

Anthrozoology Symposium
Sixth Edition – 2-4 November 2023 – Iași, Romania

Multispecies Communities and Narratives

Book of Abstracts

- “Gh. Zane” Institute of Social and Economic Research
- Romanian Academy, Iași Branch
- Faculty of Biology
- “Alexandru Ioan Cuza” University of Iași
- Faculty of Veterinary Medicine
- “Ion Ionescu de la Brad” University of Life Sciences, Iași
- Faculty of Animal Sciences and Biotechnologies
- University of Agricultural Studies and Veterinary Medicine Cluj-Napoca
- Moldavia’s History Museum
- "Moldova" National Museum Complex
- AEDC Anthrozoology Education Dogs Canines
- Rural Development Research Platform

Organizing board

- Irina Frasin, Codrin Dinu Vasiliu, Aurora Hrițuleac, Cătălina Daniela Răducu, Liviu Adrian Măgurianu, Lavinia Andreea Codrea, Eugen Huzum, Dr. Ionuț-Alexandru Bârliba, “Gh. Zane” Institute of Social and Economic Research, Romanian Academy, Iași Branch
- George Bodi, Institute of Archaeology, Romanian Academy, Iași Branch
- Alina Simona Rusu, University of Agricultural Studies and Veterinary Medicine Cluj-Napoca, “Babes-Bolyai” University, Cluj-Napoca
- Luminița Bejenaru, “Al. I. Cuza” University, Iasi and “Olga Necrasov” Center of Anthropological Research, Romanian Academy, Iași Branch
- Marco Adda, AEDC Anthrozoology Education Dogs Canines
- SenicaȚurcanu, History Museum of the “Moldova” National Museum Complex
- Corneliu Gașpar, Luminița-Iuliana Ailincăi, “Ion Ionescu de la Brad” University of Agricultural Studies and Veterinary Medicine, Iași
- Sonia Bulei, Asociația Rural Development Research Platform, Iași

PROGRAM

2nd of November

9:30 – 10:00 Eastern European Time (EET) / 7:30 – 8:00 Coordinated Universal Time (UTC)

OPENING

Welcome address from the organisers

10:00 – 12:30 EET / 8:00 – 10:30 UTC

SECTION 1 – chair: Irina Frasin

Joaquín Fernández Mateo - Shifting Paradigms: Towards a Post-Anthropocentric Framework for Ecological Crisis Mitigation

Michaël Lessard - Beyond Sentience: Legally Recognising Animals' Sociability and Agency

Saba Pipia - Animals and the Crime of Ecocide

Rimona Afana - Challenging Captivity: Legal and Civic Strategies for Liberating Confined Nonhumans

Altamush Saeed - Anthropocentric anthroozological evolution of the status of Animals in Islam

13:00 – 15:00 EET / 11:00 – 13:00 UTC

SECTION 2 – chair: Cătălina Daniela Răducu

Kristine Hill - Did anyone ask the cats? Using speculative fiction to gain insight into the unique perspectives of individual cats (*Felis catus*)

Richard David Rus - On understanding in multispecies ethnography

Mare Kõiva - Humans and non-humans in contemporary society

Isabella Clarke - Animal Cultures: a paradigm for queering WEIRD perspectives

16:00 – 18:00 EET / 14:00 – 16:00 UTC

SECTION 3 – chair: Alina Simona Rusu

Eva Meijer - Political conversations with mice

Michelle Szydłowski - 'Elephants love you very deeply': mahout perspectives on elephant-human relationships

Codrin Dinu Vasiliu - Representations of Exclusion

Eveline Baptistrella - How media made us multispecies: will the burden of petification doom our possible future together?

3rd of November

9:00 – 10:30 EET / 7:00 – 8:30 UTC

SECTION 4 – chair: Aurora Hrițuleac

Rebecca Hendershott, Eboni Westbury - Anthropology at the Frontlines: Rewriting Our Narrative

Gabriel Șerban – Images of the Stag – A comparative view

George Bodi, Loredana Solcan - Cattle in the Life of Communities from the Second and Third Phase of the Cucuteni-Trypillia Civilization: Representations and Archaeozoological Data

11:00 – 12:30 EET / 9:00 – 10:30 UTC

SECTION 5 – chair: George Bodi

Daniel Măgurianu, Liviu Adrian Măgurianu - The informational interconnection between humans and animals

Marco Adda - Wellness or Hellness? Rediscussing Free-Ranging Dogs Welfare

Alina Simona Rusu - What are they learning from us? A scoping review on the assessment of animal welfare education programs in children

14:00 – 16:00 EET / 12:00 – 14:00 UTC

SECTION 6 – Chair: Marco Adda

Jessica Ullrich - Art-Histories. Narrating Animals in aesthetic practices

Gordon Meade - More-than-human Animals in Captivity as seen through poetry and photography

Gijsje Heemskerk - What is Interspecies Collective?

Madeleine Walker - The Healing intelligence of sound and the multidimensional wisdom of Animals

16:30 – 17:30 EET / 14:30 – 15:30 UTC

SECTION 7 – Chair Marco Adda

Video screening and discussions

just wondering... - A political theory of animal rights - after Sue Donaldson & Will Kymlicka.

Video link: <https://www.youtube.com/watch?v=cFdpoVeYmNY>

4th of November

10:00 – 12:00 EET / 8:00 – 10:00 UTC

SECTION 8 – Chair: Ionuț Bârliba

Cătălina Daniela Răducu - The Social Construction of Gender and Species: Logical and Epistemological Inquiries

Irina Frasin - What's in a name? Owner, guardian, companion or on how we frame our relationship with other animals

Tudor Manolăchescu - Dimensions of consciousness in cats: A critical analysis of an experimental study

Aurora Hrițuleac - Coping with Stress in Humans and Other Animals: A Comparative Analysis

12:30 – 14:30 EET / 10:30 – 12:30 UTC

SECTION 9 – Chair: Luminița Ailincăi

Marie Leth-Espensen - Curating Suffering. State-Animal Relations and the Monitoring of Care on Danish Farms

Barbora Červená, Kelly Sambucci and Paride Bollettin - Treating Parasites: veterinary medicine across the wild and domesticated in Bwindi, Uganda

Gabriela Maria Cornescu - The Use of Proximal and Distal Pointing Cues by Pigs in Object Choice Tasks –review

Katerina Balani - Gazing behaviour of dogs in the impossible task paradigm: Ontogeny , Phylogeny or both

15:30 – 17:30 EET / 13:30 – 15:30 UTC

SECTION 10 – chair: Lavinia Andreea Bejan

Mara-Grația Dezmirean, Alina Simona Rusu – Interdisciplinary Learning Objectives for Animal Cruelty Prevention Programs in Adolescents

Tiamat Warda - Dis/ability: a discussion on creating more accessible employment for disabled assistance dog instructors

Luminita-Iuliana Ailincăi, Cynthia Deliens, Corneliu Gaspar - Study regarding the dog's behavior and their capacity to detect some human diseases

Cosmin Mărtinaș - Coexistence and comprehension of law. A short analysis

ABSTRACTS

Shifting Paradigms: Towards a Post-Anthropocentric Framework for Ecological Crisis Mitigation

Joaquín Fernández Mateo, Rey Juan Carlos University (Madrid, Spain)

Humans are not singular in their possession of the neurophysiological substrates responsible for consciousness. The acknowledgement by the scientific community of its presence throughout the animal kingdom, especially following the "Cambridge Declaration on Consciousness," is leading to a novel post-anthropocentric paradigm. This emerging paradigm carries ethical, legal, and political implications. For instance, new biorights are emerging, and various inquiries delve into the interpretation of animal interests and their political representation. However, it is imperative to assess such recognition in the current context of ecological and climate crisis. Consequently, this communication endeavors to develop a comprehensive model for the optimal flourishing of conscious life on planet Earth. To achieve this, it is necessary to acknowledge sentient beings as nodes within the biospheric web of life. Yet, given the constant flows of energy required to sustain the technoscientific system, and the resulting disorder inflicted upon ecosystems, ensuring the flourishing of conscious life amidst the current ecological disorder becomes unattainable. As a solution to this crisis, a new form of intelligence is proposed, namely body intelligence, in contrast to the intelligence that has led to the current ecological crisis. The reduction of the world to mere magnitude is the cause of ecosystem disorder, caused by a colossal technoscientific system that demands vast amounts of energy and resources.

Keywords: animal ethics, environmental ethics, ecological crisis, post-anthropocentric ethics, body intelligence.

Beyond Sentience: Legally Recognising Animals' Sociability and Agency

Michaël Lessard, University of Sherbrooke

The recognition of animal sentience in law has created high expectations but has not yet managed to live up to them. It succeeded in forming the basis of new legal obligations imposed on humans to protect animals' interests. So far, however, its potential has been limited because legal officials interpreted sentience narrowly, as

mainly referring to pain. This presentation proposes identifying other animal characteristics to explore and promote to serve animals' interests better. Those animal characteristics could, like sentience, be legally recognized by legislatures and receive normative force from the courts.

This presentation argues that the legal recognition of sociability and agency may help to combat animal exploitation and killing. Animals' sociability and agency are already implicitly recognized by the law, which makes them likely to be explicitly recognised by the law in the future. Although they are already found in the law, those characteristics have the potential of being more disruptive than sentience because they never served as the basis for the legal protection of animals. Their potential as protective tools remains underexplored and underexploited. Moreover, sociability and agency more intuitively suggest normative implications because of their demanding nature: acknowledging that an individual is social and agential implies recognising that she has a need for social relationships and having her choices fulfilled.

This presentation provides anti-speciesist scholars and activists with a critical overview of new concepts around which some may wish to rally now that the legal recognition of sentience has shown limits in multiple jurisdictions. The potential of sociability and agency is explored by taking examples from the life of dogs, cows, cats, and horses.

Keywords: sentience, sociability, agency, legal recognition

Animals and the Crime of Ecocide

Saba Pipia, Georgian-American University

1. Background

In June 2021, the Panel of Experts conveyed under the Stop Ecocide Foundation released its final document defining the crime of ecocide (core text with commentaries) and suggesting amendments to the Statute of the International Criminal Court to incorporate ecocide as another separate crime under the ICC Statute.

The panel defined ecocide as unlawful or wanton acts committed with knowledge that there is a substantial likelihood of severe and either widespread or long-term damage to the environment being caused by those acts. Notably, animals are

specifically mentioned neither in the core text, nor in the commentaries, which raises questions on the place of animals in this proposed crime.

Although the named document yet is not considered as a source of law, it attracted massive attention immediately resulting in organizing various discussions, debating on social media and publishing lots of pieces about the proposed crime of ecocide. This triggered also interest of the author of this research proposal to study the concept of ecocide through the animal welfare point of view.

2. Research objectives

The primary objective of this proposed research is to analyze the place of animals within the scope of the crime of ecocide and to determine what kind/degree of damage or destruction to the animal world can amount to ecocide (if it can amount to ecocide at all). Because animals are omitted from the proposed definition of ecocide it is crucial to study whether animal protection and welfare could be considered as legal and moral values, which are protected by the prohibition of ecocide.

Moreover, the research aims to analyze certain substantial and procedural matters related to the place of animals within the scope of ecocide:

- Substantial issues:

- (i) which animals are protected under ecocide, do all non-human animal beings fall within the ambit of the crime of ecocide, or protection is only availed to wildlife fauna? Notably, some previous attempts to criminalize environmental crimes, clearly indicated that animals indeed fall under the protection of prohibition of environmental crimes, but neither of them specifies whether such protection is granted to all animals or only to some of them.
- (ii) what should be the threshold of gravity of atrocities against animals, which could potentially amount to ecocide. Should this be linked to the environmental damage, or should animals be considered as special components of environment, which deserve protection intrinsically without linking them to environmental damage.
- (iii) why animals are not singled out in the ecocide definition. Given their uniqueness of being the only sentient elements of environment do they deserve special protection under ecocide or should they be considered as mere part of biosphere, together with billions of other species, such as bacteria, viruses etc.
- (iv) does current state of development of animal welfare law globally suggest that international community already views animals as separate category of living beings, which require specific protection thus creating new obligations under law,

morality, and ethics. And how this emerging shift of perception towards animals, can be transferred in the proposed scope of the crime of ecocide.

- (v) Can ecocide against animals happen only in the course of armed conflict, or massive damage to animal world during a peacetime can also qualify as an ecocide.
- (vi) Can indirectly inflicting damage to animals, such as destruction of their habitats, spilling oil in the ocean causing massive loss of marine species or overflying birds, be considered as acts of ecocide.

- Procedural aspects:

- (i) Can environment generally and animals particularly have standing before any courts internationally or who should represent their interests and defend their legal rights.
- (ii) Wild animals do not recognize state borders, so under whose jurisdiction do migratory animals and birds fall. In other words what happens if acts of ecocide against certain animals are committed in one country, but this group of animals live in the territory of multiple countries neighboring each other (for example in transborder national parks).
- (iii) can corporations be held liable for ecocide against animals, especially for actions indirectly causing massive damage or destruction of animals, such as mentioned above (polluting ocean).
- (iv) who is an injured party when ecocide against animals happen. Is protection of animal world obligation erga omnes, which is owed by all states to the entire international community. For example, are Amazon or other ecosystems, including animals, only ownership of territorial states or entire humankind should have interest in protection of such ecosystems.

3. Research methodology

This research applies combined methodology. (a) Apart from desk research and analysis of various academic publications in the area of public international law, international environmental and international criminal law, (b) the author will also study the notion of ecocide as an international crime originated in the 1970s after the use of Agent Orange during the Vietnam War to find out if it was intended to subsume animals under this notion from the very beginning. (c) Moreover, domestic legislation of countries, which criminalized/plan to criminalize ecocide will also be analyzed to find what place do animals have in national laws on ecocide. (d) Minutes of the meetings of the expert panel will also be scrutinized comprehensively, to get better

insight if the issue of animals was ever discussed among the experts who proposed definition of the crime of ecocide.

Keywords: animals, ecocide, environment, species, biosphere.

Challenging Captivity: Legal and Civic Strategies for Liberating Confined Nonhumans

Rimona Afana, Independent Researcher

Captivity defines the lives of billions of nonhumans today. Legal, normalized economies such as industrial animal farming and wildlife trade, and associated sectors like laboratories, the fashion industry, circuses, zoos, aquariums, all source their profits in the captivity, exploitation, and murder of nonhumans. Across all sectors — food, clothing, medicine, entertainment — the use and abuse of nonhumans relies on their confinement. While animal welfare standards are supposedly followed, animal rights are not: animals' right to freedom, autonomy and bodily integrity collides with our "right" to exploit them. As sentient beings, they experience extreme physical and psychological suffering from confinement. The captivity of both humans and nonhumans is often a form of state–corporate crime. The violent ideologies and systematic concealment of violent practices are shared by states and corporations deriving power and profit from the captivity of their victims.

Over the past decade, animal rights lawyers and organizations such as the Nonhuman Rights Project have used the habeas corpus approach to free captive animals. While some progressive views on animal rights appear in certain rulings, courts have mostly sustained anthropocentric, speciesist approaches to personhood. The captivity of nonhumans has also been challenged through direct action and violent/nonviolent resistance. Recently, Direct Action Everywhere activists were unanimously acquitted of theft and burglary charges after rescuing ill piglets at Smithfield Farms and exposing the crimes and lies of industrial animal farming. This established a precedent for the right to rescue nonhumans held captive by industries premised on their abuse. Despite sporadic victories, challenging captivity is risky: groups such as the Animal Liberation Front remain designated as terrorist or extremist organizations.

I'll be discussing conventional and atypical forms of captivity affecting nonhumans, then explore recent legal and civic avenues to challenge captivity, alongside my own thought experiments on redefining confinement, preventing, and criminalizing it.

Keywords: animal abuse, captivity, habeas corpus, right to rescue, direct action.

Anthropocentric anthroozological evolution of the status of Animals in Islam

Altamush Saeed, Center for Animal Law Studies, Lewis and Clark Law School

Islamic law provides rights for both marginalized humans not limited to women and also to non-human animals. Pakistan has a dual legal system which is a combination of common law and Islamic Law. Under the principles of Islam, in the case "Islamabad Wildlife Management Board through its Chairman Versus Metropolitan Corporation Islamabad through its Mayor & 4 others", the Honorable Islamabad High Court declared non-human animals are rights holders. Because Islam is a substantive part of the Pakistani constitution, the Islamabad Court heavily relied on the Quran as a source of Islam for declaring Kaavan's solitary confinement in the Islamabad Zoo as a violation of the Islamic living nature trust and thereby released Kaavan to an elephant wildlife sanctuary in Cambodia. Several new legal precedents have also used the Kaavan case to further animal rights in Pakistan. Until now, Islam has only afforded protections to humans but with such precedents, animals are being granted legal protections as well. From an anthropocentric anthropological lens, such an evolution is groundbreaking and raises further protections for animals such as a ban on Confined animal feeding operations as they are unislamic. How these newer interpretations with redefine anthropocentrism to zoocentrism are questions that must be addressed in intersection to other developing theories of human and animal connection/bond.

A few references to the Quran on Animal rights are mentioned as follows:

Quran

1. "There is not an animal that lives on the earth, nor a being that flies on its wings, but they form communities like you. Nothing has we omitted from the Book, and they all shall be gathered to their Lord in the end"(Quran 6:38)
2. "And the earth, He has assigned it to all living creatures" (Quran 55:10).
3. all as 'a means of' sustenance for you and your animals. (Quran 79:33)

4. He laid out the earth for all beings. (Quran 55:10)
5. And cattle He has created for you (men); from them ye derive warmth and numerous benefits, and of their (meat) ye eat. (Surrah An-Nahl 16:5)
6. And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful. Surrah An-Nahl 16:7
7. We have made animals subject to you, that ye may be grateful. Surrah Al Haj 22:36
8. (30:41) Evil has become rife on the land and at sea because of men's deeds; this in order that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil).

(Commercialization of animals which leads to excessive animal cruelty and diseases like chicken pox in humans etc.)

9. He has only forbidden you 'to eat' carrion, blood, swine,¹ and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful. (Al Baqrah 173)

(The extended argument that it is prohibited to eat an animal on which Allah's name has not been called, it shows the sanctity of taking life of a creature who otherwise preserves its right to live as any other creature).

Keywords: Animals in Islam, Constitutional Shariah Law, legal rights, zoocentricism.

Did anyone ask the cats? Using speculative fiction to gain insight into the unique perspectives of individual cats (*Felis catus*)

Kristine Hill, University of Exeter

This paper attempts to gain insight into possible feline perspectives on human opinions and discourses surrounding the so-called 'indoor versus outdoor cat' debate and their right to roam. From a thematic discourse analysis of online comments and survey responses (presented previously), it became apparent that many people believe they know what is 'best for cats', using phrases such as 'a life in prison is no life' and 'if you loved your cats, you'd keep them inside.' Most notable was how these beliefs were formed from generalised perceptions of an entire species. Individuals and unique circumstances were often overlooked. Grounded in a knowledge of individual cats,

derived from case-studies comprised of eight multispecies families and two examples of relationships formed with roaming cats, I speculate on the different perspectives these cats might have regarding roaming and confinement. Originally defined as a literary super-genre, 'speculative fiction' asks the question, 'what if?' I applied 'speculative fiction' as a research method and asked, what if I could look through the feline lens and translate that to other humans?

As a research method, speculative fiction encourages attention to be focused on an individual. By dropping the pretence of being factual or accurate, speculative fiction can be used to interrogate normative notions about reality. However, while anthropomorphism can be an invaluable tool, reflexive praxis is necessary to circumvent or minimise the potential pitfalls of attributing human characteristics (and ways of thinking) to other-than-human entities. The reflexive practice I employed while engaging with speculative fiction provided insight into how I engage with and form relationships with cats. In this respect, speculative fiction has the potential to be used in educational contexts to foster empathy with other animals, or in practice to challenge assumptions about individual welfare needs.

Keywords: speculative fiction, free-roaming cats, companion cats, feline rights, feline agency.

On understanding in multispecies ethnography

Richard David Rus, Institutul de Antropologie Francisc I Rainer Academia Română

The contribution aims to qualify the sort of understanding gained in a recent orientation in cultural anthropology i.e. multispecies ethnography. The intend of the orientation is to extend the ethnographic inquiry beyond humans to nonhuman species. Understanding in anthropology was claimed in the tradition of understanding as *Verstehen* - the sort of understanding specific for humanities and social sciences. I will argue that the new trend puts a heavy pressure on interpreting understanding as *Verstehen*. This happens mainly due to the reliance on natural science, essential in multispecies ethnography that diminishes the chances of understanding as *Verstehen*.

Keywords: scientific understanding, *Verstehen*, mutispecies anthropology

Humans and non-humans in contemporary society

Mare Kõiva, Estonian Literary Museum

The work of Tim Ingold (1988), Edward S. Reed (1988), Thomas Sebeok (1988), Adrian Franklin (1999) and others in the fields of social anthropology, psychology, semiotics and anthropology has led to major changes in other humanities disciplines as well. Combining the methods of zoofolkloristics and linguistics, I will look at changes in the domestic animal-pet paradigm. I will examine questions such as who are pets in the 21st century, whether and on what basis e.g. farm animals are pets, and what names animals are given. On the basis of these characteristics, it is possible to trace changes not only at the scale of human-nonhuman relations but also in wider changes in culture and society. The presentation is based on a database compiled from the collections of institutions and individuals in the 21st century. The core data represents approximately 40,000 respondents and the data dates from 2007 to 2022 (ECMT KP 2007, 2018, 2022, ERM 222, Tompson 2016), but also reflects 20th century trends.

Keywords: pet lore, animal names, human-nonhuman relations.

Animal Cultures: a paradigm for queering WEIRD perspectives

Isabella Clarke, Independent Researcher

This paper argues that if humans are to behave ethically toward wild animals, as individuals and as populations, we must understand what matters to them, and that can be determined by an understanding of their culture. I offer a broad definition of animal cultures, which I consider as evolving interactive processes, and demonstrate that for each population culture empowers individual animals by enabling them to become knowers, meaning-makers and agents while also developing a culture-specific sense of identity. Understanding cultures, as emergent systems arising from relationships between animals and environments, gives us an opportunity to determine what matters to other animals and make decisions which support their existence as full subjects with the capacities required for sovereignty. I determine that this provides human observers and decision makers with the means to avoid anthropocentric thinking about and treatment of wild animals.

Keywords: culture; agency; identity; epistemology; language; well-being; sovereignty; social learning; resilience; environment; co-operation; entanglement.

Political conversations with mice

Eva Meijer, University of Amsterdam

Recent work in animal philosophy emphasizes the need to engage differently with nonhuman animals in order to find out what kind of relations they want with humans. Their perspective on the multispecies community or shared habitat should be foregrounded in order to form new political institutions and practices from the ground up. Animal sanctuaries are seen as spaces for experimentation with animal political participation and co-government, because generally in these spaces, animal agency is fostered and relationships are guided by care. In my presentation I follow these insights and discuss the political implications of living with former laboratory mice, drawing on my own experiences with different groups of rescued laboratory mice. Living with mice enabled me to see them differently, which can inform human society and contribute to a different social and political narrative about mice. Our daily negotiations and interactions can be seen as ongoing conversations, in which the human and the mice learn. The mice also learn collectively as groups, express themselves in different ways as individuals, and have many practices of care. While the situation is far from utopian, it is transformative. For the mice, and also the human.

Keywords: mouse philosophy; animal sanctuary; laboratory mice; animal politics; multispecies conversations; interspecies democracy.

'Elephants love you very deeply': mahout perspectives on elephant-human relationships

Michelle Szydlowski, Independent Researcher

Captive elephants occupy a central role in nature-based tourism within Southeast Asian countries. The health and welfare of these elephants is intimately tied to the development and maintenance of positive bonds with caregivers (mahouts). The establishment of multispecies bonds is necessary for safe and successful co-work within the tourist trade.

Human-elephant bonds are influenced by mahout perspectives on the relationship itself, their understanding of elephant communication methods, and the ways in which mahouts respond to dynamic elephant emotional states. This presentation discusses how mahouts in Nepal define their relationships with elephants, and how they identify, interpret, and respond to elephant emotions and communications. By examining these relationships, we can better understand how positive bonds are formed, and why some relationships fail. Such understanding may be key to improving health and increasing positive welfare for two marginalized communities.

Keywords: elephants, multispecies ethnography, kinship, tourism, Nepal.

Representations of Exclusion

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

From a semantic, rhetorical, and allegorical perspective, photography is also constituted as an enlisting form of representation into a certain ideological topos, having a distinct tone, played in a particular discursive rhythm generated by more and less explicit intents. I do not intend to impose the idea of photography constituting itself as a discourse of the sort. Yet it carries this “guilt” provided by its very nature, both of an aesthetic and ideological engineering sort. Because photography is a delineation form of representation, it is exposed to some biopolitics risks. The symbolic programming, ideological authorization, and validation of epistemic relationships of fiction with reality are just a few of these risks. These risks can have even worse effects in terms of biopolitics.

Keywords: representation, photography, biopolitics, biophotography, symbolic programming, ideological authorization, validation of fiction

Acknowledgement:

This presentation is the result of the scientific research carried out within the research project Photography between truth and fiction in digital fiction, 2021-2025, financed by the Romanian Academy – Iași Branch, as part of the theoretical research projects of “Gh. Zane” Institute for Economic and Social Research.

How media made us multispecies: will the burden of petification doom our possible future together?

Eveline Baptistella, Mato Grosso State University

Regarding the framework of ecological crisis, this work reflects on the relationship between human and nonhuman animals in contemporary society considering the concepts of petification (Baptistella, 2020) and self-domestication (Hare, 2020). The aim is to discuss how the media can impact the future of the self-domesticated species – namely the wild animals that, due to habitat loss, became more tolerant to human proximity and are now living in cities. The phenomenon has several examples around the world. In Brazil capybaras has become usual in many cities. In the United States, coyotes are part of Texan urban landscape, while moose have made the news after “invading” public facilities. In this scenario, the imaginary of harmonic coexistence between humans and wild animals built by movies, social networks and the press stimulates an ideal of “petified” relationships, i.e., based on the model of treatment that we have with our pets. However, what are the risks of these messages when the wild animals “leave the screens” and become part of our daily lives? In Europe, the shock between the desire of affection with wild animals and the self-domestication process has ended tragically in the case of Freya, the walrus that was killed by the Norwegian government because of the fear that the interactions could lead to injuries towards humans. Thus, it is important to debate how the media depiction can promote a multispecies future where the relationships between species are ethical and based on a premise of respect, outgrowing the imaginary of “petification”.

Keywords: petification, self-domestication, media, ecological crisis, multispecies future.

Anthropology at the Frontlines: Rewriting Our Narrative

Rebecca Hendershott, Independent Researcher

Eboni Westbury, Australian National University

Our desire for a clear delineation between humanity and nature is ever present in contemporary society; these cultural narratives regulate our interactions with, and impressions of, the other-than-human sphere. Ironically, this is even true within scientific, academic disciplines devoted to (supposed objectivity in) understanding humans as bio-cultural animals. Specifically, we consider how this bias lingers in biological anthropology – a discipline uniquely positioned to see the “fuzziness” around boundaries defining humanity, self and other – and what that means to biological anthropologists working at the borders of evolutionary “humanity”. As two biological anthropologists who have challenged the limits of societal narratives and the conceptual confines of “humans” in our research, we add to this discussion by considering how primatology (RH) and zooarchaeology (EW) are firmly entrenched within the narrative of human exceptionalism. We also provide hope, by outlining how our disciplines are perfectly positioned to start questioning and breaking down barriers so we can see the larger-than-human world context in which we – as animals – depend.

Keywords: cultural narratives, biological anthropology, primatology, zooarchaeology, human exceptionalism.

Images of the Stag – A comparative view

Gabriel Șerban, University of Bucharest

Animals have not only accompanied us throughout our natural history, but also throughout our cultural one. Ever since our first encounters in the wild, until today, the sight of a creature of the size and posture of a stag, has never left us indifferent, no matter how anchored we might be in the magical thinking of our ancestors, or in the scientific thinking of the present. We are therefore not surprised by its rich imagery, wherever we’ve lived along it over time, from the Middle East, Southeast Asia, Europe, to North America. As expected, such an already imposing animal will exceed its biological limits in myth and take on fantastic dimensions. It is certainly the case of the species under discussion, one that occupies a special place in the mythology of the Romanians and, as we will see, of the neighboring peoples. Archaeological findings indicate we also had traces of a symbolic thought towards the deer dating back to prehistory here. The present article proposes a brief review of the stag related myths,

without being exhaustive, starting with the representations of the peoples of the steppes, up to Western medieval bestiaries and encyclopedias. In our country, the Physiologus brings Christian symbolism and overimposes it over an already rich mythos related to cervids. By that time, there were circulating too, a series of animal legends, tales, together with the solstitial carols of clearly pre-Christian origin, that seem to preserve a form of ritual report towards this animal, possibly from an ancient background of a shamanic or totemic nature. After Christianization, we were far enough away from both Rome and Constantinople that these old rites survived hundreds of years after their decline in the West, into modern times. We have recovered marginalia illustrating men dressed as stags and witness accounts from early Church members complaining of *Cervulum facere*, a fertility-related solstitial dance popular in Medieval Western Europe, very similar to what we still have today. From this point of view, the Carpathian area proved particularly conservative as an ethnological reservoir. The secular carols along with the New Year processions (*Colinda Cerbului*) seem to indicate an extinct cult of a cervimorphic entity, which later turned into a masquerade, into a dance, and whose vague memory remained encoded in the folk tradition.

Keywords: stag; Romanian mythology; ethnology; ritual; legend; symbol; animal.

Cattle in the Life of Communities from the Second and Third Phase of the Cucuteni-Trypillia Civilization: Representations and Archaeozoological Data

George Bodi, Institute of Archaeology, Romanian Academy Iași Branch

Loredana Solcan, "Moldova" National Museum Complex of Iași, Museum of History

The article aims to highlight the economic and symbolic links established between the human communities from A-B and B phases of the Cucuteni-Trypillia civilization and cattle. A first dimension of the material considers the types of representations of this animal and the archaeozoological information and corroborates these two sets of data in order to obtain a more profound understanding of the importance of this species for the Cucutenian world. The second dimension of the study offers a comparative look between the situation previously highlighted for the first phase of evolution of the

Cucuteni-Trypillia culture and the later phases, showing us the patterns of interaction of human communities with cattle, both on an economic and ritual level.

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

The informational interconnection between humans and animals

Daniel Măgurianu, Ensorinstituut, Oostende

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

The connection between humans and animals takes place on many levels and through different channels of information transfer, some of which are already known, such as body language. With today's technology, other forms of communication are being explored, such as language, brain-to-brain synchronisation and wireless communication via chips. A number of novel topics can provide important insights into other channels of communication: ancient legends of wilderness saints communicating with animals, wild children raised by animals are an interesting example of human-animal interactions, the behaviour of octopuses, dolphins, whales or corvids. Is articulate language an evolutionary necessity or just a side effect? Could the latest findings on interbrain synchronisation and artificial intelligence be the future of human-animal interaction?

Keywords: brain-to-brain synchronisation, human-animal communication, communication channels

Wellness or Hellness? Rediscussing Free-Ranging Dogs Welfare

Marco Adda, Independent Researcher, AEDC Anthrozoology Education Dogs Canines

The existence of free-ranging dogs gives rise to discussions about their welfare and impact on human communities. Conventional strategies often prioritize the removal of these dogs, assuming that relocating or facilitating their adoption is in the best interest of both the dogs and humans. However, this perspective can sometimes reflect a human-centered approach, placing human viewpoints and interests above non-human animals' intrinsic value and well-being.

This work delves into the intricacies of the "free-ranging dog removal" phenomenon. It challenges the presumption that extracting these dogs from their habitats enhances their quality of life. By weaving together interdisciplinary research and diverse perspectives, I contend that the well-being of free-ranging dogs is intricate and deeply intertwined with the socioecological systems they inhabit. As such, we delve into the potential advantages urban and sub-urban environments provide for free-ranging dogs, encompassing access to food sources, social interactions, and familiar territories. Moreover, we address how the abrupt removal of these dogs can disrupt their social structures and expose them to new risks in unfamiliar surroundings, potentially leading to significantly compromised welfare. The stress and trauma often encountered by dogs relocated to unfamiliar locales is considerable.

Through a process of re-evaluation and reframing, we have the opportunity to cultivate a more ethical and compassionate connection with free-ranging dogs. This involves recognizing their agency and, by extension, the agency of all species that coexist within the human-dominated landscapes we inhabit.

Keywords: free-ranging dogs, human-animal interaction, dog adoption, canine welfare, animal wellbeing, anthropocentrism, socioecological systems, species coexistence

What are they learning from us? A scoping review on the assessment of animal welfare education programs in children

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

The aim of this study is to perform a scoping review of the studies published in the last decade in the field of animal welfare education in children. The methodological framework for the scoping review including the following stages: formulation of the research questions, identifying the relevant studies, selection of the studies based on inclusion criteria, charting the data, summarizing and reporting the results. The research questions guiding the study were the following: what are the characteristics of the animal welfare education programs for children (curricular design, duration, context, facilitators, type of teaching, i.e. formal, non-formal, informal etc.), and how was the effectiveness of the programs assessed in terms of variables and instruments (quantitative and/or qualitative approach)? The key words used for searching by using the advanced function in Google Scholar platform were: “animal welfare education”, “children”, “assessment”, and “effectiveness”. From an initial number of 137 publications, 32 publications did meet the inclusion criteria and were further analyzed. While all the studies reported positive outcomes of the programs, such as changes in knowledge and attitudes towards the importance of animal welfare, few of them offered information about follow-up phases of the educational programs. The findings are discussed from the perspective of the need for more consistent investigations of the mechanisms of change in the context of animal welfare education programs.

Keywords: animal welfare education; attitudes toward animals; responsible interactions; children.

Art-Histories. Narrating Animals in aesthetic practices

Jessica Ullrich, University of Fine Arts Muenster, Germany

In the history of Western thought, though, the difference between humans and other animals has been primarily determined by the alleged absence of logos, language and rationality, in nonhuman animals. Contrary to this postulate, many artists in the past and present have given nonhuman animals a human voice, especially in fables, children's book or cartoons. Artists let animals speak for a variety of reasons, mostly simply for saying something about other people in a disguised way. But sometimes

artists use animal storytelling as a tool for advocacy or to make animal alterity tangible. They invent speaking animals as an artistic strategy in order to suggest ways out of an anthropocentrism. They give animals a human voice as a tool to raise empathy. In my talk I want to introduce artworks that construct nonhuman animals as speaking beings. What all artworks have in common is that they insist on the fact that other animals have their own worldview and that their perspective is valuable and worth listening to.

The attribution of language to animals in artworks can be a bold and empowering move to see animals differently. Ascribing thoughts and emotions to other animals is far less problematic than denying animals such capacities. Anthropomorphism is less dangerous than anthropodenial; an animistic worldview holds more truth than a mechanistic worldview.

I want to show examples in which artistic forms of strategic anthropomorphism can raise awareness for the plight of other animals, challenge human exceptionalism and help us see animals differently.

Keywords: art, anthropomorphism, storytelling, animal narratives.

More-than-human Animals in Captivity as seen through poetry and photography

Gordon Meade, poet

It is my intention to present a number of my poems from my collection, *Zoospeak*, alongwith the photographs to which the poems refer. The poems are all written in the first person, and use the present tense, and repetition in an attempt to mirror the captive animals experiences of zoochosis. Although most of the animals are kept captive in zoos, there are also poems about aquariums, fur farms, and breeding facilities. All the photographs are from the work of the Canadian photographer and animal activist,

Jo-Anne McArthur. I would hope to read for approximately twenty minutes to allow time for some discussion after the reading.

Gordon Meade is a Scottish poet, based in the East Neuk of Fife. In the past, he has been the Creative Writing Fellow at the Duncan of Jordanstone College of Art, and the Royal Literary Fund Writing Fellow at the University of Dundee. He has read from his work throughout the United Kingdom, Belgium, Germany, Ireland, and Luxembourg. More recently, he has given a number of online presentations of his poetry at Animal Studies conferences throughout the world. He is the author of twelve collections of poems including *Zoospeak*, *EX-Posed:Animal Elegies*, and *Les Animots:A Human Bestiary*.

What is Interspecies Collective?

Gijsje Heemskerk, artist

During this presentation I will shortly explain about the collective that I am part of, called The Interspecies Collective. I will elaborate on what this entails, how and what kind of artworks we make and lastly who may decide (and why) who can be an artist. I will present this as an artist, not as a scholar or scientist. Therefore the presentation will be somewhat loose and playful, not strictly following academic rules.

What is the interspecies collective?

The interspecies Collective consists of, amongst potential others, the artists: Ollit Doris, Eva Meijer, Wiske, Miemel en Gijsje Heemskerk.

The interspecies collective is a collective that consists of different sorts of animals. Within the art field there currently is more and more appreciation for collectives. An important aspect of a collective is that instead of the individual artist being at the center, the knowledge that is reciprocally exchanged and the support that can be offered to each other is most important. This offers an essential counterweight to the hyper individual society and art sector and shows how we are always in relation to others and are inherently interdependent.

The others to which humans relate are not merely human. Also other animals, ecosystems and the planet decide who we are, in symbolic and material ways, as the climate crisis and the Covid pandemic has recently shown us. An interspecies collective takes these relations into account and doesn't perceive them as limitations but as a starting point for new relationships. An important aspect of this is perceiving other

animals as full-fledged subjects. In an interspecies collective methods are developed to subvert the predominant anthropocentric worldview. The human species isn't necessarily on top of the hierarchy, decisions are taken collaboratively. Each member of the collective is perceived as companion species.

Companion species are not the same as companion animals. The term comes from philosopher and biologist Donna Haraway and refers to the relationships between different species. According to her, all creatures are depended on others. Humans need the fungi in their guts in order to digest food. Flowers need bees and sparrows often make use of breadcrumbs from humans. Dogs and humans are also co-evolved and therefore have a special relationship, not only cultural but also genetic. The notion companion species shows us how we are connected and how complex these connections are.

What kind of artworks does the collective make? (Examples)

In this section of the presentation I will show documentation of former work, made collectively or made by members from the collective. Such as: a music album with songs by Wiske, a drawing by Olli and a collective series of maps.

Important aspects of our joint working method are to follow the curatorial guidelines of Jessica Ullrich, and the communication through a created common language. This notion of a common language is based on the research of our collective member Eva Meijer. But also on the work of, for example, Sue Donaldson and Will Kymlicka. Our common language helps us to listen and support each other in our wishes and frustrations.

Who may decide who is capable of making art and why?

In my master thesis 'The Companion Species as Artist' (2018), I argued that not only humans, but non-humans too are capable of creating artworks. Here again, I was strongly influenced by Eva Meijer and her Phd thesis 'Political Animal Voices'. By reading her work I experienced an ontological shift. I suddenly understood that the distinction animal/human is constructed and violent, as Jacques Derrida already explained in his presentation 'The Animal That Therefore I Am' in 1997. Language, reason, emotion, feeling, art, are all examples of concepts that are used to borderline our human superiority and uniqueness. Moreover, they are used to justify violence and oppression towards non-human animals. By being part of an interspecies collective I try

to contribute to help others shift their ontology as well. And let them see that non-human animals can create artworks.

Keywords: Interspecies collective, multi species art practice, multispecies conversations, companion species, animal/human dichotomy.

The Healing Intelligence of Sound and the Multidimensional Wisdom of Animals

Madeleine Walker, Art and Music Therapist

What if animals can guide us in remembering and reclaiming our true authentic blueprints? What if animals know exactly what we need, to reconnect to ourselves on a spiritual and soul level? What if animals have journeyed with us through many lifetimes? What if the trees, mosses and fungi all share their wisdom with the animal kingdom. What if a dolphin can speak about the first water molecules on the planet? What if lions can inspire songs from the stars?

From her work as a communicator and adventurer, Madeleine would love to share what she has received from some very special animal ambassadors, who have guided her on a journey through time and space and now into song and sound!

Keywords: interspecies unification, soul connections, wisdom keepers, sovereignty, re-empowerment, reawakening, remembering teachers and healers.

just wondering...

Video screening and discussions

just wondering... - A political theory of animal rights - after Sue Donaldson & Will Kymlicka. Video link: <https://www.youtube.com/watch?v=cFdpoVeYmNY>

This video-essay is an exploration of Sue Donaldson and Will Kymlicka's proposals in their book of political philosophy "Zoopolis: A Political Theory of Animal Rights." They argue for a future where other animals are not only protected as right-bearing citizens, but are also enabled to shape society. Their ideas, based on liberal political philosophy and influenced by disability theorists and movements for children's rights, suggest that nonhuman animals should be recognized as political actors instead

of moral patients. Within the video we further dive into some arguments that have been raised to complicate, or refute, Donaldson and Kymlicka's proposals, categorized into two sides: critiques of animal rights and critiques of liberal theory. By exploring both the possibilities and the pitfalls of their ideas we hope to show a way in which a positive project for other animals can be taken seriously, both in the political and theoretical sense.

just wondering... is a collective creative project producing theoretical video-essays and short, animated, speculative films critical of the status quo. The films explore antispeciesism, posthumanism, social and environmental justice. The collective consists of Aron Nor, researcher and filmmaker, Mina Mimosa, visual artist and illustrator, and M. Martelli, writer and scholar-activist.

<https://www.justwondering.io/>

The Social Construction of Gender and Species: Logical and Epistemological Inquiries

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

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 my 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. Therefore, the presentation is

to document some of these intersections between conceptions of female-ness, 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 social injustice, it should extend its focus on the ways we comprehend and interact with other species, and contribute to a better construction of reality.

Keywords: animal, feminism, gender, logical analysis of discourse, social construction.

What's in a name? Owner, guardian, companion or on how we frame our relationship with other animals

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

We are all looking forward to a real transition in how we relate to the other animal species. My focus in this paper is particularly on those nonhuman animals living in our proximity and with whom we actually share our lives and / or are members of our families. I know that we are in acute need of change for all our relationships with the nonhuman world but I see that a close examination and understand of how we relate with those closest to us is of the utmost importance for driving forward positive change.

I will examine the way we frame our relationship with our companion animals and the community animals. I will focus mainly on what actually lies or should lie behind the transition from “ownership” to “guardianship” if we are to make it substantial. The terms are really powerful and have the ability to shape or influence the way we think. I will be leading a thought experiment on how a transition from “property to citizenship” could look like for our animal companions.

Keywords: owner, guardian, companion, relationship, framing.

Dimensions of consciousness in cats: A critical analysis of an experimental study

Tudor Manolăchescu, University of Agricultural Sciences and Veterinary Medicine Cluj-Napoca, Romania

The objective of this paper is to present a critical analysis through the frame of a multidimensional model of animal consciousness (Birch, Schnell, & Clayton, 2020) of

the study conducted by Takagi, Kuroshima and Hori (2019), in which the authors aimed to investigate whether domestic cats have a basic understanding of causal-logical rules. The study used the "expectancy violation method" to measure the cats' ability to make inferences from sounds. The results showed that if cats inferred the presence (or absence) of an object inside the container upon hearing (or not hearing) rattling noises, they would be surprised at physically incongruent events and would look longer at the apparatus and explore around it more. This study may serve as proof of cats' rudimentary understanding of gravity, as no available studies specifically tested the cognition of this physical rule in cats. The study included thirty domestic cats. The experiment consisted of three main phases, i.e. a shaking phase, a turning-over phase, and an exploration phase. As explained below, we identified that the study tackled the P-richness, the E-richness, and the Unity dimensions of animal consciousness. The Discrimination Learning paradigm addressed the P-richness dimension, while the E-richness dimension was tackled through the Outcome Devaluation and Evaluation paradigm. The Unity dimension was addressed through the Crossmodal Integration paradigm, where the subject's vision and hearing were constantly stimulated throughout the experiment. Overall, this study provides evidence of cats' ability to make inferences from sounds and their rudimentary understanding of gravity. The findings offer important insights for animal behaviour and welfare experts in designing environmental and behavioural enrichment interventions for cats.

Keywords: cats, causal-logical rules, gravity, enrichment.

Curating Suffering. State-Animal Relations and the Monitoring of Care on Danish Farms

Marie Leth-Espensen, Lund University

My point of departure in this paper is animal welfare policies in Denmark to contemplate broader aspects of the current state of animal politics in the 21st century.

Focusing on regulatory schemes introduced to improve the ‘well-being’ of animals on Danish farms, the paper foregrounds sites of law enforcement and industry regulation in which animal suffering is (‘carefully’) curated.

The analysed material comprises inspection reports and interviews with veterinary officers and technicians charged with controlling the welfare of pigs. The paper explores how these inspectors, through what I describe as acts of juridical eyewitnessing, monitor the level of care on farms. In analysing animal care as mandated, enforced and negotiated between law, state bureaucracy and veterinary practices, I emphasise the role of agro-industrial policies in defining what is deemed acceptable responses to the suffering of animals on farms. In this regard, the paper foregrounds the role of the state in shaping human-animal relations and – by extension – offers an alternative interpretation of the evolution of anti-suffering sentiment.

Finally, the paper also includes the example of the Danish colonial project of commercialising whaling in Greenland (Graugaard, 2019). In juxtaposing present-day attempts to ‘instill’ a particular sense of care and sensitivity in Danish farmers with similar efforts employed to foster ‘effective’ Inuit whale hunters in the past, the paper demonstrates how state-based attempts to create distance and closeness between ‘animals’ and people ensure the continuity in animal politics across time – a perspective I situate in the growing body of cross-disciplinary scholarship on interspecies relations, the state and politics (Garner & O’Sullivan 2016).

Keywords: animal politics, anti-suffering sentiment, juridical eyewitnessing, law enforcement, veterinary care.

Treating Parasites: veterinary medicine across the wild and domesticated in Bwindi, Uganda

Barbora Červená, Academy of Sciences of the Czech Republic, Brno, Czech Republic,
Faculty of Veterinary Medicine, University of Veterinary Sciences Brno, Brno, Czech
Republic

Kelly Sambucci, Academy of Sciences of the Czech Republic, Brno, Czech Republic,
Masaryk University, Brno, Czech Republic

Paride Bollettin, Masaryk University, Brno, Czech Republic

Mountain gorillas have been suffering with an increase in cases of so-called chronic wasting syndrome in recent years. Researchers are approaching the environment from complementary perspectives to elucidate the parasitic diseases of primates in Bwindi Impenetrable National Park in Uganda and try to uncover the possible causative pathogen of this chronic wasting. Of particular importance is the relationship with domestic animals such as livestock or dogs who live close to and enter the park where the gorillas live. In an attempt to save this endangered species veterinary interventions take place to target affected individuals with deworming drugs. Similarly, to manage potential cross-host transmission from local domestic species and to improve their productivity, livestock are routinely dewormed surrounding the park. In the presentation, we will describe the role of the veterinarian within this war against the parasites, reflecting on how we treat parasites in both wild and domesticated species. Why we target some and not others, and with whom the treatment is really for. Wildlife conservation practices and veterinary interventions for 'wild' species are often seen as a necessity to save species that could otherwise go extinct, however, the value of the species greatly depends on its status within the world and society, and even more importantly the value that they can provide. Mountain gorilla tourism is a huge economic entity and therefore this adds another layer of importance to their existence. The thesis is that human-wildlife-domestic animal interface, and the multiple dimensions of these interrelations, needs to be considered when managing the parasites with the goal of protecting this iconic species.

Keywords: human-domestic animals-wildlife interface, mountain gorilla, livestock, multispecies, more-than-human.

The Use of Proximal and Distal Pointing Cues by Pigs in Object Choice Tasks –review

Gabriela Maria Cornescu, University of Animal Science and Veterinary Medicine, Cluj-Napoca

The object-choice test (OCT) is a widely used procedure for examining nonhuman perceptual and cognitive abilities. In this review, we aimed to investigate the extent in which pigs can utilize human cues, specifically proximal and distal pointing gestures, to

locate hidden rewards in object choice tasks and their ability to interpret other social cues, such as body and head orientation. Most of the conducted experiments were realized on young pigs. To observe their cognitive development in relation to human-animal communication, studies were focused on different aspects of the pigs' response to the pointing cues, such as: proximal and distal pointing gestures presented in both momentary and dynamic-sustained manners; distal pointing cues by administering them in a kneeling position in a salient manner; examination whether pigs relied solely on the stimulus/local enhancement provided by the experimenter's body or if they understood the informative value of the pointing gesture itself, the pigs' ability to use other social cues, such as body and head orientation, to locate the rewarded bowl; observation whether pigs followed head and body orientation in the absence of bowls and rewards. The results revealed that pigs were capable of utilizing proximal momentary and dynamic-sustained pointing cues right from the beginning of the experiments. They also demonstrated an ability to use distal pointing cues when the experimenter was in a kneeling position. However, the pigs performed at chance level when the experimenter pointed from the incorrect bowl to the correct one. Furthermore, pigs successfully used body and head orientation as additional cues to locate the rewarded bowl, ruling out the influence of other factors such as odor cues. However, there were also experiments in which pigs failed to utilize head and body directions when no reward was involved and the gaze was directed into distant space. The study suggests that pigs have the capacity to understand and respond to proximal and some degree of distal pointing cues, similar to findings in other animal species such as goats and horses. The pigs' ability to use body and head orientation further demonstrates their sensitivity to social cues in object choice tasks. The observations also indicate that the pigs' behavior and focus on the task may have been influenced by their familiarity and association of the experimenter's hand and head with the rewarded bowl.

In conclusion, pigs' cognitive abilities in interpreting and utilizing human pointing cues were demonstrated. Understanding how pigs respond to different types of cues contributes to our knowledge of interspecies communication and can have implications for training and welfare practices in domestic pig husbandry. Further research is required to explore the factors influencing pigs' performance in object choice tasks and their potential for more complex interactions with heterospecifics.

Keywords: behavior, distal, pigs, pointing cues, proximal, stimulus.

Gazing behaviour of dogs in the impossible task paradigm: Ontogeny , Phylogeny or both

Katerina Balani, University of Animal Science and Veterinary Medicine, Cluj-Napoca

Researchers have looked into the tendency of dogs to look at humans face cues and signals as reference point in general context but also while solving simple or insolvable problems. Scientists have been trying to find the origins of this tendency of dogs to initialize and maintain communication with humans when facing a problem.

Scientists' opinions differ on two major factors. One group believes that the origins of this tendency of dogs started with the Domestication process, around 18800-32000 years ago. The canids who would display higher communicative behaviours and respond better to human body and face signals, would be favoured through natural and artificial selection, against the ones who would not easily adapt to live near humans. According to the Domestication Hypothesis, the consequence was a gradual genetic divergence of dogs from their ancestors which would lead to behavioural differences, important for the communicative integration between humans and dogs. This preferential tendency of dogs to look at humans faces while solving a difficult task is much higher compared to wolves or other socialised canids, proof that there is a genetic predisposition.

However, other scientists found that the dogs' skills to comprehend, initiate and maintain communication with humans are not simply inherited though genetic material as a result of phylogeny but it is developed through ontogeny as a result of the interaction between genes and experiences of a life with humans. According to the "Two-Stage" Hypothesis, interactions with humans play a major role in developing tendencies to read communicative face cues. They don't disregard the impact of Domestication on the genetic material of our dogs and their phylogeny. But without the impact of the environment where the dogs live and the interactions with humans, these skills might never fully develop. Both genetic material and environmental experiences have a major impact on dogs developing communicative skills.

Keywords. gazing behaviour, Domestication Hypothesis, "Two-stage" Hypothesis, ontogeny, phylogeny, Multiple Dimensions of Consciousness.

Interdisciplinary Learning Objectives for Animal Cruelty Prevention Programs in Adolescents

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

Various forms of animal cruelty, from neglect to physical violence, can be found in the history of humankind. In the last years, an increasing attention has started to be offered to the roles of awareness and education in the direction of their prevention. The aim of this paper is to present the design process of interdisciplinary learning objectives that can be incorporated in educational programs addressing the prevention of animal cruelty in adolescents. The method is based on literature analysis and on the 10-steps process of interdisciplinary curriculum design. The four learning objectives presented here are developed in accordance to the One Health, One Welfare paradigm, as well as in line with the need of growing compassionate leaders, able to interact in a responsible and empathy driven manner with any other being and with the environment. In this sense, Service-Learning competencies represents an important component of the proposed learning objectives. Service-Learning activities, as part Humane Education, are possibly the most efficient in terms of animal cruelty prevention, because they involve the participants in their community in a meaningful experiential way, showing them how to internalize healthy life principles, responsible human-animal interactions, how to develop coping mechanisms to stress, and what does it mean to behave and think in a compassionate way towards people, animals and environment.

Keywords: animal cruelty; interdisciplinary learning objectives; compassion; Service-Learning; prevention.

Dis/ability: a discussion on creating more accessible employment for disabled assistance dog instructors

Tiamat Warda, University of Exeter

There are disabled individuals who can and do lead successful careers as assistance dog trainers. However, the percentage of disabled trainers, internationally, is significantly lower than that of their able-bodied counterparts. This talk initiates a

dialogue around creating more inclusive employment opportunities for disabled assistance dog trainers by questioning potential challenges and benefits for nonhuman and human actors within the assistance dog sector. Some disabled dog trainers might offer each individual assistance dog more empathy and attention than trainers can offer (able-bodied or otherwise) – especially those working for larger schools. Deaf clients, for example, and their assistance dogs, may benefit from working with a deaf trainer by improving communication and potentially acting as a source of inspiration for their clients. When disabled trainers can train assistance dogs using alternative methods, where needed, and from home, this may result in fewer assistance dogs failing the training program.

Keywords: dog training, assistance dogs, disability, empathy, inclusiveness.

Study regarding the dog's behavior and their capacity to detect some human diseases

Ailincăi Luminița-Iuliana, Cynthia Deliens, Corneliu Gașpar, University of Life Sciences, Iași

Dogs are being used in medical settings to help people with disabilities. Their remarkable olfactory properties have made them ideal tools for medical detection. This paper entitled "Study regarding the dog's behavior and their capacity to detect some human diseases" aims to demonstrate that dog has a sufficiently developed olfactory capacity to be used as a diagnostic tool in many diseases and more precisely in: cancer, epilepsy, diabetes, and COVID-19. In this study, research was carried out on 4 projects (KDOG project, HANDI CHIENS, ACADIA, Nosais-Covid-19 project) run by France centers that have trained dogs to develop their olfactory capacity in a specific field: Institut Curie, HANDI CHIENS, ACADIA and the National Veterinary School of Maisons-Alfort. There is an underlying problem: fighting the existing medical lobbies which consider dogs as tools that can deprive them of financial returns whereas canine detection is inexpensive and may well be appropriate in developing and underdeveloped countries, as some diseases go undiagnosed due to lack of funding.

Keywords: Dog's behavior, olfactory capacity, human diseases, diagnostic.

Coexistence and comprehension of law. A short analysis

Cosmin Mărtinaș, “Alexandru Ioan Cuza” University of Iași

The following essay`s aim is to analyse whether the lack of understanding of law, in the case of some humans, and, most importantly, in the case of non-human animals, is enough to declare co-existence impossible. This analysis will not necessarily be founded on the letter of the law, but rather on the principles of justice that law is supposedly based upon. One of these principles of justice is that individuals are innocent until proven guilty, hence only guilty animals, human or not, ought to receive penalties, such as restriction of movement or capital punishment. Another principle is that the severity of the punishment should roughly match the severity of the crime, hence not every deviation from the law would be good justification for severe punishments. Another, albeit hard to call it a principle, is that individuals are guilty of the crimes they actually commit, such that “thought crimes” and other similar actions are not in the scope of the legal system. Would these principles of justice, if we were to follow them, allow the sort of treatment of animals that the letter of the law enables today? If not, should we adhere to other principles of justice, such that they match the current laws, or should we renew the laws, such that they would indeed follow from the principles of justice that we accept? And, above all, is the comprehension of law necessary or sufficient for coexistence?

Keywords: principles of justice; coexistence; comprehension of law; capital punishment.