters with elephant workers performing ‘elephantness’, and indirectly through the sharing of their individual life histories. The elephants come to represent not only themselves as individuals, but the captive lumber workforce and Asian Elephant species. Conclusions are informed by an analysis of affective language use in visitor reviews of the four top-reviewed elephant camps in Myanmar and the author’s experience volunteering at one such site.

Keywords: Labour, Asian Elephant, Tourism, Responsibility, Saviourism, Volunteering

Yes, we love horses! Do they love us back?

Dan Manolăchescu, University of Agricultural Sciences and Veterinary Medicine Cluj Napoca

For centuries, our relation with horses was based on various forms of partnership: in work, at war or for travels. This amazingly reliable creature has offered humankind the means for progress: strength to build, speed to conquer and stamina to explore. Even though, only in the last couple of decades humans started to engage with them in a different style. More than ever, the current generations of children are looking at horses in an affectionate way, with love and care, considering them as companions and friends worthy of our most intimate emotions. Hence, one

can notice the fundament of horse-human dyad built over millenniums is changing right in front of us. This qualitative review of the literature aims to explore in a reflective manner the field of emotions in horses and their interaction with us. Multiple studies are showing how equines, as many other non-human animals, are able to express a large variety of emotional states and how a lot of the manifestations of emotions are driven by our interaction. Horses can read human body language, perceive their odours or listen to human voices, depicting whether humans that they are interacting with are furious or calm, energetic or submissive, attentive or careless, and shape their emotional response accordingly. Our aim is to overview the level of research in the equine emotional states, especially in the emotional states of horses when interacting with humans in order to find directions for further studies in the field, and to better understand the emotional needs of horses in relation to their well-being.

Keywords: horse-human interaction, interspecific emotional contagion, horse behavior, horse cognition, horse-human bond

Teaching Psychology applied to Anthrozoology – Development and testing of a curriculum for a masters’ degree in Ethology & Human-Animal Interactions

Alina Rusu, University of Agricultural Sciences and Veterinary Medicine Cluj-Napoca

Instructing students in Anthrozoology how to analyze and issue recommendations to promote responsible human-animal interactions in cases of individuals and/or families deciding to adopt companion animals, requires interdisciplinary knowledge and a multiperspective-based approach. In this paper, I present the curricular content that I proposed for a Psychology applied to Anthrozoology University course. The curriculum was designed by taking into account the need to develop a humane education oriented mindset in our students, which are expected to become not only professionals in their field, but also agents of change in their communities. The topics included in the curriculum are the following: key concepts in the Anthrozoology field, psychological factors investigated in Human-Animal bonds and interactions, with a focus on the attachment-based approach and the applied values on managing the human-animal interactions, e.g. prevention of separation anxiety in companion animals, empathy and compassion towards animals (cognitive and emotional components), attitudes towards animals and the importance of the transcultural approach, utilitarian and affective values of animals, human personality traits and preferences toward animals, psychological approaches to cruelty toward animals – hypotheses and motivational factors, decisional factors related to pet management, e.g. perception of sterilization of pets, and psychological perspectives of pet loss. Also, the paper includes the results of a qualitative analysis of the testing of the curricula on the first generation of students enrolled in the masters’ degree program Ethology & Human-Animal Interaction, at University of Agricultural Sciences and Veterinary Medicine in Cluj-Napoca, Romania.

Keywords: teaching; applied psychology; anthrozoology; higher education; curriculum design

Instilling Humane Values through Visual Culture

Hadas Marcus, Tel Aviv University

In my university courses in English for Environmental Studies and Science Communication, I stress the importance of reaching beyond the ivory tower and conveying messages to broad audiences about the dire need to protect the environment and its fragile biodiversity. One poignant way of educating the public is through visual culture, which is a superior means of creating powerful and lasting impressions on viewers. John Berger's celebrated essay entitled "Why Look at Animals?" (1980) condemned the exploitation of animals as marginalized objects of spectatorship to satisfy our desire for amusement. Berger claimed that visual indulgence has led to their gradual "disappearance" and suffering. Whereas this is undoubtedly true, when used appropriately, the power of visual culture to foster greater empathy towards suffering animals cannot be underestimated. For example, two centuries ago, paintings of the menagerie in London's Exeter Exchange depicted the misery of large animals confined in cramped enclosures. Similarly, Dick Blau and Nigel Rothfel's photo essay *Elephant House* (2015) reveals the much improved, yet claustrophobic conditions and tedious lives of captive pachyderms. Just as heart-wrenching images are an effective tool for rousing awareness to mitigate cruel treatment of animals that we are most familiar with, visual culture can advocate for protection of endangered species through better stewardship of natural habitats. This presentation explores how humane values can be encouraged through a broad spectrum of media. Drawing from several theoretical frameworks, we will examine artistic representations (including art, photography, cinematic images and monuments) dealing with the plight of animals in past and today, in the Anthropocene. We will consider how poignant images sound an alarm for the urgent need to prevent senseless tragedies, such as the loss of the last male northern white rhinoceros; Laysan albatross and sea turtles threatened by plastic debris; birds and mammals devouring garbage in landfills; and so forth. Artistic works that deliver powerful messages can help to defend endangered species being eradicated by hunting, habitat destruction, climate change, entanglement, pollution, and more.

Keywords: Visual culture, art, empathy, animal suffering, ecocriticism, endangered species, Anthropocene

On the verge of a new wild animal: canindé macaws, caimans, pumas, and the making of multispecies cities

Eveline Baptistella, Mato Grosso State University

As more and more wild nonhuman animals move to cities due to anthropic actions such as deforestation, water pollution, monoculture expansion, and arson fires, this work aims to reflect on the issue of multispecies cities and the reconfiguration of relationships between species.

Based on the interdisciplinary theoretical framework of critical animal studies, we investigated how wild animals are changing their behaviors and cultures to survive in urban environments and what kind of friendships/conflicts arise in this new landscape. The data collected through multispecies ethnography and content analysis indicates that nonhuman animals are becoming more tolerant of human proximity and displaying more submissive behavior. However, although this condition enables them to live in urban areas, it also makes them vulnerable - not to mention that their lives are at stake every time there's an episode of agonistic encounters.

Reflecting on how this vast self-domestication event is depicted in the press and on social networks often as empty from nonhuman animal suffering, we discuss how communicating with these environmental refugees can help us build - together - multispecies cities.

Keywords: critical animal studies; animal studies and media; self-domestication; human and non-human animals relationships; wild animals.

Improving coverage of animals in medical and veterinary education

Zoe Griffiths and Jeff Sebo, New York University

COVID-19 is a reminder that human and nonhuman health and welfare are linked. Our use of animals contributes to health and environmental threats like pandemics and climate change. And these health and environmental threats then impact humans and nonhumans alike. Unfortunately, these links are still relatively neglected within the educational systems where they matter most: medical and veterinary education. This talk presents five general points that every clinician should know about animals, health, and the environment, focusing on why animals matter for their own sakes, why animals matter for health and environmental threats, why health and environmental threats matter for animals, and how the medical and veterinary industries interact with animals. This talk then offers practical advice about how to address these issues.

Keywords: animal welfare, public health, climate change, medical education, veterinary education

Study on the mutual adaptation of humans and wild animals under the conditions of the development of the metropolitan areas of some localities in Romania

Ailincăi Luminița-Iuliana, Rusu Oana-Raluca, Corneliu Gașpar, University of Life Sciences, Iași

In the last ten-fifteen years, there has been a resizing of the localities around the big cities in Romania, a change due to the construction of new neighbourhoods, houses, or blocks of flats and implicitly the provision of the necessary infrastructure for these homes. The lands, once agricultural lands, pastures, and even forests, have been invaded by builders. The original inhabitants, the fauna specific to the geographical areas, unfortunately, had to adapt to cohabitation with humans. The study presents accounts of people who live in such new areas, and who, surprised, delighted, or even scared at first, have hopefully learned to coexist with different species of wild animals (rabbits, other rodents, foxes, badgers, deer, squirrels, weasels, wild boars, diurnal or nocturnal birds of prey). The purpose of this study is to raise an alarm about the behavioural changes (and not only) of these animals, changes due to the presence of man, and the modification of their natural habitat.

Keywords: Wild animal, human-animal relation, metropolitan area, behaviour

Jewish Children Rescued by Dogs during the Holocaust

Tammy Bar-Joseph, The Open University, Israel

During the Holocaust, Nazi dogs were considered a symbol of the Nazi regime and were brutally used to terrorize, mutilate, attack, and even kill Jews. Traumatic testimonies of survivors have given rise to commonly accepted notions that Nazi dogs are a source of disturbing memories and arouse negative emotions such as fear and repulsion. Images of vicious, barking canines, specifically the Doberman and the German shepherd, have also become a widespread element in the Holocaust's representation in popular culture.

While survival stories of Jews in the Holocaust have been exhaustively documented in the literature, the present study delves into unusual and inspiring accounts that are largely unknown. My research focuses on cases in which Jewish lives were spared thanks to dogs that protected them, kept them company, shared their food and kennel with them, and even refused the Nazi commanders' orders to attack or reveal their hiding place.

This study is a descriptive-interpretive one. My research findings show that dozens of children testified how dogs rescued them in the form of physical, mental or social assistance, or a combination of these things. Moreover, survivors treated the dogs as special friends who acted as central characters in their lives. This study clearly demonstrates how these dogs served as social agents that influenced their reality and their fate during the Holocaust.

Certain conditions facilitated the children's rescue during the Holocaust, such as their familiarity and affection towards dogs, and the Nazis' astonishment at their fondness for them (Jews were forbidden from raising pets in this era). As adults these survivors have told stories of the dogs to their families again and again over the years, framing them as good memories. This is in stark contrast to other appalling and tragic events they experienced in the Holocaust.

This study constitutes a new chapter in three different research fields: the memory of the Holocaust, the survival of Jewish children and the study of human-animal relations. The intersection of developments in these fields, together with the rise of the status of the dog in modern Western society in general, and its status as a valued family member in Jewish and Israeli culture in particular, have all contributed to the exposure of these unique stories in recent years.

Keywords: Human-animal relations, Human-canine bonds, Children and heroic dogs, Children in World War II, Intergenerational trauma

Goods, gods or animals? —Nonhuman animals in supernatural belief and symbolism in prehistoric Anatolia (Turkey)

Abu B. Siddiq, Mardin Artuklu University

Archaeological evidence for busy human movements in Turkey began at least a million years BP. Direct archaeological evidence for symbolic practices in the region, on the other hand, only comes from the Upper Palaeolithic period, beginning from c. 40,000 years BP into c. 20,000 BP. Throughout 20,000–12,000 BP the Epipalaeolithic hunter–forager groups in Turkey apparently engaged with supraregional exchanges of symbolic items —evident from funerary and ritual items brought from distance geographical regions. Together with permanent sedentary life, the Neolithic (12,000–6500 BP) rituals and symbolic practices in Turkey became far more complex, which ultimately took centralized their forms throughout the Chalcolithic period (c. 6500 BP). Both cultural assemblages and faunal remains at archaeological sites lack any indication of human supremacy upon non-human animals in prehistoric Turkey — given that a variety of non-human animals were of central figures all through the long evolution of beliefs and symbolism. Because of their superhuman abilities, enigmatic features and mysterious behaviors, a variety of mammals, birds and reptiles appeared as symbols of supernatural beings; both invertebrate and vertebrate animals and often animal body parts placed together in the human burials —as significant funerary and ritual items. In the light of archaeological findings — ranging from Upper Palaeolithic caves to Chalcolithic ritual centers — this study aims to explore human perceptions on non-human animals including mammals such as aurochs, goat, boar, bear, deer, leopard, fox; birds such as crane and vulture; reptiles such as snake and tortoise; and invertebrates such as scorpion, spider and different types of shells which — as part of symbiotic

relationship — they exploited and interacted through the development of supernatural beliefs and symbolism in prehistoric Turkey.

Keywords: Prehistoric beliefs; Animal symbolism; Palaeolithic; Epipaleolithic; Neolithic; Chalcolithic; Anatolia; Turkey

Cattle in the life of communities from the first phase of the Cucuteni-Trypillia civilisation: between economic and symbolic

George Bodi, Institute of Archaeology, Romanian Academy Iași Branch and **Loredana Solcan** “Moldova” National Museum Complex of Iași, Museum of History

The presentation analyses the link between cattle and the human communities from the first phase of evolution of the Cucuteni-Trypillia civilization, in an attempt to establish the role and place of these animals in the economic life and in the imaginary of the Eneolithic world. These links were pursued on two levels. On the one hand, we reviewed the types of representations of this animal as well as the main directions for their interpretation. On the other hand, we took into consideration the archaeozoological data. The corroboration of these two information sets allowed us a more profound understanding of these animals' importance for the Cucuteni-Trypillia world, and a thorough interpretation of the different ways to represent cattle.

Keywords: Cucuteni-Trypillia; zoomorphic representations; archaeozoology; symbolism; economy; human-animal relations

Mythological creatures - truth or legend?

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

This paper deals with topics specific to cryptozoology - a name that defines a branch of zoology. It is sometimes considered a pseudoscience devoted to the study of animal species whose existence is not supported by empirical evidence, but rather by hypothesis through indirect and uncertain information, including oral traditions, ancient texts, eyewitness accounts and inconclusive physical evidence. The Srimad Bhagavatam, Ramayana, Mahabharata, and the Bible often mention wonderful places and fantastic creatures that may have lived at one time on this planet. Such creatures are the Timingila fish, Makara, Behemoth or Leviathan. Cryptozoology also studies creatures closer to the present day, some extinct, others thought to be extinct ('living fossils'): the dwarf elephant, Kraken - the giant squid, Megalodon - the giant shark, Moa - a large flightless bird, Mokele-Mbembe - a surviving dinosaur, Okapi - a creature that looks like both a zebra and a giraffe, etc. Timingila is said to have been the fiercest predator

of the oceans. It was enormous in size and its favourite food was whales. The temple art of India depicts Makara as a combination of many fantastic animals: crocodile jaws, elephant trunks, boar tusks, fish scales, peacock tails and monkey eyes. In Job 40 and 41 two amazing creatures are described that some have compared to the monsters of pagan mythology: the Behemoth and Leviathan. Western scholars say the Bhagavatam was written in the 9th century B.C.E., the Ramayana in the 4th century B.C.E., and the Mahabarata between the 8th and 4th centuries B.C.E. If this estimate is true, how did the authors of these texts know about a sea creature, its size, or its diet if it became extinct 1.5 million years ago? Humans supposedly appeared on the planet 1,250,000 years after Timingila disappeared. Who told them about these creatures? How did the writers of these texts know such things? Did these creatures really exist on this planet?

Keywords: cryptozoology, mythical creatures, Timingila, Makara, Behemoth, Leviathan

The Inescapable Harms of Animal Agriculture: How Might Sanctuaries Respond to Threats from Climate Disasters and Diseases?

Darren Chang, University of Sydney and **Stephanie Eccles**, Concordia University

Farmed animal sanctuaries are upheld as refuges, spaces demarcated materially and discursively, where formerly farmed animals are given the opportunity to grow old, participate in multispecies communities and collaborate in larger political projects that imagine freedom for all. Sanctuaries disengage and agitate against food production narratives of how these animals ought to live both spatially, and relationally. However, the reach of the industry is creeping into sanctuary spaces through ever-increasing risks such as diseases (e.g., avian influenza), the climate crisis (e.g., fires and floods), and other disaster events revealing an inescapable relation that must be addressed. After all, as Dinesh Wadiwel has argued our systems of violence towards animals (inter-subjective, institutional, epistemic) all constitute a war. Thinking with Wadiwel, and building on definitions of the sanctuary, we propose that these spaces can no longer be considered exempt from direct or indirect attacks from various industries such as by the spillover effects of agricultural disasters. Our talk grapples with two areas of concern: first, we take stock of the indirect or direct attacks on sanctuaries to then consider how sanctuaries can respond. We ask: what is the relationship between protection and broader projects of freedom (e.g., rewilding birds in times of avian influenza that calls for enclosure)? Secondly, we consider the responsibility of the sanctuary movement to take up the permanent task of educating people about the relationships between the climate crisis, pandemic risk, and all scales of farmed animal production and the subsequent challenges they pose to sanctuaries. We argue that disaster events represent key moments for the sanctuary movement to engage with the political project of ending animal production at all scales to ensure a future for us all, including sanctuary residents.

Keywords: climate change, diseases, sanctuary, movement building, disaster studies

Imaginarities of Biodiversity Conservation: Limitations and Opportunities Smart Urban Governance for More-than-Human Future(s)

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City governments increasingly use data to inform urban policies, including biodiversity conservation approaches. Data used to inform biodiversity conservation is gathered through citizen science applications (Hall et al., 2021), camera traps (Vella et al., 2021), bioacoustic monitoring (Welz, 2019), animal tagging (Kumar & Singh, 2018), and smart forests technologies (Gabrys, 2020; Nitoslawski et al., 2019; Prebble et al., 2021), among other initiatives. However, sensing technologies used to collect such data have been criticised for being human-centred (Gabrys, 2016), exercising control over nonhuman species (Adams, 2019), and representing them as statistics (Youatt, 2008). Acknowledging these critiques, our research calls for multispecies justice across urban, digital, and political fields to propose a research agenda: more-than-human smart urban governance. We conducted speculative design workshops to further scratch the surface of what smart urban governance for more-than-human future(s) might be like by envisioning “imaginarities” of biodiversity conservation besides policymakers, planners, educationists, not-for-profit practitioners, and others key stakeholders. In this talk, we discuss our findings via three categories (1) urban, (2) digital, and (3) political, under the overarching theme: limitations and opportunities of smart urban governance for more-than-human future(s). The discussion explores how contemporary urban governance can be realised as a form of interspecies politics to support the multispecies lifeforms in cities.

Keywords: More-than-Human, Multispecies, Smart Urban Governance, Biodiversity Conservation

Brutiful! The idea and practice of multispecies poetry

Mara-Daria Cojocaru, University of Graz

Multispecies poetry is a practice of creative writing that lets itself be informed by the agency of other animals. To that end, it experiments with traditional poetic forms but also seeks to go beyond human language, e.g. by incorporating visual elements or scent. Some of this poetry can be read by other species, too, in their own and ultimately inscrutable ways. This is an advantage compared to traditional ways of eco-poetry or nature and environmental writing which have been mostly directed at an exclusively human audience.

The main moral goal of this creative project is challenging and changing human perspectives on meaning and the making of it. Reading published literary work about other animals can (sometimes and, as studies have shown, with important caveats) lead to personal transformation

and exploration of the lives and minds of other animals. Yet for multispecies poetry, I instruct human participants to employ literary means themselves. Playing with language and materiality allows for them to see commonalities and differences, to fuse consciousness and to benefit from the therapeutic quality of the writing process itself.

I am currently working with 9 families including 14 dogs from Austria, Germany, Switzerland, the UK and the US. Over the summer 22, I will instruct them on how to co-produce both visual and scent poems with their dogs in an appropriate way, and, in February 23, the best poems will be presented at the National Poetry Library in London.

In November 22, I will already have surveyed most of the work and could present the project, some of its results as well as the theoretical background. I would: explain why creative writing that is not just about but produced with and in part for other animals is needed for dog-human co-evolution to continue at the level of culture; elaborate on the pedagogic focus on scent as well as on the history of breeds and dog husbandry; and explain the creative process as well as the human-animal-interactions which I will have suggested to humans to offer to the dogs and the interactions that just happened.

Keywords: animals “in” poetry, multispecies practice, dog-human collaboration, play, guided human-animal-interactions

Anthrozoological Imaginary in Crisis Biophotography

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In the previous session of the Anthrozoology Symposium I have shown a particular interest in biophotography, an umbrella concept where anthrozoology, photography, and the critical theories of representation merge to open a debate horizon about our anthrozoological imaginary. This time, I would like to explore more the tangible cases of this imaginary that it is somehow defined and determined by what I have named, so far, on the side of biophotography. And what could be more real and up-to-date about our relationship with animals than the very ongoing crises, the ones we are currently experiencing. I will specifically refer to just two of them, of recent date, which are rather asymmetrical but bring up interesting anthrozoological facets. It is about our relationship with animals, particularly in times of crises. I will primarily discuss about the war in Ukraine and the death of Queen Elisabeth the Second of Great Britain.

Keywords: Biophotography, Ukraine, Elisabeth the Second, anthrozoological imaginary, anthrozoology in times of crises

Legal Protection of Animals in Armed Conflicts

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The paper analyses the protection of animals in times of armed conflict. The primary objective of this research is to explore the relationship between animal law and international humanitarian law and to find out to what extent rules of animal welfare law can be applied during armed conflict and how international humanitarian law can protect animals. For this purpose, the research firstly provides a summary of existing international humanitarian law norms, indirectly protecting animals. Furthermore, possible scenarios of animal victimhood during wars are outlined and finally, the paper offers several practical suggestions on how animal welfare law can become part of the international law of armed conflict.

Keywords: non-human animal, armed conflict, war, international humanitarian law, animal welfare law, legal protection

Animal Protection at the International Level. Can We Envision a World Court for Animal Protection?

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It cannot be denied that a preoccupation for animal welfare and certain forms of animal protection can be identified at the international level, institutionally speaking. There are both non-governmental organizations, such as United Animal Nations, and intergovernmental ones, such as the World Organization for Animal Health, that are specialized in matters related to animal welfare and protection. Even the United Nations, with its Food and Agriculture Organization and International Court of Justice, as well as the World Trade Organization, have shown a certain interest in animal welfare. In parallel, various efforts have been made and are still being made in order to identify common standards of animal welfare and protection at the global level, including certain forms of achieving justice for breaching such standards. In this context, the present paper aims to provide an overview of the existing institutions and mechanisms regarding animal welfare and protection at the global level, to identify the most relevant proposals that have been advanced in this field, from a legal or institutional perspective, as well as to explore the idea of whether a real global court of justice for animal protection may be envisioned.

Keywords: animal protection, animal welfare, International Convention for the Protection of Animals, International Court of Justice for Animal Rights, United Animal Nations, United Nations.

The Social Construction of Women and Other Animals

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Historically, women were considered closer to nature rather than culture, emotional rather than rational, and defined primarily by their biological functioning. Discourses dwelling on such dualisms and on essentializing women contributed to their social construction as a dominated, submissive “other”, imposing on them a status which justified their oppression. The main purpose of this presentation is to show that, on this view, women are in a „select” company, as discourses that structure the multiple and intersecting oppressions of women appear to converge with and be reinforced by discourses that structure the oppression of other animals. The presentation intends to document some of these intersections between conceptions of femaleness, and animality that highlight the common grounds for the social construction of women and animals, with the purpose to argue that, if feminism is an analytic tool that helps denounce the social construction of reality, it should extend its focus on the ways we comprehend and interact with other species.

Keywords: gender, intersecting oppressions, social construction, species.

“Just be yourself”: Acknowledging unequal playing fields within interspecies emotional labour practices

Tiamat Warda, University of Exeter

Emotional labour refers to the presentation of emotion displays that align with social and organisational guidelines during working hours of formal jobs. While it has received significant attention within human workspaces, interspecies emotional labour is a central, yet often overlooked, labour process within animal work. Interspecies emotional labour performances land and continuously shift on a continuum of humane and inhumane practices and outcomes. An important criterion for such humane interspecies emotional labour are expectations of emotion displays of individual workers across species. Within the guide dog sector, the focus of this talk, a guide dog instructor’s work-life and EL performances are often independent and self-supervised with claims that guide dogs can also be “very much themselves” to some extent. This talk asks: Do workers across species have equal rein to “just be themselves”? How can we acknowledge inequities in the interspecies emotional labour playing field to move toward humane interspecies emotional labour?

Keywords: Emotional labour; Guide Dogs; Guide Dog Mobility Instructors; Power Dynamics

Cat Sanctuary. Entanglements of empathy and care

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In Romania we have a large population of free roaming cats but their presence and life style are mostly ignored. Not as disturbing for the general public as the free ranging dogs, cats are not raising so often the concern for controlling their population. This is giving the opportunity for cat loving people to approach them, learn about and from them and try to make their life easier.

My presentation is mainly an attempt to understand how best we can be there for our feline friends. We can start by simply observing and learning more about the way cats live when they are less influenced by us, humans and maybe challenge some of the very popular conceptions about them. Treating cats as subjects, partners and co-workers, cat rescue organisations and cat sanctuaries are operations that raise some very interesting moral challenges. I will be focusing on some of them trying to untangle how this can lead to the development of “interspecies solidarity”.

Keywords: cats, rescue, care, empathy, responsibility.

Pets and Near-Death Experience

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The near-death experience (NDE) is a challenging topic for the contemporary conventional science. It has been reported, throughout history, by millions of people, adults, and children, from all over the world. When returning to life after a state of clinical death, the survivors are reporting that, while “dead”, they have preserved their awareness and they have entered into another dimension or form of reality. According to research in the field, the majority of near-death experiences encompass the following succession of events: the out-of-body experience; the passage through a dark tunnel; the fast-moving toward a bright light; the entrance into a different realm or dimension of reality; the life review; the encounter with deceased loved ones and/or with transcendental beings; the return into the physical body and to the usual state of being alive. A growing number of near-death survivors are reporting also the encounter with their deceased pets. My presentation aims to approach the presence of pets in people’s near-death experiences as a significant indicator of the human-pet powerful attachment.

Keywords: pets; near-death experience; nonhuman animals; subjective reality; attachment.

Cattle Vocal Parameters as Non-Invasive Animal Welfare Indicators: Potential Uses and Current Developments

Madalina Mincu and **Dinu Gavojdian**, Research and Development Institute for Bovine Balotesti

In highly gregarious species such as cattle (*Bos taurus*), the social environmental component represents an important determinant of their general welfare and fitness. Cattle are able to make sophisticated discriminations between conspecifics and humans, possess emotional capacities and exhibit dimensions of social complexity. Under commercial farming, cattle are exposed to numerous painful or stressful procedures in which they emit vocalisations (early dam-calf separation, disbudding, stunning), however, knowledge of their information content is limited up-to-date. Understanding the complexity of cattle emotions can assist the development of future management practices that are integrating the behavioural processes and needs of the species. Cattle have highly developed auditory abilities, their hearing ranging from 23 Hz to 37 kHz, far exceeding the human hearing, with vocalizations being an integral part of their intraspecific communication, such as signaling danger, reproductive receptivity or social hierarchy. Vocalizations have a significant higher frequency during oestrus, separation from calf, isolation from conspecifics and in anticipation of feed, and encode information on sender identity and emotional state. There is scientific evidence that calves recognize recorded samples of their dams vocalizations, and that the playback of recorded calls of the calves significantly improved the milk yield and ejection in cows, while lowering their heart rates. Vocal parameters are recognised as being feasible indicators for stress and welfare assessment in other farmed animals such as pigs, laying hens and horses, with a substantial lack of knowledge on domestic cattle communication. Inspired by the recent developments in precision livestock farming tools (PLFs), the project BovineTalk was set-up to investigate whether vocal communication in cattle, linked with other physiological and behavioural responses, can be indicative of the well-being or stress, and whenever these indicators could ultimately be used as a tool for assessing objectively animal welfare. We therefore will determine how different farming contexts and practices impact vocalization parameters and communication behaviour in cattle.

Keywords: Animal Communication; Vocal Parameters; Cattle; Animal Welfare

Reflections on the research on dogs' animal cognition and consciousness after the Cambridge Declaration on Consciousness

Mara-Grația Dezmirean and **Alina Simona Rusu**, University of Agricultural Sciences and Veterinary Medicine Cluj Napoca

The purpose of this critical analysis of the literature is to highlight the research that has been made following The Cambridge Declaration on Consciousness. For many years, abilities such as

interfering emotional states, using emotional information gathered from others, or making predictions of significance based on emotional states were thought to be exclusively characteristic to humans and primates. However, after the Cambridge Declaration on Consciousness was published in 2012, these types of behaviors have officially become characteristics of both human and non-human animals. Because dogs have co-existed with humans for thousands of years, scientists have started to investigate the occurrence in dogs of characteristics such as the ability to perceive, categorize, recognize and respond to human emotional expressions. Several research-informed findings indicate that in certain situations, where dogs do not have direct access to food, they appear to use humans as “tools” to achieve specific goals, i.e. they show a more discriminative behavior when they have to get help from humans. For them to solve ecologically relevant problems, dogs have to actively acquire information, from affective cues produced by people, and make a functional use out of them. In other words, they must be able to infer humans’ emotional states from representations generated and stored in their memory, based on previous experience with different types of stimuli. All the information mentioned along this critical analysis of the literature comes as a confirmation of the importance of the approach proposed in The Cambridge Declaration on Consciousness and shows the importance of implementing it in the field of anthrozoology (education and research).

Key words: dogs; animal cognition; animal emotions; Cambridge Declaration of Consciousness.

Evolution and optimalism

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Dennett admits that intentional strategy is in tandem with the program called adaptationism in the theory of evolution, which places as its main idea that natural selection is an "optimizing" agent. One of the best illustrations of the use of these models of optimism is in the "evolutionary game theory" proposed by authors such as John Maynard-Smith who seeks to apply to individual and group behavior schemes of individual explanation of game theory and decision.

Daniel Dennett, starting from reflections on the brain and consciousness, wrote a synthesis work considered one of the best presentations of strong Darwinism. For him, Darwin's central idea is that evolution is an algorithm, a blind, mechanical process, which Darwin called natural selection. Dennett places great emphasis on the idea of an algorithm, arguing that it does simple things, but in nature, all the features we observe were created by the Darwinian algorithm. Enthusiastic about the view that the simple could create the complex and that all forms of nature are the result of a simple algorithm that no one created, Dennett compares what he calls "Darwin's dangerous idea to a universal acid." As he dissolves all the materials he encounters, Darwin's idea dissolves all the concepts he encounters. Among them are Platonic ideas or

"Aristotelian essences." Here, as in Dawkins, is a gradualist conception of evolution, in which one subtly shifts from one species to another and where a species is an aggregate of very little different individuals as carriers of constantly evolving genomes.

It is important to understand why "adaptationist" reasoning is so essential to strong Darwinians. For them, natural selection is extremely effective, being able to cause extraordinary adaptations based on mutations made by chance, but which are beneficial for the body in certain contexts. In conclusion, most of the characteristics of a living being must be the result of adaptations.

Keywords: evolution, optimalism, adaptationist, Darwinism, natural selection