Reflections on Co-Teaching "Little Animals in Art, Culture, and Museums"

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In this paper, we will share our experiences co-teaching a new class in Spring 2018 called "Into the Small: Little Animals in Art, Culture, and Museums." We developed this class as part of TCU's new interdisciplinary minor on "Human-Animal Relationships" (HARE); it also counted toward majors or minors in our home departments of Anthropology and Studio Art.

First, we will explain our goals for the class, and why we wanted to teach it. For instance, we focused on little animals, including insects, because they are often lesser known, ignored, or slighted (compared to other animals). Moreover, by helping the students shift their scales of reference from micro to macro and back, we hoped to help spark curiosity and inquiry both among them and among viewers of their artworks and exhibits. We also wanted to expose students to how different ways of knowing animals affect what we learn about them and how we view them, including using different senses and artistic techniques, as well as exploring the points of views of diverse people and cultures.

Second, we will discuss the topics we covered in the class and why we selected them, from acoustic ecology to animal personhood to museum studies; the types of assignments we used to guide the students in engaging with them, including sketch book entries, art projects, and written papers; and how we assessed their work. Along the way we will present multiple examples of work the students produced. For example, students built working models of animal movement; used techniques of photogrammetry, casting, and 3D printing to create art that highlighted aspects of mink bone structure and function; wrote stories and created video games from little animals' points of view; and surveyed visitors to museums and zoos about their attitudes to little animals, then created hands-on exhibits intended to change those attitudes.

Finally, we will share our reflections on what went well in the class and what could be improved, both from our points of view as instructors and those of the students. We will also briefly discuss future projects that have arisen out of our collaboration, including a new interdisciplinary, community engaged project involving faculty members and students in five different programs that we will be starting in spring 2019 on "Restorying the Trinity River."

Why do People Invest So Much Time and Money in Pets?

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The goal of our presentation is to explore issues surrounding the pet industry; specifically, we will explore why people invest time and money in their pets? We hypothesize this is due to anthropocentrism: pet owners prioritizing their own desires over those of their pets. Certain species are more prototypical of pets (for example, dogs and cats) while others

are more often considered strictly wildlife or livestock (for example, hedgehogs or chickens). It is to the financial benefit of the pet industry to expand the prototypical definition of a pet, as people often spend extensive amounts of time and money on their pets but not no wildlife or livestock. One relatively new way that people spend extravagantly on their pets is by project humanlike qualities onto their pets, including human needs and wants instead of those of the animals. For example, clothing for animals has becoming increasingly popular over the last several decades. In fact, social media accounts featuring costumed animals profit off of viewers' amusement, ignorance, or misguided assumptions regarding the animal's feelings. As a result, the pet industry caters to pet owners' perceptions of their pet's needs rather than the animal's true needs.

Once Awake: Animal Rights Ideology in Adam Bock's *The Shaker Chair* (2006)
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Anne Beck looks at Adam Bock's drama *The Shaker Chair* (2006) that includes key incidents of animal activism/eco-terrorism at a factory pig farm, interrogating how the work on the animals' behalf affects the inciting human agents. Her research looks into the human cost of animal activism. The play considers how and why those involved are ready to take drastic steps to achieve their goals. And similar to the moral certainty and utter conviction of many in the Animal Rights Movement, they are intolerant of even mild disagreement. The play explores the idea that once awake to animal suffering—"the Shakers believed God gave you ears to hear and if you listened the foundation of your life will shake and you will be awakened" (Bock 9)—one finds it impossible to fall asleep again.

Monument or Anti-Monument? Reflections the Creation of a Monument for Animals We Do Not Mourn
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On October 26, 2018, Linda Brant's *Monument To Animals We Do Not Mourn* was installed at Hartsdale Pet Cemetery in New York. The project was undertaken in 2015 and supported by multi-year grants from the Culture and Animals Foundation. Photographs of the monument will be shared as Brant discusses its symbolism, meaning, placement, and social impact. Traditionally, public monuments have given power and voice to the discourses of dominant groups; however, in recent decades monuments have also served to challenge and disrupt existing social or political messages and conditions. These newer monuments, called counter-monuments or anti-monuments, break with convention in terms of form, content, location, visitor experience, and/or meaning (Stevens, Franck & Fazakerley, 2018; Young, 2003). Although conventional in appearance, the monument for *Animals We Do Not Mourn* embodies some features of the anti-monument, such as its dark subject matter, reference to a marginalized group, challenge to dominant narratives, and atypical location. Like more traditional

monuments, it holds the potential to increase the visibility of its subjects (animals bred for consumption), and to call attention to its main theme (animal welfare). The monument - or anti-monument -simultaneously serves as a historical document, marking the atrocities committed against countless unmourned animals, and standing in stark contrast to the multitude of gravestones for beloved companion animals that are regularly mourned at Hartsdale Pet Cemetery.

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Problematizing Human Rights Discourse in the Borderlands: Rethinking Migration through Animal Studies

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In the weeks before the 2018 midterm elections, Donald Trump escalated his anti-immigrant and white supremacist rhetoric by focusing attention on a caravan of migrants and asylum seekers crossing Mexico's southern border. Describing the caravan as an "invasion," Trump remarked on the migrants at the White House, "They have violently overrun the Mexican border. You saw that two days ago. These are tough people, in many cases. A lot of young men, strong men. And a lot of men that maybe we don't want in our country." Anti-immigrant rhetoric has long constructed racialized "others" that consistently threaten the imagined white racial purity of the American nation. In these stories, migrants threaten to infest the nation with crime, disease, and waste. Many scholars have drawn attention to the dehumanizing effects of these racist and white supremacist narratives. Yet, as cultural critics and sociologists appeal to a common "humanity" and mobilize human rights discourse to advocate for marginalized migrants, they reify a human-animal binary and ignore the intersecting ways that human and nonhuman animals are oppressed within Western thought and language. In this paper, I use narrative analysis to trace recent humanist critiques of anti-immigration rhetoric within social science journals and examine the ways academic critics construct non-human animals as "others" in much the same way as racists tell chilling stories of migrant invasions. One consequence of these critiques is that they reinforce anti-immigration discourse by reconstructing the structural positions of "humanity" and "animality" that are used to vilify immigrants and annihilate nonhuman animals. The intersecting ways humans and nonhumans are oppressed are discussed by mapping anti-immigration debates imperfectly onto invasive species debates within conservation biology that appeal to the species purity of certain ecological imaginaries. In both cases, others are "animalized" to justify their control, oppression, and eradication. I conclude by suggesting new ways thinking about human and nonhuman migrations that challenge metaphors of fear, invasion and war and move away from a language that "others" nonhuman animals as less deserving of political and ethical consideration.

The Process of Coming and Going in this World: Interspecies Collaboration, Domestication, and Sound

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The Process of Coming and Going in this World (2018) is a communal gathering situated around a site-specific four channel sound installation. The work was inspired by Temple Grandin's research on human-livestock interactions. Grandin suggests the use of "shh" sound to move animals; this audible signal is non-threatening and aurally creates a spatial geography for animals to then navigate. The work presents the farm and the pasture as a site of embodied novelty experience for multiple species who have coevolved for thousands of years. Participants/guests visited the sound installation and later broke bread. The work incorporates its audience, which includes nonhuman collaborators. While dependent on time and place, the work is preserved in audio recording and photographs. In this conversation, the artist and art historian Jessica Landau discusses with artist Ruth Burke the installation's use of sound, time, and place to evoke interspecies relationships based on collaboration and co-constituted domestication. While using the installation and subsequent sound recording of it as a starting point, the conversation looks at the ways our multifaceted relationship with farm animals involves notions of time and place, issues of gender, companionship, and coevolution.

Can Predator-Associated Stimuli Deter Crop-Raiding Troops of Barbados Green Monkeys (*Chlorocebus sabaeus*)?

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For as long as humans have been establishing settlements, they cause dramatic changes to the landscape, such as clearing vegetation for buildings, roads, and crops. When cultivated areas are positioned close to the forest edge, species with behavioral flexibility and an omnivorous diet, such as non-human primates (here forth referred to as "primates"), can benefit. Crop foraging requires less time, allowing for more rest (Strum, 2010), and results in higher fertility and lower mortality (Higham et al., 2009; Lodge, Ross, MacLamon, & Ortmann, 2013) when compared to foraging for wild food sources. Thus, for primates, crop foraging represents a behavioral adaptation that likely increases the survival and reproduction of the individuals and the species.
For humans, crop foraging by primates is typically referred to as "crop raiding," a term suggestive of malicious intentions on the part of the "raiders" (Hill, 2018). This negative view is due to the detrimental impact of crop foraging on the humans that cultivate the

crops. Sustenance and cash crop farmers across the globe regularly lose portions of their crops to primates that have adopted this successful foraging strategy.
Attempts to deter crop foraging have taken many forms but are either ineffective (e.g., guard dogs), too expensive (e.g., electric fences), or impractical (human guards). A successful crop foraging deterrent needs to effectively dissuade primates, be resistant to habituation, be easily installed and maintained, require little effort from humans, and be low cost. Exploiting innate fear of predators may provide a means to satisfy each of these criteria.
We tested the efficacy of images of a predator to deter foraging in Barbados green monkeys. This population of monkeys has existed on the Caribbean island of Barbados, isolated from natural predators for nearly 400 years. Yet, they continue to show fear, avoidance, and produce alarm calls in response to images of an ancestral predator (leopard). We measured whether monkeys would avoid food placed near an image of a leopard (Exp 1) and how close to a leopard image monkeys were willing to forage (Exp 2). The results indicate that the leopard image was an effective deterrent for monkeys that ranked high in the social hierarchy. In contrast, low ranking monkeys were more likely to spend time foraging near the leopard image in both experiments. These findings indicate that predator-related stimuli are not effective deterrents for all members of a troop, thus, are unlikely to reduce crop foraging behavior.

Behind the Chutes: An Anthropological Perspective on the Relationships between Rodeo Broncs and Cowboys

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Rodeo bronc riding is indeed a remarkable sport. Ever since humans domesticated the horse (*Equus caballus*) we have been in a constant process of controlling their strength, appearance, and character. Bronc riding, however, seems to be the exact opposite of this. Why have worked centuries to tame an animal, only to want to see it in its wildest nature in the arena?
Current academic research into bronc riding often displays a human-oriented perspective, for example by looking at gender differences or the socio-cultural significance of the rodeo in the American culture. Animal oriented research is mainly focused on behavior & welfare issues of rodeo animals. Animal rights activist groups argue that rodeos are cruel and promote animal abuse. Are rodeo's nothing more than an eight second battle between man and beast, ending in the domination of on or the other? Or is there more going on behind the chutes and does the public only sees a fraction of the relationship between cowboys and their broncs? *I hypothesize that the relations between rodeo broncs and the humans that breed, train, and ride them are complex and have meaning and value far beyond their economic of functional purpose.*
My research aims to understand, through an ethnographic study of the human-horse relationship, how the meaning and value of rodeo broncs is shaped, valued and maintained. I aim to do so by exploring frameworks of traditional knowledge, cultural constructs of partnership, and equine agency. My presentation will demonstrate the results of a pilot study for my dissertation research. For the data collection I use the

conventional ethnographic methods of participant observation and semi-structured interviews. I complement my documentation with the use of photography as a visual method, to capture crucial moments in human-horse interactions that will not suffice with written accounts.

Moons Revolve, Moons Adore

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As part of a long term artist research and studio project investigating thresholds of shared experience, sensory processing and proprioception, and concepts of invitation, initiation, and trespass, empathetic awareness and imagination between horse and human, *Moons Revolve, Moons Adore* explores intimacy and longing, companionate mirroring, and pair bonding.

To know another, whether horse or person, is a mix of empathy and nearness, vertigo and vast horizons. Psyches and souls contain multitudes. One is held to another with gravitational pull. In deep space, we revolve, we adore.

To perceive another involves limits closer to hand. Gates and fences keep out, they keep in. We peer through narrow openings. Intimacy is skin and hair, touch and proximity, breathing and heartbeat. Species delineations are barriers but also protections to central identities and senses of self. To be close takes respect of difference as much as the draw of affinity, affection. The moon climbs the horizon, shows herself in.

The dance between horses, between humans, between humans and horses, involves presumption (a form of cognitive empathy) and empathy (a form of trespass, an act of hope, a move for connection).

The flight response of prey animals-like horses to humans-mirrors fear of intimacy: being alive to touch, prone to startle or flee. Grazing, reclining to rest in tandem, the deeply tactful reinforcement of companionate mirroring.

A horse reads a person. A person dreams of being a horse. Signifying freedom the horse shows us how to wordlessly love. A horse is an apparition in the night, a watcher of moonrise and sunrise.

Once I sat with a horse, intending to write a poem. About him or buttressed by him, breathing into my hair. He snuffled the paper in my lap, took it into his mouth looking steadily at me and masticated it. I laughed and tugged.

The paper tore. Nothing lost, everything gained.

Parts become wholes. Poems and horses become themselves.

A rock in deep space. Pocked and cratered. Walk upon her once, she will keep your footprints.

Discharge of matter, ashes and embers. The loved one blazes. This is life, this is lethal. Death is a conversion of energy, say the physicists. The astronomers extrapolate past comprehension. We are smaller than dust, each of us. Love—and grief—is cosmic. Grief—and love—is granular. Revolution. Adoration.

VIXEN. VECTOR: Former Street Dog Defies Cartesian Dualism, Illuminates Cartesian Geometry on the Streets of New Orleans

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In my work, exploring levers of empathy (particularly between species), capturing the incidental signifiers (gesture, transient expression), relies on a convergence of reflex and impulse, situation and timing. On daily walks, tiger dog moves through the big city, carrying nothing, wearing nothing; her body is her vehicle and her expression. Photographs from our outings reveal fleeting and yet deliberate synchronicities and alignments—of limb and leash, shadow and sidewalk crack—created by a dog finding her place and translating her role within it. Through companionate mirroring of animate and inanimate forms, she delineates subtle harmonies. Her everyday geometry, its ephemerality and its searching sequences, are both improvisations and statements. To see the city through her is to discover a cursive of routes and scent trails, of scribbled street runes. It's an experience of deep reading and formal recognition. Rescued from the streets, she retains aspects of a wild creature, like a coyote or a vixen, and the decisions she makes about where to go—the ways she exercises her autonomy, posits her theories of whereabouts and motives and hunts the evidence—carry added poignancy.

Dominion, Stewardship or Kinship? Relating to Animals in Christian Theologies

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The author explores recent prolific developments in Christian theologies regarding the place and role of non-human animals vis-à-vis humans in creation. Pivotal scriptural and theological resources are discussed, as they have historically provided the basis for formulating both traditional as well as novel, albeit rooted in tradition, conceptualizations of non-human animals. The three such models are discussed: Dominion, Stewardship, and Community of Creation. The Dominion model, based on the quote from the first story of creation (Gen, 1:26) whose literal rendition explicitly gives humans the dominion over all the non-human animals, has dominated Christian teachings over centuries and has served as a religious justification for unmitigated exploitation of non-humans for human purposes. It is exclusively anthropocentric, claiming human uniqueness on the grounds of our rational faculties and moral reasoning. With the rise of environmental awareness in the second half of the twentieth century, the Stewardship model was developed as a response to the Dominion approach. It replaced anthropocentrism with theocentrism and conceptualized the role of humans as caretakers of the Earth and of all its non-human inhabitants based on the divine mandate. This approach has become a mainstream interpretation of the biblical resources across many denominations, as it allows to replace an unabated exploitation of the other with a restricted use. Daniel Horan (2018), a Franciscan scholar, critiques the Stewardship model for its retaining human separatism that makes us the indispensable mediators between God and non-human animals. He proposes a radically different model, that of the Community of Creation, which he supports with a contextual and intertextual exegesis of the scriptural resources and a plethora of ancient theological writings. The model is theocentric, as it emphasizes

that humans and non-humans share the Creator and as co-creatures, the latter possessing agency to praise God directly, so they do not need human mediation. They also have their own purposes for existence, independent from human needs to use them. Horan's Franciscan model is akin to an animal theology developed in the nineties by Andrew Linzey, an Anglican scholar, who has showed how Christian scriptures and tradition contain resources that are compatible with animal rights. The presentation concludes with practical societal implications of theological reflections on non-human animals.

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Captive Wildlife Sanctuaries: Public Perception and the Problem of Normalizing Captivity

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The modern captive wildlife sanctuary, in its truest form, offers wild animals a lifetime home in a more natural environment, including specialized spaces in which the animals can engage in more species-specific behaviors and experience a higher quality of life. In these places, wild or exotic animals – such as big cats, elephants, nonhuman primates, and bears – find relative freedom and autonomy. Many of the animals had previously spent years, or even decades, confined in circuses, zoos, laboratories, or private menageries. Still, captive wildlife sanctuaries remain a form of captivity though there are important distinctions between them and other captive facilities. Research suggests that public attitudes are moving toward a more compassionate and caring view of wild animals (Manfredo et al. 2009), supported by anecdotal evidence. This provides one possible explanation for why people appear to gravitate toward captive wildlife sanctuaries and their rescue mission. At the same time, true sanctuaries risk becoming places for people to feel better about captivity, rather than acknowledge the inherent limitations for wild animals. To avoid normalizing captivity, true sanctuaries must lead the public to question the connection between their own relationships with captive wild animals and the role that plays in perpetuating their confinement. In this way, true sanctuaries can create the conditions necessary to end the systemic abuse and exploitation of captive wildlife, along with the need for sanctuaries.

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Hog Raising and Modern Spanish-Speaking New Mexico, 1900s-1920s

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Maria Duarte examines the ways in which early 20th century Spanish language newspapers in New Mexico promoted hog raising as a modern economic activity for Hispanic families. She analyzes newspaper articles and advertisements containing practical advice how to care for hogs along with scientific data on pork meat nutritious value and stock prices. Spanish-language newspaper presented hog raising to its readership as a patriotic endeavor because it supported the United States and their allies during World War I. Then, throughout the 1920s, newspapers recommended hog raising an economically profitable to supplement Hispanic families' earnings. An examination of Spanish language newspapers' emphasis on hog raising serves as a window into the ways in which modern hog raising techniques would in turn modernize Spanish-speaking New Mexicans so that they could then be incorporated into the American body politic.

Dog Boys and Dog Men: Stray Dogs and the Posthuman

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Though penned by authors from around the world—USSR, UK, and Australia—Mikhail Bulgakov's *The Heart of a Dog* (1925, 1968), Nick Abadzis's *Laika* (2007), and Eva Hornung's *Dog Boy* (2010) are all set in the same place: Russia. Though they span nearly a century, they all follow essentially the same plot: stray dogs, or in the case of *Dog Boy*, stray dog figures, are removed from the street and used for the sake of science. Sharik in *The Heart of a Dog* is lured by a scientist to undergo a brain transplant; Laika is netted by dogcatchers to go on to become a famous Soviet space dog; and Puppy, one of the two dog boys in *Dog Boy*, is seized by the *militzia* to go on to be studied for the origins of what makes us human. The reader is enjoined to sympathize with the piteous existence of life on the street: Sharik is scalded by a cook, Laika is thrown by a cruel boy into the river, and the stray dogs with whom the dog boys cohabit undergo recurrent exterminations by the authorities. If stray dogs live wretched lives on the street, they are treated even worse in the name of science, and all three novels provide detailed descriptions of their experiences. This chapter further addresses the pathos that is present in them, and how that pathos is heightened as readers witness the dogs' becoming unwitting posthuman subjects in the name of science. It considers how the factors of the writers' nationalities and the different eras of the novels—early, mid-, and post-Soviet—shape three books which are located in such similar settings and which follow such similar narrative trajectories.

Representation of Sheep in Japan: After the Earthquake, Tsunami, and Nuclear Disaster of 2011

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The earthquake, tsunami, and the subsequent nuclear disaster in 2011 damaged a wide area of eastern Japan, and many humans and non-humans became victims of the catastrophe. There have been many attempts to narrate the disaster from the human and animal point of view, with many focusing on wildlife and companion and domestic animals in the devastated area, but little attention has been paid to sheep. Sheep have less economic and agricultural importance than cattle in Japan, but this presentation shows that sheep have come to symbolize the victims and the reconstruction after the earthquake. The talk first describes how the image of sheep was formed in modern Japan. Knowledge of sheep came from Chinese and European cultures before sheep were imported at the end of the nineteenth century to produce wool for military purposes. They were a vital source of meat and wool during World War II, but sheep herds diminished beginning in the 1950s as stock farms changed their main function from dairy production to the leisure industry, emphasizing sightseeing by constructing amusement parks and restaurants on their farms. Sheep became associated with the peace and pleasure of the leisure industry, especially in the northern part of Japan, where the climate better suited keeping the animal.

The 2011 disaster hit those areas, including the evacuation zone surrounding the nuclear power plant. On the one hand, sheep themselves were victims of the nuclear accident. Randy Sekiguchi's nonfiction account, *At the Zone* (2013), depicts sheep at a farm within the contaminated zone. The author describes the animal's charm and the peaceful landscape of the farm while at the same time describing dying cattle and noting that the farm and sheep were exposed to high-level radiation. On the other hand, sheep became a symbol of the reconstruction and the healing of victims when some seaside towns in Miyagi and Iwate Prefectures, which were devastated by the tsunami, began to pasture sheep in order to control weed in the affected towns. Former residents began getting together to care for the sheep, and tourists also came there to watch the sheep and enjoy leisure activities. Due to the image of sheep developed through local history, sheep play an important role in rebuilding relationships among the residents and creating opportunities for communication opportunities between victims and others.

Dandelions are Weeds, Wasps are Pests, Bees are Pollinators: The Complexities of Multispecies Encounters in Urban Gardens

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There is growing awareness, both among entomologists and the general public, that the Earth is facing an unprecedented crisis in the mass defaunation of insects (Hallman et al 2017). The reasons for this are complex and multifaceted, but most research points to the combined effects of industrial agricultural and climate change (Woodcock et al 2017; Ogilvie et al 2017). Although there is a general understanding that insects matter to

humans with the concept of "ecosystem services" being widely used, especially in reference pollination, most landscaping and agricultural practices *by design* continue to directly harm insects.
Related to concerns about a decline in insects, there is widespread concern about the decline in health and population of pollinators. Although this concern has often been centred on honey bees, it has begun to be extended to the numerous species of wild bees that are native to North America. While some people are uncomfortable living among stinging insects, others, who I call 'pollinator people', strive to create spaces in which bees can flourish. Drawing on my qualitative research with hobbyist beekeepers and pollinator gardeners in Toronto and London, Ontario, I will argue that these spaces are particularly important because they can allow for encounters that allow for multispecies flourishing that extend beyond bees. In particular everyday spatial practices employed by pollinator people can allow for entangled encounters with other insects, most notably wasps, and with the weeds on which bees often rely for pollen and nectar. The practises of pollinator people who allow for agency and autonomy of wild things in their spaces, can provide direction for the fundamental changes that are urgently needed to urban spatial practices and agriculture.

Elephant Trainer in the Room (Documentary Movie followed by Discussion)
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The future of zoos and aquariums is being called into question. In this world of armchair activists who can proclaim expertise at the click of a "post" button, the necessity of honest and accurate dialogue is more important than ever. Elephant Trainer in the Room is a documentary about the ongoing conflict in the animal world regarding the handling of elephants in zoos, circuses, tourism and private facilities. Though often touted as a free versus protected-contact issue, it's more accurately identified as dominance and fear-based strategies versus trust-based methods to teach animals. It's a subject that's generated a mountain of controversy for professionals in the field—it's also an issue the average person knows virtually nothing about.
Animal behaviorists, Thad Lacinak and Angi Millwood, joined together with actress and animal welfare advocate, Carolyn Hennesy and media producer, Jeff Boucher to tackle this elephantine topic. Shot on location in the U.S., Cambodia and Thailand and supported by interviews with leading experts in the animal field including Karen Pryor, Otto Fad, Jeff Andrews, Grey Stafford, Gaile Laule, Gary Priest and others, the fog surrounding this 4000-year-old practice begins to lift, revealing hope in some familiar as well as some delightfully surprising locations.

Shelter Dogs in the Classroom; Creating High-Impact Learning Opportunities
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Each year, millions of dogs are surrendered to animal shelters around the US. Many dogs display maladaptive behaviors which impact the likelihood of successful adoption. Providing training and behavioral rehabilitation to shelter dogs within the context of the academic classroom offers a unique opportunity, which has the potential to impact dogs and students alike. The current project was designed to transform the traditional "Psychology of Learning" course into a hands-on, application-based class, which allows students to foster shelter dogs for an entire semester, bring them to class, and train them for obedience and agility. It was hypothesized that the course will enrich the educational experience of enrolled students, impact their attitudes toward community-engagement initiatives, and improve the behavioral repertoire displayed by dogs, leading to their successful adoption. Anonymous surveys were used to evaluated student's attitudes towards the ability of the course to improve material comprehension, support training-specific skill acquisition, and improve awareness to the needs of the community. Independent observations, tailored to the "American Kennel Club - Canine Good Citizen" test, were used to score the dog's behavior at the beginning and end of the semester. Data analysis indicates that students believe that the integration of shelter dogs into the course was essential to their success, enabled them to acquire a unique set of skills, promoted better understanding of the needs of the local community, and facilitated the development of their future educational goals and/or professional careers. In addition, a significant improvement in the dog's behavioral repertoire was indicated, and promising adoption rates were recorded. Future work will investigate additional settings which may enable the integration of dogs into the educational environment.

Socialization, Age, and Problem-Solving in Domestic Cats (*Felis catus*)
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An animal's socialization towards humans may enhance their problem-solving ability. According to the social intelligence hypothesis, which states that intelligence evolved due to complex social environments, an animal's complex social life should result in higher cognitive abilities. Domestic cats (*Felis* catus) are capable of leading both solitary and social lives in their natural habitat, as well as in captive environments. We examined the relationship between socialization towards humans and problem-solving ability, problem-solving speed, and latency to approach a novel apparatus in domestic cats sheltered at the McKamey Animal Center in Chattanooga, TN. Socialization towards humans was measured with the Feline Behavior Assessment (FBA), an assessment used by McKamey which is based on the ASPCA's Feline Spectrum Assessment. This measure requires employees to observe an individual cat's behavior towards the assessor during three steps: observation test, door test, and the stroke and push test. During each test, the assessor rated specific behaviors that are indicative of socialization. The entire assessment is administered three times. We analyzed the three applications of the FBA

and found that the second and third applications were highly correlated; whereas the first and third were the least correlated, indicating the possible effect of learning or habituation on the assessment. Problem-solving was assessed with a food acquisition puzzle box that required the cat to pull on a tab to release a food reward from a clear enclosed upper chamber to an open lower one. Twenty-four out of eighty-six cats solved the problem-solving task during a 10-min session. There were significant effects of the cats' socialization on their problem-solving abilities: more socialized cats were more likely to solve the problem. Socialization also affected latency to solve: more socialized cats solved the problem faster. We found a near significant effect of socialization on latency to approach the apparatus: more socialized cats approached the apparatus sooner. We also found a significant effect of age on problem solving: younger adult cats were more likely to solve the problem than older adults. These results add to our knowledge of cognition in domestic cats and other species by showing that socialization towards humans and age can affect the capability to solve problems.

Shifting Agriculture: How Lemurs Adjust to Life With Humans in a Malagasy Gallery Forest

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The purpose of this research was to examine whether lemur habitat selection and social structure changed directly with neighboring with the movement of shifting agriculturalists. In June-August 2016 and June-July 2017, we collected quantitative behavioral observations of crowned lemur and Sanford's lemur populations in Analabe Gallery Forest in northern Madagascar. In 2017, humans abandoned the largest farm beside the lemurs' habitat, while another farmer moved closer to the lemurs' habitat. We observed: 1) although a neighboring tobacco farm expanded into the lemurs' ranges, several groups of both lemur species remained in similar home ranges in both years; 2) although social structure of study groups remained similar, both males and females of both species transferred between groups, and 3) nearly all Sanford's lemur groups had shifted from one forest fragment to a much larger one. From aerial images, lemur observations, and earlier surveys, lemurs in these forests may benefit from the presence of humans, depending on local people's cultural traditions.

Including Humane Animal Themes in K-12 Education: Teachers' Hopes and Fears

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I will discuss the results of the qualitative part of my dissertation study that aimed at discerning whether the *Common Ingroup Identity Model* (*CIIM*), used widely for combating racism, can be applied to reduce bias toward non-human animals by having them perceived as in-group members. The study's qualitative analysis utilized an open-ended section at the end of pre-intervention and post-intervention administration of *Animal-Centered Instruction Scale (A-CIS)*, as well as an asynchronous online focus

group at the end of the study. The intervention in the Experimental Group consisted of a 90-minute-long training in decategorization and recategorization focused on human versus animal categories. The Control Group was engaged in the 90-minute-long classroom activities unrelated to the *CIIM*. The A-CIS was administered just before the intervention and a week after. An asynchronous focus group with the study participants was organized online, via their university Blackboard Learning System. Out of 26 invited participants, seven responded. Participation in this part of the research was voluntary. The inductive analysis was used as an identification technique for selecting themes from the textual data. The unit of analysis focused on issues around incorporating Humane Education into practice, rather than on individuals or the group. To ensure reliability and validity of findings two independent coders examined the data. Both coders were experienced humane educators. A decision on emergent themes was made by consensus. The following five themes emerged:

1. *Desire to incorporate Humane Education into curriculum.*
2. *Obstacles for incorporating Humane Education into curriculum*.
3. *Benefits of Humane Education*.
4. *Emphasis on teaching Humane Education as early as possible*.
5. *Effectiveness of visuals in humane pedagogy*.

I explore in detail both theoretical and practical implications of the above themes in a broader context of situating *Humane Education,* and more precisely, humane animal themes, in K-12 curricula.

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Tourists' Intrigue with Free-Roaming Horses

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Free-roaming horses have been living on former coal strip mines at the tops of mountains for over 40 years. Initially all free-roaming horses were owned and cared for by local horsemen who did not have access to pasture. The pasture left behind after coal mining ceased provided a perfect natural habitat for these horses.

Over time, the herds grew to include horses that were left there by people who could no longer afford them, due to job loss or insecurity, illness or death of the owner.

In 2017, the Appalachian Horse Project began advertising tours, using local tour guides, to see and often touch the horses. The reaction of tourists to being close to such a large, beautiful animal is touching to watch and amazing to understand.

This talk will highlight the reactions of the non-horse owning public who come to see the Free-Roaming Horses of Southeast Kentucky. It will underline the special effect that horses have on humans, especially in cases where they do not have the opportunity to be

around horses in their lives. It will also put forth the philosophy that all people must have an opportunity to be with horses at some point in their lives, to enrich their experiences and perhaps to deal with life's pressures. I will provide pictures as well to show some of the experiences the tourists have had.

Chimera or Centaur; or, Discourses of Modernity and the History of Breeding Practice

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In 1771 Richard Berenger felt no need to explain why the centaur was the universal symbol for horsemanship. For him it "explains its meaning as soon as beheld" as both man and horse work together to create one contented and obvious whole. However, this idealized state of becoming so prevalent within horsemanship discourse during the early modern and modern periods is only one side of the multi-species relationship. There are two faces of horse-human interaction throughout history: one is the centaur, and the other, we argue, is not so ideal or wonderful in its conception. In this paper we begin to outline this other side of horses in human history by focusing on one aspect of equine culture, that of breed, and we do so through the metaphor of the Chimera. While Bellerophon and Pegasus searched out and killed Chimera in the Homeric epic, and become associated with centaurism as the dominant discourse of horsemanship as a result, chimera lived on within the essence of modernity. It lived on as the always felt but never exposed side of equine breeding practice.
Chimera is multi-headed, artificial and constructed. So, in some respects, is equine breed. While on the one hand breeding history searches out the ideal, the perfect, the pure, it can also be destructive in those searches—altering the bodies of some and excluding others. Modernity's drive towards mass production, industrialization, globalization, and consumerism is, we argue, chimeric in its far-reaching and often unintended effects on both human and animal populations. In the case of equine breed the Chimeric face of modernity helps us understand how the idea of progress crosses back on itself, altering the histories of both horses and humans.

Utilizing Horses for therapy and companionship in order to enhance their adoptability

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Kentucky Equine Humane Center takes in horses that are abused, abandoned, neglected and from owners who can no longer care for them. All horses go through rehabilitation if needed, retraining, and then eventually get adopted. The goal is to prepare these horses for a second career such as jumping, trail or eventing. Many times though for a variety of reasons, horses come in that are not suitable for riding, but have a lot left to give to others

in the form of therapy or companionship. These horses are referred to as companion horses.
In 2018, Kentucky Equine Humane Center launched the Heads Up Hearts Open Growth and Communication program and the purpose of the program is to offer our horses in a clinic setting to educators, health professionals, and equine industry workers who are conducting therapy, management and leadership training, and communication skills training. The interaction between participants is beneficial to both parties, and by using our horses in this type of setting, we are preparing them for their future adoptive home, as well as connecting them with a person who needs help during a difficult period in their life.
This presentation will focus on two to three programs that are currently using horses adopted from Kentucky Equine Humane Center. These therapeutic programs are successfully making a difference in the lives of at-risk youth and veterans, and show the impact that horses have as sentient beings, on individuals, and their value as companion animals.

Visiting Dog Programs Operate in Relational Contexts

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Several studies indicate that visiting dog programs can enhance the well-being of nursing home residents, and recent studies include exploration of minutia mechanisms of the resident-dog interaction that may mediate an effect. We argue that the context of such programs matters, too, and requires more investigation. In the presentation, we discuss two of the contextual aspects that may be important, namely, the staff's perception of the program's relevance, and the handler-dog-relationship. Preliminary findings suggest that:

- Nursing home staff empathize with residents and see themselves as their advocates. Consequently, if they perceive benefits for residents of a visiting dog program, they find time for a little extra work with cleaning and coordination but they report reservations if their concerns and observations about residents are ignored (in-depth semi-structured interviews, N=11).
- Nursing home volunteers with and without dogs report similar levels of empathy and types of motivation for volunteering. However, for those volunteers who are also dog owners, attachment pattern to the dog differs between those who volunteer with their dog and those who volunteer without it (survey, N=193).

Such findings suggest that future theorizing and investigation about visiting dog programs should complement studies of proximal mechanisms with studies of the system of contexts in which they occur.

Some We Love: The Changing Roles of Dogs in Our Lives
Hal Herzog, Department of Psychology, Western Carolina University, Cullowhee, NC, herzog@email.wcu.edu

Over the last three decades, interest in the relationships between people and animals has skyrocketed among both investigators and the public. In this talk, I will discuss recent research on the changing roles of dogs in human lives. These include the humanization of pets, beliefs about the impact of dog-ownership on human health and happiness, dogs as therapists, and dogs as a form of popular culture. I will also examine some of the thorny animal welfare issues associated with our evolving relationships with our canine companions.

The Eroika Project: Classical Equitation, Trauma, and Horse-Human Bond
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This presentation is a lyrical meditation on the impact our profound despair can have on the horses who share our lives. Mostly, it is a prayer asking forgiveness from a mare I loved before she was born—indeed to all horses who have had to carry the unbearable burden of human hearts and minds heavier than their bodies ever could be. Focusing on the change in my relationship with my Lipizzaner mare Eroika during an acute personal crisis, I consider what the intersection of classical dressage and trauma studies can offer to conversations about interspecies harmony in an era where emotional health concerns overwhelm the developed world for whom the leisure activity of riding is casually referred to as a kind of therapy without fully addressing how that might affect the horse's wellbeing. The wisdom of Judith Hermann's *Trauma and Recovery*, Bessel van der Kolk's *The Body Keeps the Score,* Sylvia Loch's *The Classical Seat* and Charles de Kunffy's *The Ethics and Passions of Dressage* informs this deeply personal narrative about trust in the integrity of the shapes of classical equitation to realign Eroika and me, ultimately restoring the collection reflective of the mental and physical balance we once enjoyed.

"Slain in his Blooming Prime": Savagery, Civility, and the Outrage over the Annihilation of Britain's First Public Pet
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Chunee, an Indian elephant brought to London as a calf in 1810, provided Britons with an entertaining novelty and exotic trophy. However, the pachyderm was destined to become much more than merely an exhibited creature. He first acted upon the stage at London's Covent Garden Theatre for three years before shifting to permanent exhibition in the Exeter Change Menagerie. Already known as a prodigious actor in his own right by 1814, Chunee's acclaim rose even further in his new locale as he blossomed into a national celebrity. In addition to winning the esteem of the British public, Chunee developed

personal relationships with famous actors, novelists, and poets. Aside from adults, he was the idol of countless middle-class children who exchanged with him both treats and caresses.

Clearly, countless Britons adored Chunee. Nonetheless, regardless of his affability and fame, he was brutally annihilated in 1826 after suffering through a lengthy paroxysm. This act was committed fiercely—the elephant suffered through a barrage of over one hundred musket balls that only ceased when his throat was slit with a bayonet. Britons, from those who interacted with him as a child, like Charles Dickens, to the pachyderm's famous contemporary chums, like Thomas Hood, expressed their outrage over his demise throughout the nineteenth century. Literary pamphlets recounted Chunee's gruesome death even into the twentieth century as he cultivated prolonged fame owing to his skeleton's permanent display in the Royal College of Surgeons Hunterian Museum. Why were Britons in a period when violent, premodern animal entertainments remained prevalent so upset that a raging animal was killed? Furthermore, why did commentators throughout the century, many who had never even seen Chunee alive, feel so profoundly disturbed by this pachyderm's fate? I argue that the outrage stemming from Chunee's elimination arose from his rampant anthropomorphizing. Contemporaries expressed their disgust in a way that implicated the perpetrators in their condemnation. They dwelled upon the perception that this was a brutal act levied against a friend; contemporaries did not view this as an acceptable use of violence to quell an outrageous creature. Chunee's annihilation provides an opportune case study to examine what happened when humans, animal's civilized overseers, savagely eliminated an anthropomorphized celebrity creature that markedly blurred boundaries between animal and human. By utilizing this lens of analysis, we can grapple with the aftermath of boundary shifts between the traditionally polarizing states of savagery and civility in nineteenth-century Briton.

The Surfacing of the Absent Referents of Meat in NC after Hurricane Florence

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September 14th, 2018, hurricane Florence made landfall on the coast of North Carolina. Over the next several days, Florence drenched the state from the coast to the mountains with eight trillion tons of rainwater, according to the National Weather Service (@NWSRaleigh). Once the rain stopped, however, the impact of Florence did not end. As the storm clouds dissipated, both local and national news programs announced the state's tragic loss: 39 dead.

For the duration of September, I watched as many news networks continually broadcasted hurricane Florence's death toll, and hundreds of people on my Facebook news feed shared web articles with the sensational, stark headline: 39 dead. In an attempt to boost morale as the state mourned and began to rebuild, news networks provided heartwarming relief through brave stories of human owners risking their lives to rescue cats and dogs, their "furry friends," from the floodwaters. The impact Florence had on nonhuman animals raised as "food," however, was ignored by mainstream concern.

As a result of not being evacuated before the deluge, approximately 3.4 million chickens and 5,500 pigs died in hurricane Florence (North Carolina Department of

Agriculture and Consumer Services). Some drowned, some starved, some were crushed by the collapse of buildings—but none were accounted for or remembered in the death toll of 39 Carolinians. The flooding of Florence passed, and in its wake, millions of chicken and pig corpses floated to the surface.

For my talk, I employ the work of ecofeminist scholar Carol J. Adams to create a lens for critiquing the popular media responses on hurricane Florence's effects on the nonhuman animal farming industry in North Carolina. In Adams' 1990 *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory,* she proposes the "absent referent of meat" as a semiotic analysis of how factory farm animals, the signified, have become absent through the normalized use of linguistic signifiers that transform their butchered bodies into "meat" and "food' (40). Through a vegan studies approach, my talk uses Adams' theories to expose why it is not surprising that farmed animal casualties would be left out of the Florence death counts from mainstream news networks, for to acknowledge these deaths is to first witness and then be held accountable for the 830 million chickens and the intentionally untold number of hogs slaughtered in NC factories just in 2017.

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Orienting Attention Based on the Gaze of a Dog

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Other people's eye gaze is a cue for observers about where to direct attention. Research suggests that gaze cues induce rapid and automatic attentional shifts (Ristic et al., 2007, *Psychonomic Bulletin & Review*). Research also indicates that dogs respond to human gaze cues (e.g. Duranten et al., 2018, *Royal Society Open Science*). Do humans orient attention based on dog gaze cues? We used a gaze cueing paradigm with photorealistic and emoji versions of human and dog faces. On each trial, a face appeared, shifted gaze left or right, and after a 100-, 200-, or 400-millisecond stimulus onset asynchrony (SOA), a target appeared on the left or the right. The gaze cue was non-predictive, being valid on 50% of the trials. Participants (N = 72) responded based on target location. With mean response time (RT) as the dependent variable, there was a statistically significant validity effect that was qualified by several significant interactions, including a four-way interaction that included SOA, whether the picture was an emoji or not, and whether the face was human or dog. A cueing effect (faster RT for valid than invalid trials) was obtained with each face type at each SOA. For the dog face and human emoji, the cueing effects were 24ms and 29ms (respectively) at the 100ms SOA, but declined to 5ms and 12ms (respectively) at the 400ms SOA. The cueing effect for the human face and dog emoji were less affected by SOA. The human face cueing effect was 13ms at the 100ms SOA, and about 8ms for longer SOAs. The dog emoji cueing effect was 7-8ms for each SOA. While this specific pattern of data may be due to the particular faces we used, the results nonetheless demonstrate that humans may shift attention based on dog gaze cues.

Zoos in Early Modern Warfare

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What is a life worth? This question is often asked during times of war when self-sacrifice and sacrifice for one's nation are at their highest. Men and women are often given medals and memorials for the sacrifices that they have made during a time of conflict between warring nations. During times of war, there are numerous examples of the unnecessary deaths of men, women, and children. But what is an animal's life worth, particularly during a time of war when human loss is so heavy? In the time of modern warfare, the swath of devastation is vast with ever-increasing death tolls. Rarely documented, though, in death statistics are animals, especially zoo animals that are so dependent upon human protection. This paper covers the effect of modern warfare on zoos from the Franco-Prussian War to the Spanish Civil war, covering 1870 to 1939. Animals in war would often play a huge role on stirring the consciousness of populations. From zoo animals being devoured in Paris to xenophobia hindering zoo modernization in the United States, the harsh brutality against the innocent animals would be one of the defining moments in bringing nations to blows with one another. The birth of modern warfare and what is

considered today as the modern zoo both came about during the same point in the 19th century. There is an even higher degree of interest in this topic due to the recent centennial of the end of World War I.

Cast Your Nets: Fish Sentience in the Bible

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Christians have used the symbol of the fish to represent their faith, but what does it mean for the human-fish relationship? In the story of Jesus calling his disciples (Luke 5), it begins with Jesus stepping *into* Simon Peter's boat, and then commanding the disciples to cast their nets into the Sea of Galilee. Their nets nearly break and their boats begin to sink because of this abundant catch when Jesus then commands his disciples to become 'fishers of men.'[1] These aquatic animals in this story are worthy of our exploration. In reading this fishing story from the perspective of the fishes, the purpose of this event has a radical new meaning. This paper will enter uncommon territory of the sea to understand the theological relationship between Jesus and fishes, pushing back on traditional anthropomorphic language. In addition, this paper explores marine life sentience in the Bible and how Jesus (the incarnated God) interacts with aquatic life. Because of the current abuses done to the earth and to nonhuman beings, it is vital to turn to Scripture to evoke a *moral* revolution toward aquatic animals. In exploring the intersection between theology and modern marine science, an anthrozoological lens will be used to evaluate the role and actions of fishes throughout the Hebrew Bible and the New Testament. Through examining the agency of fishes in the Jesus narrative and shedding light on these creatures as *active characters* (rather than simply a pawn in a 'miracle'), this paper strives to alter how we perceive marine animals to evoke compassion and improve welfare on a global scale.

Is Kosher Slaughter Kosher? Kosher & Cruelty at the Intersection of Animal Law & Jewish Religious Law

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The tensions between federal law and religious law continue to be present throughout the United States. One area of controversy is Kosher slaughter and how both Jewish law and ethics work within the Federal Law of Religious Freedom and the Humane Methods of Slaughter Act. This paper will first aim to explore the history of the term *kosher* in Jewish texts and current interpretations regarding animal products (primarily protein) and slaughter practices. The methods of killing animals for food remain controversial within religious communities and typically revolve around the procedures of stunning and restraining animals during the slaughter procedure. This paper will then examine the resistance from Orthodox Jews to reinterpret the term kosher within traditional scriptural

[1] The disciples were *unable* to pull their nets into their boat because of the weight of the miraculous catch, as explained in John 21.

texts and modern-day practices to improve animal welfare. And finally, it is imperative to examine biblical precedence and Jewish law (halacha) that describe the humane treatment of animals, which would therefore support legal revision for kosher slaughter. This paper explores revisions to kosher slaughter and the ways to conform religious law with modern animal science to adhere to *tsa'ar ba'alei chayim* (you may not cause sorrow to living creatures) while upholding the United States First Amendment for Religious Freedom. This ensures people are able to legally practice their faith while ensuring humane treatment of animals before, during, and after slaughter, which aligns with divine commands to care for all of creation.

The Weasel As Pictura Poesis: Artistic and Animalia Alterations Between Print Culture And Portraiture in Rembrandt van Rijn's *Hendrickje Stoffels*

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Emblem books, typically consisting of a combination of motto, picture, and poem, had a didactic as well as illustrative function, and were used to expound morality in the early modern period. Historically the emblem was one of the most distinctive of Renaissance art forms, lending itself to the concrete manifestation of the deeply rooted Renaissance belief in the interrelationship between painting and poetry. The use of animals as symbolic of moral virtue was a typical convention. The weasel, as *pictura poesis,* is illustrated as image and text in Henry Peacham's *Emblem 75,* which depicts an ermine being pursued by a hunter and two hounds, and is entitled "Cui candor morte redemptus" or "Purity bought with his own death." In the Renaissance era, legend had it that an ermine would die before allowing its pure white coat to be besmirched. The ermine was considered a symbol of purity and an example to keep minds and consciences as pure as the legendary ermine keeps its fur. However in the seventeenth century, hunting creatures from the weasel species became associated with less favorable human qualities such as cunningness and slyness, common vices associated with female depravity.
This essay examines an evocative portrait of Rembrandt van Rijn's mistress and art manager *Hendrickje Stoffels*, whose cape made from the soft white winter fur of many weasels' bodies embraces Hendrickje's nude figure. Rembrandt's oil rendering of Hendrickje can be read in opposition to Peacham's printed ideal of symbolic purity, redefining the use of a print culture and the changing mores of artistic expression as well as the use of animals to further human interest. In the guise of a luxurious wrap, the new stereotype of the weasel as an opportunistic predator is concealed, hidden similarly to the sensuous charms of Hendrickje, whose secret role as Rembrandt's mistress was viewed as deceptive and immoral.

Of Rats and Cats: Elusive Figures in Chicago's Landscape

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Urban populations do not only take human form. Rat populations have spiked in urban areas and Chicago frequently tops the list of the US's "rattiest" cities. Like humans, rats are intelligent, adaptable ecological "generalists", and they are able to make productive use of human habitations and built environments. Mostly in dark and hidden places, however, only a small fraction of a city's rats are glimpsed by humans. In Chicago's urban landscapes of residential neighborhoods, "L" stations and tracks, and alleys behind businesses and restaurants, rodent societies pursue their livelihoods parallel to humans'. Another shadowy, skittering (and fertile) figure—the feral cat—has in recent years been used as a tool in Chicago's rodent wars arsenal. A city's feral cats are protected and defended by some, while at the same time maligned and actively threatened by others. Because they are not welcomed by all, Chicago's cats in the "Cats at Work" program and their human caretakers frequently need to keep a low profile in the neighborhoods in which they are employed, despite being arguably the most successful method of rat control to date. Shelters, food, and water for these reclusive cats are placed behind homes, under decks, and within vegetation, allowing them to quietly go about their work of rodent predation. This paper explores the lives (and deaths) of these shadowy Chicago residents who exist within our human landscapes and society.

Hold and Release: Temple Grandin's Squeeze Machine and a Case for Rewilding

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Leading animal scientist and autistic advocate, Temple Grandin, credits the "squeeze machine," a device of her own invention, for her ability to overcome anxiety and autistic isolation, and to gain the capacity to "understand the idea of kindness" and connect physically and socially with people and other animals (Grandin 2006, 84). This device, also known as a "hug machine," was designed to give an autistic person the sensation of safe enclosure without relying on actual human contact which can be overwhelming. According to Grandin, the initial inspiration for the device came from witnessing the calming effects of a cattle shoot, a device used to inclose cows and bulls when giving them vaccinations or other medial treatments. Recognizing the similarity between herself and an enclosed cow was her first instance of seeing things from the "point of view" of other animals, a practice that became central to her life's work. Through her insights into the subjective experience of nonhuman animals, Grandin has been a strong advocate of animal welfare and a pioneer in the development of "kinder" slaughterhouse systems. In explaining her methodology, Grandin describes her unique ability as an autistic person to experience the world as other animals do and unlike the "abstractified" viewpoint of the neurotypical human. As Cary Wolfe describes it, her "insistence that disability becomes an important form of *abledness* in opening up trans-species modes of identification" (Wolfe 2009, xxix-xxx) offers insights for intersectional understandings of disability and

animal studies. Yet Grandin's empathy and identification with the nonhuman has its limits. Grandin justifies her continuing work in the animal industry with the "ancient contract" theory originally articulated by Stephen Budiansky (1992). This is, as Grandin puts it, the "fundamental truth" that "none of the cattle would have existed if people had not bred and raised them" (Werner 2011, 6). Using the squeeze machine as a productive metaphor for the practice of enclosure that both protects and confines farmed animals, I argue that the ancient contract theory is a weak justification for the continuing exploitation of other animals. While building a better slaughterhouse may improve the lives of farmed animals, our obligation is to a gradual disentanglement with domesticated species, a practice of "making space," and our goal should be the eventual rewilding of farmed species.

The Gander Pulling is "Really Real" Only to the Gander: A "Good Old-Fashioned" American Blood Sport

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Blood sports such as dogfighting and cockfighting have continued in practice in the United States in underground circles into the twenty-first century, albeit their public exposure leads to widespread condemnation. Anthropologists have widely studied these blood sports that have modern persistence, yet "gander pulling," a brutal sport that had pervasive popularity throughout the nineteenth century, remains largely ignored and forgotten. Murdered, mutilated geese were the object of the sport itself, but its popularity as a literary trope, especially in Southwestern Humor, may have also resulted in harmful effects, perhaps even when the authors of the gander pulling narratives claimed outrage at the act. Drawing upon literary analysis of an archive of nearly 100 textual and artistic depictions of American gander pulling from 1654 to 1955, I will present a history of the sport; interpret the possible meanings it held for its participants, spectators, reporters, and readers; and ultimately argue the most effective means by which a narrative may implement the discourse of animal welfare and rights. Although the sport itself faded into obscurity a century ago for reasons that may have had little to do with the growing anti-cruelty movement of the time, understanding how the documentation of horrific acts can best be recorded so as to effect actual change and prevent further destruction remains a valuable lesson.

The Impact of Gender, Horse Ownership, and Industry Involvement on North American Thoroughbred Horseracing Fans' Attitudes to Animals and Animal Directed Empathy

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Despite negative publicity in recent years, Thoroughbred horseracing remains a lucrative industry in North America. Nevertheless, little is known about the average Thoroughbred horseracing fan with respect to their attitudes towards, and empathy for, animals. This questionnaire-based, quantitative study surveyed female and male North American Thoroughbred horseracing fans 18 years or older who self-identified as either casual or serious horseracing fans (or somewhere in between) to investigate whether there are gender differences in their attitudes towards animals and levels of animal-directed empathy. This study also examined whether horse ownership and/or current or previous professional involvement in the Thoroughbred industry was associated with participants' empathy levels and attitudes towards animals. Participants were recruited for the study through posts on horseracing-related Facebook groups and various Internet horseracing discussion forums, where direct links to the survey were included. While there were initially 460 participants, incomplete data reduced the usable sample size to 364 (M = 153, F = 211). The mean age of participants was 53.2 years (SD = 13.96). Horse ownership was reported by 157 (43.1%) respondents, and 101 (27.7%) respondents indicated professional employment or involvement in the Thoroughbred industry. Significant main effects of gender and horse ownership were found for the 10-item Attitudes to Animals Scale (AAS) and a significant main effect of gender was found for the Interpersonal Reactivity Index (IRI)-Perspective Taking (PT) and IRI-Empathic Concern (EC) subscales. Professional involvement in the Thoroughbred industry was not associated with scores on the AAS, IRI-PT or IRI-EC scales. The results of this study contribute to the field of Human-Animal Studies by enhancing our understanding of human/animal interactions in an unstudied population and may have significance for the Thoroughbred industry and Thoroughbred aftercare organizations.
Suggestions for future research include examining the impact of pet ownership and whether horse owners view their horses as pets or companion animals on attitudes to animals and animal-directed empathy, as well as assessing the impact of horse ownership and professional involvement in horseracing on attitudes towards and empathy for racehorses specifically, rather than animals in general.

Following the Hare in Contemporary Irish Poetry

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If, as John Berger has argued, "[i]n the last two centuries, [living] animals have gradually disappeared from our lives" and "[t]oday we live without them," how can poetry reconnect us with the more-than-human world in ways that humble and inspire? How

does moving poetry beyond human exceptionalism change poetic form and practice? What does it mean to write a poem such that not only species life but individual animal lives matter? I am proposing an animal poetics which explores these questions by employing an ecofeminist ethic of care; such a poetics 1) refuses to reduce the non-human animal exclusively to a symbol for purely human concerns, 2) challenges human exceptionalism by addressing poems in which animal lives, including individual animal lives, matter, 3) confronts the abyss between human and nonhuman animal lives, such that neither radical differences between species nor empathetic multi-species engagements are denied, and 4) attends to the ways that the experience of nonhuman animal presence shapes the language and the formal devices of a poem. In this paper I want to discuss a handful of contemporary Irish poems as potential exemplars of the animal poetics I propose, including Paul Muldoon's "A Hare at Aldergrove" and Sinead Morrissey's "The Hanging Hare." In this exploration of animal representations I hope to continue to develop animal poetics as a new eco-critical approach in the service of other animals and the human-animal bond.

The Farrier of Monticello: How Horse Husbandry Reflects Republican Virtue

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The horse operated through subtle avenues dictated by its biology. Just as it does today, the horse's unique anatomy—specifically the hoof—has required specific maintenance to ensure soundness and serviceability. As such, the hoof provides an access point to historical practices and their corresponding values within the context of Early Republican society. The farrier's obligation to employ the most modern and effective shoeing methods had not only practical motivations, but also those of the ideal republican.

By investigating the application of interactions between farriers and horses, my analysis demonstrates the intrinsic relationship between ethical husbandry practices—specifically shoeing—and the virtuous paternalism central to Jeffersonian republicanism. From an individual's good stewardship of family and property would spring a community, and therefore, a nation, of upstanding citizens ready and able to care for their common man and to continually improve their conditions. Furthermore, my paper tests the reality of this ideal by examining its enaction in everyday life through the lens of horse husbandry. The farriery methods outlined in informational literature may have *called* for certain treatments, but it is through their *implementation* that republicanism is manifested. This investigation therefore challenges the notion that these treatises were simply intellectual exercises read by few and unknown to many.

In a broader sense, then, horses and their care contributed to the conception of a civilized, upright identity in the Early Republic. This correlation of a socio-political ideal and its subsequent, practical application speaks to the fluidity and pervasiveness of certain ideas, and the horseshoe sits at the nexus of ideal and actuality. By adhering to humane shoeing practices, the American farrier upheld the prescribed behavior of an upstanding republican citizen. This project furthers a previous project by taking a closer look at individual farriers working in early nineteenth-century America, and more specifically, it examines farriers working at Jefferson's Monticello.

Living with Insects: Decolonizing the Hostile Imagination and Establishing Cordial Relations

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In EuroWestern societies, people typically view insects* with fear and animosity (Herzog, 2010). By assuming malevolence and interpreting interactions with an us-versus-them mentality, we are caught between opposites: either we kill the insects or we are defeated by them. We rarely see a third possibility. We rarely relinquish our enmity long enough to consider the effect we might have if we entered the insect world with empathy and understanding.

Attempts to explain our negative feelings toward these creatures typically focus on the insects: their independence, their strange appearance and their tendency to appear in great numbers. Yet, a lack of knowledge about them and the absence of a context to support kinship greatly influences how we view insect encounters. Most responses, considered realistic, reflect an imagination shaped by the prejudice of the culture. I call it the hostile imagination. Others refer to it as the colonized imagination (Casey, 2009) because it has adopted the media's version of these creatures as adversaries, a version supported by industries who feed our fear and encourage large and small battles. Propaganda generated by these institutions simplifies the complexities of our relationship with insects and feed us hostile images that perpetuate a militaristic stance toward thousands of species. The taproot however is our fear (Lauck, 2002).

Much of our fear revolves around being bitten. For example, bug zappers in suburban yards keep those fears at bay killing billions of insects a year. Fewer than one-eighth of those killed, however, are species with a need for blood (Day, 1997). Our satisfaction with the sound of insects dying would be short lived if it was known that when insects hit the zapper and explode, they spray microorganisms including viruses 6 feet onto the surrounding area (EurekAlert, 1999). Perhaps self-preservation will stop us from using these devices, because compassion for the estimated 71 billion non-target insects that are killed each year has not (Day, 1997).

Decolonizing our relationship with insects begins with foregoing the belief that human beings are outside of nature and thereby privy to exceptional status and rights. Learning how to live in harmony with insects requires a new worldview that weaves the latest scientific discoveries with ancient truths about our interdependence. Indigenous practices and stories about insects reflect an understanding of that interdependence. Studying the ways of tribal societies may help us discover a contemporary expression aligned with the truth of our profound interconnectedness. Only then can we forgo enemy-making and establish rapprochement with these species.

**As a convenience I use the term insect to refer to all 6-legged, 8-legged and multi-legged land-dwelling, creeping, and flying creatures commonly considered bugs or creepy crawlers.*

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Learning from Buffalo: Interspecies Relationships and Conservation

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The last fully wild and continuously migratory bison in the United States currently live in Yellowstone National Park. Due to conflicts with cattle ranchers who use adjacent public lands for grazing, there is little tolerance for these bison when they leave the confines of Yellowstone. For over two decades, an organization named Buffalo Field Campaign has been advocating for greater habitat and tolerance for the Yellowstone bison, and has maintained a presence in the field during the annual migrations of the herds out of the park. While Buffalo Field Campaign is often classified as an "environmentalist" or "conservation" organization, the commitments of many long-term members are predicated on a connection to bison that is much more profound than simply being concerned with biodiversity or ecological preservation. Those who have spent many hours in the field with the Yellowstone bison describe an emotional, moral, and sometimes spiritual commitment to their work, and view bison as creatures who are not significantly different from humans. Furthermore, many long-term Buffalo Field Campaign activists describe bison as "teachers;" the lessons they learn from observing and interacting with bison are applied to their lives as volunteers living in a communal setting. A unique subculture has formed at Buffalo Field Campaign, one in which nonhuman animals are recognized as exemplars of moral behavior and healthy community, and as "persons" not fundamentally different from us. A number of cultural anthropologists and religious studies scholars have attempted to resuscitate the term "animism" to describe worldviews in which nonhuman entities are recognized as "persons." Much of this contemporary discussion of animism has focused on subsistence relationships, especially ones in which human hunters view the nonhuman animals they hunt as "persons." The relationship between Buffalo Field Campaign volunteers and bison is not based on subsistence, but is nonetheless built on the animist view that nonhumans can be "persons." How individuals coming from non-animist backgrounds can develop animist perceptions of bison can help us to understand new possibilities for relating to wild animals. There are important implications for debates over wildlife conservation; if nonhuman animals are persons, they are entitled to greater moral consideration than even many conservationists give them. The animist perceptions of Buffalo Field Campaign volunteers provide a case study in developing a more meaningful and healthy relationship with wild animals.

Building a Global Network for Urban Wildlife Research

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Urban wildlife research has the capacity to guide co-existence and future interactions between humans and wildlife in developed regions. Yet most urban wildlife research is limited to short-term, single-species studies typically conducted within a single city. This restricted focus prevents us from deriving global patterns and first principles regarding urban wildlife behavior and ecology. To overcome these limitations, we have designed a pioneering research network, the Urban Wildlife Information Network, where partners collaborate across multiple cities to collect long-term, systematic, multi-species data. Data collected via this network support analyses that will enable us to build basic theory related to urban wildlife ecology. We also use the network to devise new ways to connect the public to local nature and build ecological literacy in urban regions. We ultimately view the network as an applied tool, one whose data will connect the public to urban nature at a continental scale, and provide information critical to urban planners and landscape architects. Our network thus has the potential to advance knowledge and improve our ability to plan and manage cities to support biodiversity.

Assessing the Effects of a Cognition-based Education Program in Attitudes of Villagers towards Asian Elephants (*Elephas maximus*) in Conflict-prone Areas

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This project assessed whether incorporating animal cognition (knowledge on animal minds and behavior) into education programs would have a more pronounced effect on attitudes towards wildlife and conservation than education programs with animal cognition. More specifically, due to the increase in human-elephant conflict (HEC) in India, this project focused on education centered on the conservation of Asian elephants (*Elephas maximus*). Asian elephants are on the decline, due to an increase in human populations as well as habitat degradation. A vital role in elephant conservation and towards mitigating HEC involves participation from the local community, including participation in conservation education programs. Therefore, it is important to assess the type of information that would make a conservation education program highly effective in changing attitudes. Given the public's fascination with animal minds, as well as the elephant being a cognitively complex species, we investigated the impact that a conservation education program incorporating elephant cognition had on attitudes towards elephants/elephant conservation. High HEC villagers (males over the age of 18 and the primary decision makers in the family) in around Bannerghatta National Park (BNP) in India were surveyed on their attitudes towards elephants/elephant conservation

after being given either an educational presentation incorporating elephant cognition, a regular educational presentation (no information on elephant cognition), or no educational presentation. Significant differences in attitudes towards elephants and attitudes towards elephant conservation were found between both types of education groups and the control group (no educational intervention). However, there were no significant differences in attitudes towards elephants/elephant conservation regarding the two types of education. This suggests that with high HEC populations, long-term educational programs (as opposed to a one-time short educational presentation) and community-based involvement may be more effective in long-term attitude change. Additionally, the villagers that were surveyed had an informal and local contextual knowledge on elephant cognition through their exposure to strategies used by elephants to break down barrier fences/raid crops. Future studies using the same methodological approach should focus on urban populations with little to no exposure to HEC, as well as children, who are not yet influenced by other over-riding factors of HEC.

"Unless We Can Get Them to Eat Something That Ain't Human": The Zombie-human-animal triangle in George Romero's *Survival of the Dead*

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In the final moments of his zombie saga, *Survival of the Dead* (2009), George A. Romero proposes an enigmatic question: Would zombies eat a horse? In the film, people are resurrected without being bitten by the dead. This pushes a community living on an isolated island to divide into two groups, confronting each other in the typical Western-movie structure. One faction claims that they should give the *coup de grâce* to prevent their friends and family members from turning into the undead. The other group seeks out a way to live with zombies and conducts an experiment, feeding them nonhuman meat. This hypothesis, however, raises further questions. Firstly, do zombies have any reason to eat animals?

Although they are dead and need not do so to sustain their lives, the zombies still attack humans and eat their flesh. There is supposed to be something beyond appetite in their persistence in consuming human bodies. It is doubtful whether they exhibit the same obsession with animals. Secondly, why sacrifice the horse? Though the experiment is initially conducted with rabbits, squirrels, and pigs, the climax arrives with the heroine's beloved horse being offered to the zombies. The horse is sacrificed to bring about a reconciliation between zombies and humans, but is it right to save zombies at the cost of animal lives?

Starting with the questions posed above, this presentation aims at reconsidering relations between humans, animals, and zombies, showing them not to be in binary opposition, but as a triangulation of these actants and their agencies. By reviewing Romero' s and other monster movies from the viewpoint of animals, this presentation first points out the proximity of zombies and animals. As consumers, workers, or victims, both work as a metaphor for the alienation of humans. This presentation then discusses the killing and preservation of animals, suggesting life and death not to be so clearly divided but rather sometimes reversed, just as humans and zombies themselves also become indistinguishable.

Knowing Horses as Natural Beings and Social and Cultural Becomings; A Prerequisite to Understanding How to Live Better with Horses

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Humans train horses in accordance with their conceptions of what a horse is. As these conceptions vary among horse people, horses become as individuals that differ dependent on the cultures and subcultures in which they live. Thus, domestic horses that engage with humans come in many versions. Based on interviews with riders in North Norway and the Midwest USA, this paper presents some of the cultured versions of horses and their humans, and sets them in dialogue with perspectives among natural scientists, who argue a need to scrutinize practitioners' interpretations of horse behavior and focus more strictly on observations of what horses do. I argue that the cultured horse makes this difficult to facilitate. Not only interpretations, but also observers and observations, are deeply embedded in social and cultural contexts that color what is seen and expressed. Moreover, the various cultured horses are not imaginaries. They are as real as the natural horses envisaged by natural scientists. In order to understand the horse better, knowledge needs to come from all camps, from natural and social scientists, as well as from practitioners. New cultured versions of horses may then arise, versions that might be better for horses and humans to comply with.

The "Read Horse" – Exploring the Possibility of Projection Mapping as an Equine-based Science-Art Worlding

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"The body remembers, the bones remember, the joints remember, even the little finger remembers. Memory is lodged in pictures and feelings in the cells themselves. Like a sponge filled with water, anywhere flesh is pressed, wrung, even touched lightly, a memory may flow out in a stream."
~ Dr. Clarissa Pinkola Estes

In 2011 I conducted fieldwork for my Ph.D. dissertation in Bluegrass Kentucky where I examined the relationships forged between retired Thoroughbred racehorses and their "rescuers" – a diverse, multi-sited human community that ranged from elite equestrian trainers to inmates at a local minimum-security prison. For the ensuring dissertation, "Ghost Herds: Rescuing Horses and Horse People in Bluegrass Kentucky" (McKee 2014) I organized the bulk of my analysis through chapters focused on life stories of the most illustrative horses in my research: Ferdy, Fly, Shooby, and Manny. In the time since conducting this research and its write up, the saliency of these horses' stories – and their attendant human characters – remains, along with a preoccupation that "marks on bodies matter" (Barad 2003). Be they visible, empirical marks like scars or deformities, or ones brought forth in intra-action with human interlocutors such as fear responses or demonstrations of affection, one of my strongest and lasting findings was that these horses carried incredible, always-ongoing life stories with them that were as politically-deployable as they were poetically impactful. These stories especially emerged when

deep ethnographic and multispecies attention was paid to their presence and possibilities; but now I am interested in what we register when we see these stories in a more visual, discursively-decentered manner.

As a revisitation and re-envisioning of my original Ph.D. research, in this paper I propose the idea and experience of the "Read Horse," whereby the salient stories of the rescued horses in my dissertation are made as visibly empirical as marks on their bodies. I aim to achieve this through a "science-art worlding" (Haraway 2016) project that will take the still-living bodies of the aforementioned horses from my dissertation and use them as canvases upon which to project, via 3-D mapping technology, their life stories as I, their curator, have collected them both during my fieldwork and in the years since. This project is inspired the history of equine art that I encountered during my time in Bluegrass Kentucky that pays great, fetishized attention to horse's bodies. From George Stubb's visceral studies of equine anatomy in the 19th century, to the artfully-designed statues of horses of the "Horse Mania" public art campaign that accompanied Lexington's hosting of the 2010 World Equestrian Games (2010 LexArts), my project "Read Horse" is also preoccupied with the landscape and possibilities that lie in the shapes and contours of the equine form. But unlike these predecessors, my project seeks out bodies that are still-living and moving, marked with stories still spinning with paradoxes of living and dying. In this paper, I will not only further elaborate on the epistemological approach of "Read Horse" but also share the conundrums I face in executing this project such as: how do we gain consent from creatures that do not share our language worlds? How do we (human artist-scientists) choose what stories to be told without enacting humanocentric curatorial bias / violence? And: if we are given the chance to read the life stories of horses on their bodies, what would we humans "read" if we saw each others' stories laid bare on the canvas of our bodies?

Horses and Cattle

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This paper will move from a discussion of *Black Beauty* to the contemporary lives of horses in cities, in competition, and at work on ranches. While fewer horses in the U.S. are engaged in work in city streets, there are still contentious debates about using horses for carriage rides in cities. While the well being of the horses is commonly the reason given for ending such activities, the result is a removal of horses from most people's lives. Those humans who do have sustained relationships with horses often compete with in activities such as horse shows, endurance rides, cross-country driving, and rodeos. There is also the more business-like venture of those who own racehorses. In all of these activities there are not infrequent occasions of abuse and harm. There are also frequent occasions for real bonding between horse and human, though. As in *Black Beauty*, the horses also often bond with each other, but those bonds are less frequently respected and attended to by the human partners. As I have argued elsewhere, while humans do need to address abuses, simple calls to end an activity like horse racing or showing fails to respect the interests of specific horses. Some horses love to run, some horses love to jump, some horses love to work cattle. In contrast to the money and prize driven world

of the rodeo, horses are still frequently used on working ranches. In fact, those who resist the industrial model of CAFOs for raising cattle are quite likely to use horses as a working partner as they move cattle from pasture to pasture. Ranch horses' lives connect to the lives of cattle and grazing cattle are often in competition with "wild" horses in the U.S. Ranchers who graze cattle on rangeland populated by wild horses see these horses as pests to be removed. These overlapping lives result in complex situations where someone eating grass-fed beef (perhaps in an effort to not participate in the animal suffering caused by industrial farming) may unwittingly contribute to the death of wild horses. Instead of putting horses and cattle in competition with each other, though, contemporary cattle ranches might be a place to enhance the long-standing partnership between humans and horses and horses and cattle. This paper will explore that possibility as a way to re-embed the horse in human life.

Preserving an Historical Legacy: The Mountain Horse Oral History Project

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This paper will present on our three-year collaboration (2016-2019) to record and document the memories and perspective of breeders of Kentucky's gaited mountain horses. With funding and support from the Kentucky Oral History Commission through three grant cycles, we have been able to collect the histories of over 50 mountain horse breeders. Through their own efforts and breeding programs, these people have worked hard to maintain and preserve an historical legacy and this is one theme that we would like to emphasize in our presentation – the passion and commitment that these breeders express in preserving the steadfast qualities and steady gait of the mountain horse, once referred to as the "Kentucky Saddler." By making the stories and perspective of mountain horse breeders available through a publicly accessible, easily searchable digital archive, we feel that we are collaborating in a small way with mountain horse breeders to preserve the cultural and historical legacy of the Kentucky Saddler/ Kentucky mountain horse. We will share this archive in our presentation and we will also share audio and video clips from the archive. Through sharing the memories of some of our older collaborators, who will take us back to the days prior to the automobile and farm tractor, we will tell of the strong partnership that horses and humans forged in settling the Appalachian region. Through the stories of others, we will demonstrate the important role that others played in the early eighties in preserving these horses, before they were entirely lost. Through their work in traveling and locating and registering these saddle horses into newly formed breed registries, these persons were pivotal in preserving the Kentucky's heritage horses. Finally, we would like to end with a clip or two of warning from several breeders who have expressed concern that modern breeding trends are moving away from the steadfast and steady conformation characteristics of the traditional mountain horse and subsequently, the historical legacy of the mountain horse may (or may not) be in jeopardy.

The Impact of Introducing Human-Animal Science to College Freshman (Panel Discussion)

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College freshman may begin their academic career knowing how they feel about human-animal interactions, or enter college classes having never given the topic much thought. It is not uncommon for adolescents to learn of the mistreatment of animals and develop a strong opinion about what constitutes the ethical treatment of animals. Neither is it unusual for individuals to reach emerging adulthood without seriously considering their relationship to animals.

This panel discussion will focus on how college freshman are introduced to the subject at Berea College and the impact various approaches have on individual students. Dr. Neil Mecham will discuss his use of Hal Herzog's "*Some We Love, Some we Hate, Some We Eat"* and Margo DeMello's "*Animals and Society"* to improve critical thinking and writing skills in a freshman writing course. Dr. Quinn Baptiste will explain how he creates laboratory sessions that require freshman students to interact with live animals as part of a 100 level Animal Science course. Two first year Berea College students will complete the panel and will share how their participation in these classes and/or their labor assignment at the Berea College Farm have impacted their thoughts and perspective about human-animal interactions. Conference attendees will be encourages to ask questions and share their own experiences that relate to introducing the subject of human-animal interactions to emerging adults.

Pathologizing Pets: A Critical Examination of Psychopharmacological Veterinary Practice

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The last decade has seen a sharp increase in the number of pets in the U.S. who are prescribed psychoactive drugs to treat a range of conditions, such as "Separation Anxiety" and "Obsessive Compulsive Disorder." Many of the same drugs prescribed to humans, such as Sertraline and Fluoxetine, are readily administered to cats and dogs, either to soothe perceived psychological distress or to correct unwanted behavior. This uptick in the use of psychoactive drugs is not inherently negative, though it points to a serious question: does the increase correlate with a genuine rise in or a greater recognition of the number of pets suffering mental disorders, or can this increase be tracked more in terms of an anthropocentric definition of 'good behavior' in conjunction with the 'disease mongering' of which the pharmaceutical industry has been accused? In other words, ought we maintain a *realist* or *constructionist* position when it comes to assessing current pet psychopharmacology? There is a longstanding discussion of this dichotomy as it applies to assessing the practices of human psychopharmacological practice in the

philosophy of psychology, and it turns out that the answer to the above question is far from settled. What makes the question even more difficult to answer is when we turn our attention to the gendered and racial disparities present in human psychopharmacological theory and practice. In this paper, I look specifically at these inconsistencies and how they are critiqued by feminist philosophers of psychology. I then turn my attention back to U.S. pets and the drastic increase in psychoactive drugs prescribed to them to argue that there are important parallels between the ways women and minorities and U.S. pets are seen and treated by medical science. Because of the well-established history of criticism of the ways women, e.g., are arguably pathologized in the name of coercing them into conforming to behaviors acceptable to a patriarchal society, I argue that rather than reflecting a real underlying problem present in U.S. pets, it is more often that in prescribing and administering psychoactive drugs to pets, this practice reflects anthropocentrically constructed definitions of what counts as 'normal' and 'healthy' behavior.

Representations of Nonhuman Animals in Music: An Exploratory Discussion

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Although music has long been considered a human endeavor, our relationships with nonhuman animals have influenced our music throughout history and throughout cultures. Similarly, our musical representations of nonhuman animals reveal the different ways we perceive them. I have noticed that we tend to represent nonhuman animals musically through their movements, their sounds, their size, and how they affect us emotionally. Sergei Prokofiev's *Peter and the Wolf,* considered to be one of the most popular pieces of classical music in the world, illustrates this phenomenon particularly well. In this composition, the bird is represented by a fast, fluttering motif played by the flute, which is reflective of both the bird's song and its flight. The duck is depicted by an oboe, whose timbre is often compared to the quack of duck. The clarinet portrays the cat through its nonchalant movement. Finally, the wolf, who is not only the antagonist of the story but also carries many negative cultural connotations, is represented by a trio of French horns, whose rich timbre and theme in a minor key paint a picture of a complex, dangerous creature. Additionally, each animal is represented by an instrument whose pitch is relative to their size (i.e., the highest-pitched instrument, the flute, is assigned to the smallest animal, the bird).

These trends of representation can be found in many other classical works, including but not limited to "Der Erlkönig" by Franz Schubert, "The Wasps" by Ralph Vaughan Williams, "The Flight of the Bumblebee" by Nikolai Rimsky-Korsakov, "Carnival of the Animals" by Camille Saint-Saëns, and even the "Jaws" theme by John Williams. However, all of these examples are *human representations* of other animals in music. Despite many possessing the capabilities for song, they have thus far been kept at a distance in our music, disallowed from contributing their voices.

Intriguingly, as the animal rights movement has gained traction, interest in zoomusicology has also increased. Zoomusicology is "the study of the music-like aspects of sound communication among non-human animals" (Doolittle & Gingras, 2015).

Zoomusicology of itself is not a new idea, as it is speculated that early human music in many cultures was originally inspired by nonhuman-animal songs. However, to study it scientifically is a relatively new development and may yet lead to another aspect of human culture that was once considered unique to our species being recognized in others. Indeed, although certainly not mainstream, people have begun composing music which incorporates the songs of other animals alongside human instruments. This will be an interesting development to follow since we will be able to see if, as our perceptions of nonhuman animals change, so too will our music.

From Commodity to Relic: Locating the Sumbawa Horse in Modern Indonesia

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Known as one of the best horse breeds in Southeast Asia for over 500 years, the Sumbawa horse morphed from commodity to cultural export to cultural artifact in Southeast Asia, as Indonesia moved out from under Dutch colonialism and into a nation-state. The history of the horse from the island of Sumbawa across the 20th century is a history of a symbolic, environmental agent – representative of a group and geography at the margins – and how that representation was forgotten by a nation. This paper looks at three "moments" in Sumbawa's history. First, in compiling advertisements and auction listings in Dutch and Malay language newspapers from the early 20th century, I show how the Sumbawa horse was differentiated from other breeds in the archipelago – prized by buyers – a representative commodity for the island itself. Then, I analyze descriptions of the Sumbawa people in the Indonesian mass media immediately following Indonesian independence, specifically their offering of horses as gifts to Sukarno in 1950. Finally, from interviews conducted with Indonesian tourism officials at Taman Mini theme park in Jakarta and in the Sumbawa Besar and Bima provincial tourism agencies on Sumbawa, this paper shows how a cultural export has become a cultural artifact on the island: nationally forgotten, locally remembered. The history of the Sumbawa horse across a century provides a useful template for understanding how the environment exerts power over spaces, geographies, and peoples, and how regional, national, and transnational symbols outside of political centers change across time.

The Rise and Fall of the Atlanta Mule Market and the Cultural Work of Nostalgia for Mules in Georgia and the South

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In the wake of the Civil War, the mule became a ubiquitous animal in the South, making both material and cultural contributions to southern life. This presentation examines the shared history of humans and mules in the region, focusing on transformations of the human-mule relationship in Georgia, where mules were central to rural life and a significant presence in cities like Atlanta, home to the largest mule market in the world from 1868 through the 1950s.

Initially, few mules were bred and raised in the South, making the region dependent upon trading centers such as Atlanta. Starting in the late 1860s, tens of thousands of mules arrived in Atlanta by train from stock farms and pasturing valleys in Kentucky and Tennessee to be inspected and purchased. These animals were then distributed throughout the South, playing a major role in agricultural and cultural history until the rise of mechanization transformed the mule South into the tractor South.

In Atlanta, both independent dealers and large commission firms sold mules at the National Stockyards at the corner of Marietta Street and Brady Avenue. The barns and pens of the stockyards could hold up to 20,000 animals, with hundreds of mules sold each day. Mule sales rose dramatically during the First World War, peaked in the mid-1920s, and rebounded from a slow decline during World War II thanks to the freezing of sales of tractors and tractor parts. By the mid-1950s the mule was headed for permanent decline, with newspaper accounts tracing the "vanishing mules" working in different occupations and regions of the state. Over time, the mule population in Georgia dwindled from 347,000 in 1925, to 120,000 in 1950, to an estimated 500 in 1982.

However, starting in the 1970s, nostalgia for the vanishing rural past prompted the creation of celebrations of the mule, including "Mule Days" held in the towns of Dahlonega and Calvary. Although the mule has made a slight comeback in Georgia, with approximately 10,000 long-ears now kept for pleasure and riding or used to farm small plots and vegetable gardens, mules today are largely symbolic creatures in Georgia and the region, emblematic of the South's rural past. Examining the ways humans and mules working together shaped southern history and culture, this presentation suggests that this resurgence of interest in the mule marks transformations in human-equine relationships in the context of efforts to reassert regional identity in the face of cultural homogenization.

How Death of a Pet Dog Affects Older Adult Men's Perspectives of Aging and Mortality

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A review of available literature indicates that pet companions are becoming an increasingly researched topic, especially with regard to their health effects on their human companions. Despite the amount of published literature focusing on the health effects of pets, there is one area that warrants further examination: How does the loss of a companion animal to death affect older person's perspectives of their own aging and mortality? And what effects might this loss have on the men's retrospection of their lives? In order to investigate this question, in-depth, we conducted qualitative interviews with 12 men aged 60+ who have experienced the loss of their dog. Upon conclusion of the individual interviews, which took place over 7 months, six of the 12 men convened as a panel over three months to further discuss the relevance of dog loss to one's own perspectives of aging and mortality. Emerging findings reveal that losing one's pet dog to death generates an increased awareness of the finality of the end of one's life. That increased awareness influences new manifestations of identity in later life and an acceptance for age-related changes. Findings suggest that loss of a pet dog has provoked

self-examination into these participant's own aging and mortality that may assist them in finding success in later life concerning completion of Erikson's stages of psychosocial development.

Consuming Lives: Companion Animals as Lifestyle Accessories

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Long defined as property (livestock, game, test-subjects, working-animals, etc.), nonhuman animals have suffered considerably at the hands of humans. Poorly housed, fed improperly and cruelly slaughtered for food and clothing, hunted and killed for "sport", experimented on, conscripted into military and policing endeavours and otherwise forced into service, the commodification and victimisation of nonhuman animals to serve human needs and desires is not a new phenomenon. Sometimes considered special because they "belong" to someone, domestic companion animals are increasingly victimised to serve the most trivial of humans' carnival desire (Presdee, 2000) in the tightly controlled yet highly unstable conditions of liquid modernity. Fully cognisant of the scope and gravity of nonhuman animal rights violations ranging from neglect and physical abuse through factory farming and consumer product testing that are facilitated and perpetrated by individuals, corporations and governments, we focus on the routinised and mundane horrors that domestic companion animals face daily under late capitalism.

Reference

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A Model for Examining Learning in Madagascar Hissing Cockroaches, *Gromphadorhina portentosa*

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We present our research examining preferred food reinforcers and T-maze responses with Madagascar Hissing Cockroaches. Examined food reinforcers included banana baby food, apple baby food, fresh banana, and crackers. We determined that banana baby food and apple baby food were the preferred stimuli. We then examined the use of these two preferred reinforcers on T-maze learning. The T-maze was composed of a two-inch PVC tee socket cut horizontally in half. Four subjects were placed at the beginning of the T-maze and were reinforced after choosing a path and reaching a dot. Results showed that males learn more quickly than females, and likely reflects greater movement in their home enclosure. We were successful with the females going through the T-maze, although they were less likely to choose a side.

Effects of Environmental Conditions on the Social Behaviors of Captive Grey Wolves

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Until recently, there were few studies of wolf behavior and almost none for captive populations. We know now that free-ranging wolves exhibit a wide variety of complex behaviors related to hunting and to the all-important sociality including play, grooming, raising young, expressed within the dominance hierarchy (Metz, Vucetich, Smith, Stahler, & Peterson, 2011). However, differences in the behaviors of captive wolves compared to their wild counterparts can be considerable. These behavioral differences appear to be related to the design of the captive habitat and other environmental conditions (e.g., how many other wolves are present in their enclosure, how often they are fed, etc.) that are not always conducive to encouraging the full natural, behavioral repertoire as exhibited by wild counterparts. The present study aimed to address the question of whether there is a difference in behaviors exhibited by captive grey wolves in different types of captive habitats/enclosures. Specifically, we investigated the degree to which enriched compared to impoverished environments was correlated with the display of natural to stereotyped/abnormal behaviors. The observations of captive wolves at a number of captive facilities were based on the same set of behaviors and ethogram to create a clear comparison across these captive environments that offered varying complexity. The facilities where observations took place were: Wolf Park (Battleground, Indiana), which had a highly enriched social and physical environment; Toledo Zoo, which had a medium enriched social and physical environment; and the Detroit Zoo, which afforded a more highly constrained social and physical environment. The ethogram was comprised of a wide variety of behaviors ranging from levels of aggression, time spent sleeping, to levels of play behavior and proto-hunting. Behaviors were observed using a 1-0 time sampling method with two minutes intervals. The results suggest that there is a moderately strong correlation ($r=.57$; $df=11$) between the quality of the captive habitat (evaluated as the "environmental conditions") both socially and physically and the corresponding extent of the social behaviors exhibited by the captive wolves. The more highly enriched the environments were on social and physical scales, the greater the prevalence of social behaviors that more closely resembled the natural behavioral repertoire displayed by wild grey wolf counterparts and free-ranging grey wolves. The results of this study may provide the basis for recommendations for improvements of captive wolf environments, both socially and physically, to create habitats more conducive to support and encourage the breadth of the natural wolf behavioral repertoire in captivity.

Considerations for the Retirement of Assistance Animals

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Assistance animals play significant roles in human health and well-being and represent a rapidly growing demographic of animals in society. Most research in the field of assistance animals has understandably focused on the effect of these animals on people. Only recently has there been a growing interest in the welfare and wellbeing of these animals and the effect of the work on the animals themselves. The concept of retirement, or withdrawing the animal from its working life, is an important phase of life that every assistance animal will inevitably face, but the topic has received little attention in the literature. The notion of retirement is stereotypically regarded as a well-deserved reward earned after a lifetime of work, but this termination of an animal's career has positive and negative implications for both animal and handler. The questions of precisely when and how to appropriately retire an animal are typically at the discretion of the assistance animal agencies and handlers, but these questions remain largely unanswered without scientific evidence. Evidence-based guidelines of when and how to appropriately retire an assistance animal to enhance positive and minimize negative effects are necessary for the welfare of the animal and handler. The purpose of this review is to define the retirement of an assistance animal, describe the implications of assistance animal retirement for both handler and animal, and discuss the challenges in determining when to retire an assistance animal.

Pet Histories: The Native American Origins of a Modern Practice

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For many of us our pets are among the most important family members, creatures whom we love and cherish and who (we like to think) love and cherish us in return. It has long been argued that "pets" are a modern development, a cultural phenomenon that resulted from the prosperity of urbanized middle classes in northern Europe having unprecedented prosperity. In this lecture, Marcy Norton will suggest a very different origin of the modern pet based on her extensive research. Long before the pet (word or concept) became commonplace, many indigenous groups in Amazonia had powerful affective bonds with wild animals - parrots, monkeys, deer, among others - whom they had captured and tamed. A significant factor in the emergence of the "modern" pet was related to Europeans' exposure to indigenous taming practices in the sixteenth and seventeenth centuries.

Advocate or Abuser: The Dual Roles Associated with Animals in Entertainment

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Animals of all breeds and species have been abused at the hands of humans throughout time. While abusers are often believed to be strangers to the animals, in many cases the abusers are the very ones who pledged to care for them. For example, trainers within the horseracing industry give horses drugs, particularly Lasix, that mask injuries while simultaneously dehydrating them so that they will lose weight and run faster. Trainers, who should be caring for the animals, can in fact cause them suffering. Further, owners that are supposed to protect and care for their race horses often abandon them at the end of their racing careers, selling them for slaughter. This type of dual role is not unique to horse racing: in the pet industry people adopt dogs because they believe they will take on personalities seen through the media. For example, Golden Retrievers are seen throughout movies like Air Bud and are one of the most popular breeds of dogs in America. However, Golden Retrievers are predisposed to certain genetic diseases due to over breeding. Thus, while owners may have the best interest of their dog in mind their over enthusiasm for the breed may have led to long lasting negative effects. While most animal people do not see themselves as abusers, sometimes their lack of understanding can cause them to be.

Death, Harm, and "Humane" Meat

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A common view concerning raising animals for food holds that as long as farm animals are treated humanely during their lives, and so long as their deaths are painless, we have done no harm by killing them. However, if untimely death is a harm for animals, as I will argue, improving the condition of their lives does not lessen the harmfulness of their deaths. It is my position that providing farmed animals better lives makes their deaths worse for them. Animals who have lives worth living have an interest in being allowed to live those lives. An untimely death for these animals denies them a life full of possible future pleasures that a life in a factory farm would not have permitted. Therefore their deaths are harms of depravation. This position has far-reaching implications about farm animal welfare policy and the "humane meat" or "ethical omnivore" movements.

Cultural, Social and Economic Factors Affecting Dog Housing and Husbandry Practices in Rural Communities in the U.S.

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There is evidence from a variety of sources that some dogs (especially those who are considered working or hunting dogs) living in rural communities in the U.S. are more likely to live outside vs. inside the home (Goldfarb, 2012), in comparison to dogs in suburban/urban areas that are considered to be pets. This paper examines the cultural, social, demographic and economic factors that could play a role in dog keeping practices and shows how knowledge of these issues might be useful in helping animal advocates to improve the welfare of dogs in areas of the country where there are a lot of outdoor dogs.

Little is known about the factors that affect husbandry and housing practices of dog owners in rural communities in the United States. This is of interest in order to assure that the welfare needs of these animals are being met. This paper will briefly review what is known about dog domestication and dog-human interactions, and will examine the factors that are believed to determine the way that dogs and humans relate to one another.

The paper will explore the many human factors, such as culture, ethnicity, gender, race, economics etc. that could play a role in the choices people make about how and where they house their dogs. This review will provide important background for a possible future ethnographic study of a rural community in Central Virginia, where outdoor dogs and their welfare are an issue.

Reference

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Unpacking the Palio of Siena: The Cultural Roles of the Horse in Sienese Ritual and Remembrance

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Since the medieval heyday of the Siena Republic, the *Palio* horse race has persisted largely uninterrupted in this backwater Tuscan city. More a strategic game than a sport, the ferocious, 90-second race and preceding rituals provide the central locus of identity for the Sienese, still divided into 17 distinct geographical neighborhoods (*contradas*). While the hired jockeys are expendable (and are commonly injured), the role of the horse is paramount to the Palio's traditions and rituals. This presentation examines the complex cultural and social underpinnings of the Palio and, more specifically, the cultural significance of the horses that are carefully chosen to race. Not only are the horses included physically and symbolically in rituals and artwork during the four "days of the Palio" twice each summer, but the Sienese community remains intimately involved with the progress of choosing and caring for the horses throughout the rest of the year. We will further explore the increasing scrutiny of outsiders on the ethics of Siena's human-equine interactions and the significance of recent improvements to the overall care of the horses involved.

Darwin, the Enlightenment, and the Radical Origins of Human-Animal Mental Continuity

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In the history of comparative psychology, there are few figures as celebrated as Charles Darwin. The author of the *Descent* and *Expression of Emotions* is customarily and credited with founding the discipline. Standard histories bear names like *From Darwin to Behaviorism* and laud him as the earliest and perhaps most significant, figure in its century and a half of existence. Yet for all the praise and credit given him, the reasons for his willingness to make these comparisons have remained somewhat mysterious. At present, there are two main hypotheses. The first, suggested by the presentation of the material in the *Descent*, sees his defense of mental continuity as an application of his broader evolutionary thinking. Having arrived at a gradualist theory of evolution for features like beaks and bones, the thinking goes, it was only a matter of time before Darwin or someone else extended the argument and its principal conclusions to thought processes. The second, developed at length in now-classic work by Robert Richards, argues that these conclusions were reached instead by Darwin's readings in the sensationalist tradition of British and French psychology. On this view, Darwin's belief in the commensurability of human and animal minds had key precedents in figures like Locke and Hume. While both contribute important aspects to our understanding of the naturalist's work, they ultimately leave too many questions unanswered and, I claim, face problems when one examines the timeframe of Darwin's intellectual development. To remedy this, I argue, what's needed is a greater attention to the moral culture from which he emerged. Darwin's defense of mental continuity has its roots less in the abstract philosophical grounds of sensationalism or transmutationism than in the moral foundations provided by his Whig Dissenter surroundings. More specifically, I claim, it can be traced to his upbringing and continued participation in a community with an overriding interest in animal welfare, a pronounced skepticism toward theological exceptionalism, and a relative hostility toward the era's received hierarchies. Darwin's family and upbringing were as radical as any naturalist of the time, while the notes he kept while forming his core ideas are interlaced with disbelief and exasperation at the status of animals in the works of his fellow naturalists and in Victorian society more generally. Ultimately, the mental kinship of humans and animals wasn't something Darwin had to be convinced of but something he felt and knew from the beginning.

Companion Animals as Nonhuman Ambassadors in Society (Panel Discussion)

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Panel organized in cooperation with Department of Administration and Social Sciences of the Warsaw University of Technology, Poland.

In this panel discussion we draw on the notion that companion animals inadvertently represent other nonhumans in our households, thus serving as non-human ambassadors in the human society. Their presence in our domestic space and in our families is a reminder of what it means to interact with nature. Human-companion animal interactions are multidimensional and intense; they are also a bridge that allows us to think about the other uses of animals and their welfare – in factory farming, in fur production, at the laboratory, in the wild and in many other contexts. Close relationships with individual animals provide anecdotal evidence of complexity of animal cognition, motivating some to deepen their animal-related knowledge and to tackle the ethical dilemmas related to "loving some, hating some, eating some and needing some" animals.

The impact of companion animals as ambassadors of other species, however, is not limited to the household and its dwellers. Dogs, cats and others partaking in Animal-Assisted Interventions (AAI) have the potential to influence public opinion's take on animals through well perceived service: the therapy sessions, the "Reading with…" programs, the convict resocialization and other forms of AAI. Even the typically enthusiastic and naïve media coverage of "benevolent animals" has the potential to stimulate the audience to venture beyond the companion animals group, to reflect on their stance on how the animals should be treated in the contemporary society, and - potentially - to act on the newly established knowledge. In sum, our panel explores the influence of one realm of animal existence – the household – on other realms of their existence.

"Dog Biographies": Why We Write Them and What They Say about Canine-Human Bonds, Similarity, and Difference

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This paper focuses on the genre of "dog biography." Why do humans write books centered on the lives of canines? What do these books say about canine subjects and human authors? Is this a genre in which nonscientists successfully capture dogs' emotional and mental states?

The paper studies an array of modern English-language dog biographies, all written by close human companions of their canine subjects. Among the books studied are: J. R.

Ackerley's My Dog Tulip, Evelyn Kohlhepp's Diary of Mickey, Dean Koontz's a big little life, Jacqueline Susann's Every Night, Josephine! and William Wynne's Yorkie Doodle Dandy. Basic to the paper's analysis is recognition that canine life stories are dual biographies, combining biography of a dog with some autobiography of the dog's close human companion(s).

Following brief discussion of the challenges of crafting the story of a creature so similar and yet different from us, the paper explores some goals that authors set for dog biographies. First, authors aim to assure that the canine subject is remembered. Second, they extol their subjects' exemplary behavior and achievements. Third, biographers witness to the strength of the human-dog bond, especially as acted out with their individual dog companions.

Fourth, many dog biographies document and foreground the emotional and mental lives of their canine subjects. The genre—however anecdotal its evidence may be—thus offers the potential of deepening understanding of the similarities and mutual attraction underlying the human-dog bond. As dual biographies, moreover, dog biographies position their authors as narrators of human emotion and thinking as well as canine emotion and thinking. The final section of the paper, then, reflects on authors' success in capturing similarity and difference. Here descriptions of human emotional and mental states are compared to descriptions of canine emotional and mental states. As a key question, the paper asks: to what extent does dog biography serve as a path away from anthropomorphism and species stereotypes and toward recognition of canine and human individuality?

Teaching and Learning the Literacies of Stewardship and Sustainability in High School Agricultural Science Programs

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The purpose of this study is to gain greater understanding of the teaching and learning practices in agricultural science programs. Students enrolled in agricultural science classes need basic and advanced literacy skills. They also need the critical thinking and problem-solving skills developed by inquiry projects throughout a diverse curriculum with offerings that include large animal husbandry, veterinary science, crop management, forestry and natural resources, aquaculture, agribusiness, mechanics, and many more. Within these content areas, students make the *invisible visible* because outcomes in such classes are uniquely authentic; they depend upon students' ability to create, grow, fix, maintain, raise, nurture, reap, or sell something based on what they have learned (Alvermann, 2009; Moje, 2015; Parsons & Ward, 2011). Yet, despite the literacy demands embedded in agricultural science, these classes have often been seen as a refuge from the traditional reading and writing practices seeming to dominate other academic subjects (Newkirk, 2017; Trovato, 2016). Although this perception was never entirely accurate, advances in agricultural science – coupled with climate change and population growth – require today's students to develop and maintain higher levels of achievement than ever before. The inquiry-based study in agricultural science programs, as well in the required fieldwork for supervised agricultural experiences (SAE), positions students so

that they can "learn to do, do to learn, earn to live, live to serve" (Future Farmers of America [FFA], n.d.). As a teacher educator, I especially value "reality-oriented" research that draws on ethnographic methods and places "a priority on practice and the lessons drawn from practice" (Mark, Henry, & Julnes, 2000, p. 15). It examines what people do, what people know, what relationships people form with people and other living beings, what people say, what people use, and what people produce in situ (LeCompte & Schensul, 1999; Spradley, 1979).

The Novel as Apparatus: Thalia Field's *Experimental Animals*

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How might the literary arts circumvent their inherent anthropomorphism? If we have somehow gotten beyond Nietzsche's "I fear we are not rid of god because we still have faith in grammar," have we escaped the essential human subjectivity and perspective that is the unthought of our narrative modes? And is there a way to move beyond the debates on anthropomorphism—good or bad—that figure in discussions of human-animal relations? These are among the questions posed by Thalia Field's novel *Experimental Animals*.

Field's "reality fiction" *Experimental Animals* draws on archival materials related to the "father of experimental medicine" Claude Bernard and on the slim extant documentation relating to his wife, Fanny, and her struggle to subvert his "project" directly through the rescue of the animals his workers attempted to bring into the lab and indirectly through her participation in early anti-vivisection associations. In this work Field performs a kind of archaeology to examine how the suffering animal without whom Bernard's "science" would be impossible is turned into what Carol Adams calls an "absent referent." In order to give presence to the animals who were literally deprived of "voice" either through the use of curare or through the actual cutting of vocal chords by Bernard and subsequent practitioners, Field embeds in her fiction drawings, schematics, and photographs of animals (mostly dogs) caught in Bernard's ever evolving surgical apparatuses, apparatuses designed to efface the animal as living being, and to foreground the physiological process he was intent on theatricalizing. The mixture of narrative, archival material, observer descriptions, newspaper accounts, and schematics from Bernard's own notebooks, maps the contestation during the time of the meaning of the suffering animal body in the lab: for Bernard, the creature disappears in the service of the general physiological principle revealed by the experiment; Field's novel seeks to return the suffering existent, the being of the animal, occluded not just in Bernard's experimental medicine but in the science that emerges as the foundation of the modern laboratory. Field's fiction struggles to find ways to displace what she calls the dominance of human-centered narratives so that we can "participate in the chorus of other creatures," something she describes as "unimaginable" at this juncture.

Synchrony, Conflict, and the Human-Horse Relationship

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Horsemanship´s ultimate aim is that human and horse unite in harmonious action without conflict. Research on anti-predator defence behaviour in feral horses shows that they, like other flocks, herds and shoals, create such united, flowing movement through each individual´s adherence to the three-part algorithm: cohere, synchronize direction and speed, and avoid collisions. This self-organizing group behaviour, in which there are no fixed leader or authority figures, also characterizes peaceful maintenance activities. Any horse can propose a change of activity if so motivated, while group decisions to follow the change are democratic. Synchronous or socially facilitated behaviour is deep-rooted even in domestic horses, which also synchronize voluntarily with people. The aim of horsemanship and the horse´s nature coincide. Why, then, do human and horse so often fail to achieve their common aim?

One reason is our underestimation of the horse´s terror of being captured or pressured, especially by an animal that ignores its communications. The misbegotten concept of dominance hierarchies in which high status, aggressively won, wins the right to control subordinates' behaviour, predicts that once an animal recognizes his status he submits to superiors without conflict; but it is an anthropomorphic concept not shared by horses. Mutual misinterpretation leads to control by learned avoidance of painful pressure or by mindless drilling, as revealed in many common phrases used in horsemanship and especially in teaching.

A second approach regards the horse as incapable of thought or understanding but programmable by conditioning, an attitude that identifies horse/human conflict as a result of inadequate learning or use of stimuli rather than failure to accept authority: a behaviourist approach that ignores the horse´s natural motivation and abilities.

Thirdly, "natural" training schemes, whose techniques and philosophies vary more widely than at first appears, place more emphasis on communication and attribute greater cognitive capacity to the horse, but usually rely on the disproved idea of a leadership hierarchy.

All these approaches, whose success rate depends on the horse´s desire to avoid conflict, pain and confusion, centre round the human desire for control. The fear of losing control produces actions and tensions that separate rather than unite human and horse.

Understanding the horse´s evolutionary history and its consequently rather paranoid psychology, which identifies security with synchrony and communication with others, greatly reduces this fear, fomenting a relationship that permits both partners to use their impressive cognitive and communicative sensibilities more fully. In this age when horses have little practical use, can we liberate ourselves from the pressures of a controlling, competitive culture and delight in the horse for the fascination of exploring an alien model of peaceful coexistence?

Equine History Collective's "Horse Human Relationships in Post-secondary Education Roundtable" (Panel Discussion)
Kathryn Renton, Elise Lofgren, Katrin Boniface, & Gwyneth Talley

This roundtable will discuss the advantages and opportunities of teaching human-horse (human-animal) relationships from a humanities and social science perspective and how it can be integrated within various departments. As a fairly small group of researchers who focus on human-animal/human-horse studies, we need to be able to pitch to our departments and outside departments such as Animal Studies, Equine Studies, Pre-Vet that only teach animals through a biology lens.
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Introducing Animal Studies on an Urban Campus
Kathryn Renton, Getty Research Institute, kathrynrenton@ucla.edu
Teaching a course "Beasts of Burden: Mobility and Transportation before Industrialization" in a large, urban campus like UCLA, few of my students had any real life experience interacting with the animals discussed in the course material. It was a challenge to impress upon them the ways in which cross-species interactions not only involved personal life choices, like having a pet, or going vegan, but also shaped broader, sociological and structural behaviors. This course provided a valuable teaching moment for recognizing what gets left out of historical documentation for being too obvious to an individual actor. It also necessitated creative and even presentist metaphors culled from urban transportation systems, social media apps, and music videos. This presentation explores the role of historical imagination and popular culture when bringing equines into the undergraduate classroom.
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Equestrian Social Science and Human Behavior Change in Equine Welfare
Elise A. Lofgren, Department of Agriculture, Purdue University, elofgren@purdue.edu
As horses do not have agency over their own care and treatment, it is the responsibility of the humans to make those decisions, and in some cases, change previously used behavior to create more ideal welfare situations - but how do we create behavior change? My work focuses on the human side of this equation through the application of education, communication, and psychology theories and research methods in the context of the equine industry. This research explores factors driving human decision-making, how to communicate effectively to members of the horse industry, about how they can improve the lives of their horses, and how to create meaningful educational and tailored educational resources.
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Unbridled Knowledges: History for Equine Science Students & Practitioners
Katrin Boniface, History Department, University of California Riverside, Riverside, CA, KatrinBoniface@gmail.com
Equine training and management methods are heavily influenced by oral traditions and idea about the past. Surprisingly, methodical inquiries into past management practices are underutilized. The study of equestrian history has provided a useful exploration of human-equid partnerships; it can also be useful for interrogating why certain traditions and methods continue, and suggest alternate methods– of feeding, care, training, or relating– to consider. In this way, equine history for equine science students is more than

simply a way of making history legible: it can become another avenue of research available to industry professionals seeking to make educated choices.
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Teaching and Researching Horses for Undergraduates: Experiences in Anthropology

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Anthropologists often discusses the "animal-turn" in terms of research coming out from socio-cultural, biological, linguistic and archaeological research, but animals have always been intertwined with the human species. In my introductory course "Animals in Anthropology" for freshmen, I get a chance to have students approach anthropology through animals. From pets, to my research on horses, students have chance to see how they could better relate to their environment, their food, and their future careers.

The Interwoven Social Lives of Humans and Honey Bees

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Honey bees are icons of behavioral and social complexity, responsible for substantial research contributions in the fields of animal behavior and neuroscience. More recently honey bees have gained attention as a subject of concern: declining populations of this portable and highly effective pollinator species threaten our food production systems, with world-wide consequences. Like behavior itself, the causes of honey bee decline are multifaceted and complex. I will present research at the intersection of honey bee behavior and health, including data showing that social, environmental, and genetic factors that shape behavioral expression are correlated with health outcomes. Determining how the brain and other body systems work in concert with the social environment to regulate behavior provides information about the physiological and genetic basis of disease susceptibility and resilience. Likewise, studying behavior in disease contexts leads to new perspectives on the regulation and expression of complex socially-responsive traits. Lessons learned from the honey bee not only directly benefit human food security, they provide us insights about how individuals function in a complex society.

The Effect of Therapy Dogs on Preoperative Anxiety

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The relationship between humans and animals has led to many beneficial practices. Animal assisted therapies have been used to improve both psychological and physiological well-being. One of the most popular therapies uses dogs. There are many research studies on the effects of therapy dogs on children and adults with results that have found that the companionship of a dog significantly decreases their stress levels in many different situations, including health care facilities. We investigated the effects of

therapy dogs on adults' anxiety before going into day surgery. Participants were patients from the Erlanger Baroness Surgical Ambulatory Care Unit (SACU). Four conditions were compared to examine the effects of dogs on the patients' stress: therapy dog and handler team, stuffed dog and handler, a person only, and no person or dog. Before and after these visits the heart rate and blood pressure of the patient was taken. After sessions, patients also completed the State-Trait Anxiety Inventory short form (STAI) and a brief demographics survey. We found no change in blood pressure or heart rate in any of the conditions. We did find a statistically significant difference between the no person/no dog condition and any other intervention for the STAI scores, indicating that any intervention reduced anxiety. Although we did not find a statistically significant difference between the effects of the real dog and the stuffed dog on anxiety, post hoc tests revealed that only the stuffed dog statistically significantly reduced anxiety over no visit. These results have implications for the effects of dog therapy on medical patients and provide avenues for future research.

The Animal in the United Nations Sustainable Development Goals

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An integral element of the 2030 Agenda for Sustainable Development, the United Nations has identified 17 global goals known as the Sustainable Development Goals or SDGs. In my presentation I will analyze the consideration of animal life in this matrix. From its earliest days, sustainable development has been characterized by a strongly anthropocentric worldview and value system. The UN SDGs continues this trend, I will argue. By and large, the SDGs concern themselves primarily – though not exclusively – with those kinds of animal we humans tend to eat. Admittedly, the SDGs go farther than the earlier UN Millennium Development Goals in their consideration of animal life. Yet only two of the Sustainable Development Goals deal with animal life as such. Indeed, species extinction, biodiversity loss, and wildlife conservation enjoy special consideration in the SDGs. These considerations, I will argue, do not fit cleanly into the overall valuational structure underlying the SDGs. More precisely, species extinction and biodiversity loss play a role in the SDGs insofar as these phenomena disrupt conditions essential for human flourishing. Wildlife conservation, correspondingly, is viewed from the perspective of human well-being. I do not intend in my presentation to criticize the anthropocentric character of the SDGs. Rather, I will argue that sustainable development, as such, is fundamentally anthropocentric in orientation and the SDGs are no exception to this. Consequently, I intend to explicate the unique anthropocentric valuation of animal life in the 2030 goals, especially in comparison with the earlier Millennium Development Goals advanced by the United Nations.

Life Lessons in a Barn: Moving Education into the Community

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Creating opportunities to apply professional knowledge in communities is critical with our current student population. Creating community partnerships that support personal growth for our students as well as providing unique interactions with potential future clientele is a key component to the role of educator and fieldwork coordinator within the Occupational Therapy Master's program at Eastern Kentucky University. This presentation will highlight the methods through which a growing professional collaboration between EKU's OS/OT department and Central Kentucky Riding for Hope is allowing our students to experience a host of growth and personal development milestones with in an equine assisted activities model. This partnership allows for student placements within a physical disabilities setting, a community based practice setting and The Stables, a middle and high school alternative educational setting. All three of these experiences focus on the use of a horse and the barn environment for therapeutic intervention. The uniqueness of the barn environment and the style of intervention provided support students in stepping out of their comfort zones and into new and novel roles. Through engagement in these roles student feedback has shown a significant advancement in understanding of the role of occupation as well as the therapeutic use of self that make occupational therapy so unique and holistic. Even in students who have minimal to no equine experience, engagement in this setting provides has shown to provide rich and fulfilling educational experiences for them.

Ceramics

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Peter Sherman received his Ph.D. in animal behavior from the University of California at Davis. He studied white-winged trumpeters in the Amazonian Basin in Peru, little egrets in Japan, and ghost crabs in the Sultanate of Oman, where he worked for a year at Sultan Qaboos University as a Fulbright Scholar. He was a newly tenured Biology professor at Transylvania University when he had a stroke that caused aphasia, an inability to find or speak the words he wants. He turned to ceramics as a means of expressing himself and exploring the relationships among humans, animals, and the natural world.

Artist Statement

My pieces are personal and intimate, revealing facets of my world but ultimately remaining cryptic. I like working on a small scale and try to make carefully crafted objects that have a great deal of detail. Pieces with many small elements require an observer to make a close study of the work, and I want to make people slow down. I often play with scale within a single piece, combining objects or animals that do not match in scale. This creates a disconnect within the piece, and thus slight discomfort and confusion for an observer.

Often an object in one of my pieces has more than one meaning and may represent a greater entity or concept. A single bird may represent the entire natural world, and a lone dog is both a representation of a particular dog and of blind hope.

I also like to create works that you cannot figure out immediately. At the first glance, one of my pieces may seem open and evident. But a dreamlike sense pervades many of my works, leaving the observer unsure about the meaning and requiring thought and time spent with the work to understand it. This means that time is an unseen but necessary dimension of my work.

Impact of Altruistic Leadership and Gender on Animal Sheltering Organizational Change

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This study explored the connection between gender, leadership and implementation of best practice strategies to reduce or eliminate euthanasia of healthy, adoptable companion animals in animal sheltering organizations. The purpose of this mixed methods study utilizing an online survey and in-depth interviews was to explore the impact of gender and animal sheltering leadership on organizational policies, as well as workers', and volunteers' attitudes toward reducing euthanasia in sheltering organizations With the approval of the University of Louisville's Internal Review Board, the researcher used an online survey to capture over 353 responses and conducted over 48 in-depth interviews from leaders, workers, and volunteers. It is anticipated that the knowledge generated from this research will provide new insights into animal sheltering policies and procedures and inform sheltering organizations about the connection between gendered leadership in animal sheltering organizations and euthanasia rates. In the United States we are experiencing a paradigm shift regarding animals in society culturally, scientifically and relationally. Attitudes toward animals are changing from animal as object to animal as subject. This paradigm shift converges center stage with the problem of pet overpopulation in the United States and the use of euthanasia to address that problem. Despite the pressure on organizations to reduce euthanasia rates, many organizations remain resistant to change.

This research tested leaders and workers using a measure of altruistic leadership and organizational learning developed by Barbuto and Wheelter (2006). Women held higher scores on a measure of altruistic leadership and several areas of organizational learning. Female leaders also have a significantly lower rate of canine euthanasia rates within the organization. A regression analysis indicated that leader gender, altruistic leadership score, private organizations, fostering, and transporting significantly predicted rates of canine euthanasia in sheltering organizations. Finally, leaders, workers and volunteers in sheltering organizations are strongly impacted by their work. Case studies of both a toxic environment where change was not successful and a supportive environment where change was successfully made to reduce or remove euthanasia of healthy, adoptable companion animals highlights the centrality of the work to meaning of identity for individuals.

Equestrian Art as a Practice of the Self-With-Others

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Customary horse training practices are being brought continually into question as a result of changing attitudes to the "more-than-human world." Just as "Natural Horsemanship" challenged the methods of punitive control, and ethological studies of herd dynamics and advances in affective neuroscience encourage appreciation of the richly sensorial, relationally-animated and affectively-charged lives of horses, there is a groundswell of

interest in ensuring quality of life for horses now considered "companion" animals. Horse training, which has mostly positioned human interests above those of horses, is rightly challenged by the likes of Alexander Nevzorov, Klaus Hempfling, Mia Lykke Nielsen, Stormy May, Lucy Rees, David Castro, Francisco De Giorgio, and Ren Hurst. Yet, while there is much to criticize of training practices that, even if not doing direct damage to horses' bodies, still treat horses instrumentally in service of human interests, there is also something disquieting about those critiques that do not at least acknowledge the inter-species, interactive ways in which humans and horses can be entrained to move well together. Interactional effects and affects are part and parcel of the daily lives of these domesticated creatures such that the absence of overt behavioral controls does not mean that any horses, other than certain feral herds, are left solely to their own genetic and behavioral devices. I pursue this line of thinking about horse training by drawing attention to the foundations of contemporary equestrian art. My focus is on the liberty training and public performances of well-known individuals such as Paul Dufresne, Jonathan Field, Sylvia Zerbini, and Frédéric Pignon. The study of their respective approaches, informed by tenets of "life phenomenology," aims to better understand the effective and affective dynamics of life-enhancing and life-sustaining, disciplinary practices of the self-with-others. I am interested in the functional gestures and movement patterns and forms that afford interactive competency, however I am most interested in the reciprocated feelings and synergistic flows that characterize the most telling interactive moments of these practices. Equestrian art is about providing leadership and channeling horses' impulses into cadenced gaits, pleasing body shapes, and flowing movement patterns and sequences, however it will be shown that such horse training, at its best, needs to be conducted in attunement with the vital powers and animate forces of horses. This paper, while ostensibly about interactions with horses, may prompt us to consider the life-enhancing virtues of a wider set of disciplinary and artistic practices of the self-with-others.

Two Bowls: A Multispecies Ethnography of the Entangled, Shared Lives Present at a Feral Cat Feed-Station

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The multispecies ethnography has emerged out of a recognition that the human species is but one component of complex engagements between several species in an ecosystem, whose lives are equally significant in the 'coconstruction of niches' (Fuentes, 2010). In the multispecies commons of a feral cat feeding station, in this case, the station becomes a 'research assemblage' which draws attention to 'emergent entanglements' between the various actors involved (Baynes-Rock, 2013; Greeson, 2017; Kirksey & Helmreich, 2010). Several disciplines inform this anthrozoological approach to investigating the socio-ecological coconstructions between species, including anthropology, ethnoprimatology, and ethology. Borrowing from ethnoprimatology, which sees "nature as a constructed, constructive process in which humans and others are core contributors", we see the social ebbs and flows of an urban ecosystem (Fuentes, 2010, p 602). This ecosystem has been fostered by the impact of a particular human's motivation to provide

the basic needs of 2 sibling feral cats. Her involvement has established routine daily engagements between more than 30 individuals of varying species, complicated by the intolerance of a few core actors. Over the course of 6-weeks of close ethnographic participant observation in an urban American backyard, the study revealed a multiplicity of shared lives and the enduring impact of one species especially: the human. In keeping with the goals of multispecies ethnographies, this study seeks to confront the anthropocentric bias of human beings who desire to control nature and manage the participation of 'appropriate' neighbor nonhuman actors (Kirksey & Helmreich, 2010). By decentering the human, the divide between humans and other animals narrows, revealing the extent of our mutually shared, meaningful lives. A question arises from witnessing the interplay between the different actors at the feed station, actors who are both invited and actively discouraged: how can we re-understand nuisance animals, such as feral cats, crows, starlings, and raccoons, as vital actors 'to live with' (Kirksey & Helmreich, 2010)?

This or That? Object Individuation in Domesticated Dogs (*Canis familiaris*)

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Humans rely on organizing and categorizing our world to function in our everyday lives. For example, although dental floss and yarn look relatively similar, they belong to very different categories and have different uses. Floss belongs to the category personal hygiene products whereas yarn belongs to the category craft products. My ability to understand that dental floss and yarn are separate objects, with separate meanings, can come in handy when I have to get popcorn out of my teeth. This ability to categorize rests on object individuation, the ability to track the identity of objects when they leave and reenter sight.

Objects can be individuated using three types of information: spatiotemporal, object property and object kind. Spatiotemporal information refers to the way objects move through space and time, property information refers to the featural properties of an object (i.e. shape, color, etc.), and kind information refers to the knowledge we have about specific categories. Kind information infers our use of property information to aid in object individuation. For example, I know that yarn comes in many colors and textures, so I would not be alarmed by a brown and clumpy ball of yarn. However, dental floss only comes in green or white and is always to same texture, so if I saw brown and clumpy dental I could infer that it may have been used.

This allows us to make inferences about what featural properties require attention in objects that belong to that category. Previous research has shown that a surprising candidate mechanism may affect infants' use of object kind information: noun comprehension (Xu 1999; Xu 2002). Research using a comparative approach suggests that the ability to use kind information to aid in object individuation is not unique to humans: great apes, rhesus monkeys and dogs all successfully individuate objects using spatiotemporal and property information (Brauer & Call 2011; Phillips & Santos 2005; Uller 1997). However, little is known about non-linguistic animals ability to individuate

objects using kind information alone. Here we explore the effect of a language cue on dogs' ability to use kind information for object individuation. We predict that dogs will be able to use a language cue to successfully individuate objects using kind information. Thus, non-linguistic animals may be able to use kind information to aid in object individuation given appropriate supports.

"Their Uncanny Appearance": Domestic Creatures on 19th Century Overland Trails

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Linda Sumption analyzes the narrative effect of domestic animals in overland journals, diaries, and letters of the 19th-century American West. Oxen, mules, horses and some dogs become significant players in these narratives, as families and communities of migrants make their way to new settlements. Challenges along western trails brought domestic creatures close to their human handlers, creating new and often unsettling perspectives about human/nonhuman relations. Nonhuman creatures operate in these texts as "strange strangers," to borrow Timothy Morton's term, often contributing to the Gothic elements that develop as narrators deal with loss, trauma, and isolation. These close associations are inescapable to western migrants, as a result of (i) their own ambitions to find new dwelling places, (ii) their growing sense of dependency upon other creatures to reach that goal, and (iii) the profound ways in which domestic creatures connect them to the western landscape. This paper will address those three elements of migrant texts, elements which are often linked in entries such as we find in John Hawkins Clark's journal (1852, *Overland to the Gold Fields*). He writes of difficult trails, sparse resources, and disease, in a manner that brings together the land and those traveling through. "It makes a man lonesome and homesick," he writes, "to contemplate their forlorn, deserted and uncanny appearance." As in so many overland journals, the land, humans, and other creatures are blended in scenes of poignant struggle and hope.

Butterflies, Spiders, and Other Arthropods in Primo Levi's Works

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Why is a butterfly considered beautiful and a spider repugnant and frightening? Why are humans fascinated by bees but tend to hate wasps? In this talk, we will look for answers to these questions in Primo Levi's writings. Mostly known for his Holocaust memoir, *If This is a Man*, Primo Levi was much more than a prolific and exceptional writer. He was in fact a chemist, a passionate linguist, a prodigious naturalist, as well as a fervid ethologist, with a particular fascination for insects. The variety and diversity that distinguishes the world of arthropods, pours into his literary works, where one can find beetles, ants, crickets, and many more, who are given literary space and whose functions go far beyond traditional metaphors. This presentation will explore this lesser-known aspect of Levi's life, but still crucial in shaping his philosophy and approach to life. By

investigating the reasons behind humans' selective discrimination, as they are discussed in the texts, and by learning to see the beauty of the universe in one single insect through Levi's keen eye, a shift from an egocentric perspective to a more ecocentric one is promoted. The main focus will be on texts, ranging from essays to short stories, that more explicitly stimulate ethical reflections, disrupt the normative perception that humans have of insects and other arthropods, and encourage transforming irrational and unjustified disgust into admiration and respect. In a time when these animals, so vital to our ecosystems, are silently disappearing from our planet due to an alarming environmental degradation, literature will here become a powerful instrument that can assist in reconfiguring our perceptions and behaviors.

Inside the (In)Visible Life of Fistulated Cows

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Among the innumerable uses and abuses of nonhuman animals is a little-known but profoundly significant practice: fistulation. Performed by agricultural research institutes and milk producers, this procedure entails an abdominal surgery that leaves cows with a permanent “porthole” into their rumen; people can literally put their hands inside, enabling research on cow digestion and the removal of biota for therapeutic use in other cows.

In this talk, we will describe the so-called fistulated cows and explore the ethical issues and controversies tied into this unique practice. One rarely sees, up close and personal, nonhuman animals used for biomedical research; the same holds for cows used for flesh and milk. Yet fistulated cows are often given names and put on display for students and visitors to see, even to reach inside — which further normalizes the manipulation and violation of their bodies.

After tracing the history of the practice and sharing excerpts from interviews with veterinarians and researchers, we closely analyze this phenomenon of filtered visibility and the tensions between what remains concealed and what is deliberately shared.

Our aim is to dismantle the public narrative of “happy and savior cows” by offering a more nuanced counterview that makes explicit the relationships embodied in fistulation and takes into account the perspective of fistulated cows. What is life *really* like for them? What are the ultimate functions of this practice? The answers to these questions will be grounded in research on cow cognition, behavior, and psychology, as well as theories of biopolitics and labor studies.

Straight Outta Barbary: Arabian Wild Horses and Their Racialized Representation in Sixteenth Century Literature

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When Iago informs Brabantio that his daughter is being "covered by a Barbary horse" in *The Tragedy of Othello: The Moor of Venice,* the villain is talking about much more than "an African breed of horse" as scholars such as David Bevington frequently gloss. Shakespeare's play here is actively engaging in a cultural awareness of equine breeds and equestrian philosophy. It is true, as Bevington and others suggest, that the Barbary horse was often a code of racial difference, but it was also about transculturalist exoticism: the Barbary horse was prized for his strength, his endurance, and, ultimately, for his emergence from Egyptian and Arabian deserts.

This presentation tracks literary and cultural representations of the Barbary horse through sixteenth-century England, France, and Italy in order to illustrate the folklore of the breed, the parts of the folklore that are complete myth (particularly its origin), and the reality. After depicting this trajectory, the presentation moves on to construct the race studies correspondence that frequently crossed over into animal husbandry in the time but is often neglected in scholarship today. What follows this analysis is not the black horse imagined by Shakespeare scholars of the 21st century but the wild and diverse *type* of horse that roams the Mediterranean and Middle East...perhaps even today.

Tools for Protecting Endangered Equine Breeds

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The Equus Survival Trust is a 501(c)(3) equine conservation and educational nonprofit. Since 2004, The Equus Survival Trust has operated an endangered equine affiliate network that includes over 60 organizations.

Our mission is to protect the traditional traits, purity, and the genetic diversity of historic equine breeds threatened with extinction. There are over 30 breeds on our current Equine Conservation List; 20 of these are listed as *Critical,* including one that originates from the state of Kentucky, the Mountain Pleasure Horse.

In wildlife conservation, you don't need to own a tiger to want to save it. Equine conservation is a similar humanitarian effort. In this lecture, EST will explore what individuals and breeders can do to save a threatened equine breed by being Good Stewards.

The PowerPoint lecture (with time for short Q&A) will cover: An overview of what the Equus Survival Trust is and does, and why endangered equine conservation is important. The bulk of the lecture will cover the following four components which in combination provide methodology to preserve the largest number of an endangered breed without losing the traditional traits.

1) Assessing & Creating Quality breeding programs using genetics, networking, and mentoring
2) Identifying & Using Appropriate Markets, Exhibitions, and Equine Competitions to support unique historic traits

3) Reciprocation - why breeding access between all purebreds and registries is imperative to preserving the health of small gene pools
4) Exploring the Supporting Role of the General Public

Changing the Relational Story of Pigs and People: Novels, Films, and (Auto)biographies

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My state demonstrates the unsustainability of prevailing market relationships between pigs and people. Commodity pigs outnumber people in Iowa at a ratio approaching 8 to 1, (23.6 million to 3.2 million). Although the land and other resources required to grow them is immense, pigs themselves occupy a tiny portion of the state's land mass. Complaints about the environmental and public health impact of Iowa's concentrated hog populations are largely drowned out by the powerful narrative known as "the pork story" or "the industry story" that dominates public understanding of right relations between people and pigs.

I begin by looking at the pork industry's assertions that pig farmers must "tell the real story" in defiance of outsider environmentalists, public-health alarmists and animal-welfare extremists who seek to "control the narrative." I then consider several literary counter-narratives, including fictional books and films for children and adults (e.g., *Charlotte's Web, A Day No Pigs Would Die, Moo*), auto-biographical accounts of pig-people relationships (*The Good, Good Pig, The Unexpected Genius of Pigs*), and the unfolding lives of celebrity pigs on social media (Priscilla, Esther the Wonder Pig). I speculate on the potential for these counter-narratives to advance the reclassification of pigs from livestock to recreational/companion animals. Such a shift would in some ways parallel the 19th-century reclassification of horses from transportation and farm laborers to recreational-partners.

Locust Start-ups and the Risky Promises of Farmed Insects

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A growing trend towards producing foods from insects, including locusts, in western cultures is afoot. On the heels of animal and environmental activism that for many years has concerned itself with exposing the harmful climatological and ethical effects of intensive animal agriculture, a number of insect protein startups are touting their product as "clean" food, and trying to appeal to consumers who want to reduce their carbon footprints as well as their exposure to the antibiotics, pesticides, and genetically modified organisms that populate the current food marketplace. However, these businesses are often based on Silicon Valley models of venture capital funding and the philosophical belief in the primacy of technological solutions. Some are described as start-ups looking to "disrupt" current models of agriculture, both in terms of what kinds of animals are farmed and what the process of farming them should be.

One particular insect at the center of this trend is the locust, of which several species still convene in their trademark swarms across parts of the continents of Asia, Africa, and Australia. The move towards raising locusts as farmed animals has a particular irony, since their relationship to human agriculture for many centuries has generally been one of mutual annihilation: locust swarms devastate human-planted crops, placing these insects in the center of large-scale scientific, governmental, and technological projects to destroy them over the course of the nineteenth and twentieth centuries.
This talk will investigate the recent trend of "locust startups," and consider how, despite their claims to "revamp" the industrial agricultural systems that currently harm the people, animals, and ecosystems involved in them, insect protein startups are instead working within the framework of that system: a system that favors efficiency and volume at the expense of species diversity and the decentralization of agricultural production. Also, as westerners are at the cusp of bringing insects into their diets which have always been consumed by indigenous people around the globe, these startups also continue the colonizing legacies of western agricultural practices. As this sector grows, it is critical to understand what is at stake in insect farming, both for people and insects, especially in light of alarming reports about the stunning recent losses of wild insect abundance around the world.

Cat-egorical Entanglements: An Ethnographic Study of Human-Feline Relationships

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The "animal turn" in the social sciences complicates binary oppositions between humans and animals by examining our shared relationships and different yet interconnected worlds of perception. By taking into account significant otherness, while acknowledging the nature of our webbed existences, the discipline expands and breaks down ontological and epistemological boundaries.
The rise of pet-keeping as an institution shows that humans look to some species for companionship. Pets (animals who are cared for despite not being "useful") are admitted into human households where others are excluded, treated as individuals, and not typically eaten even if edible. Cats, as pets, have gained popularity although their behaviour (often described as aloof, independent and indifferent to human needs) and appeal still seem inscrutable to many. There are also domestic cats who fall outside the ascribed quality of "petness", marked as feral or stray in urban settlements. Welfare organisations play a vital role in how these categories are understood and negotiated, "rescuing" cats and fostering them to be rehabilitated as pets alongside feeding, neutering and spaying cat colonies. The veterinary clinic shapes decisions regarding surgical procedures, vaccinations, medication, nutrition and grooming, which also feed into concerns about cat populations, their size, well-being and overall health. In turn, the standards, practices and procedures of small-animal practice are influenced by the "sentimental value" that feline patients hold for the human clients. This project seeks to understand how the figure of the cat is constituted through cultural and medical discourse

through fieldwork at a feline-only veterinary clinic and interviews with pet "parents", welfare volunteers, and veterinary workers about feline companions.
People live in the co-presence of these cats, often sharing deep bonds and affection with them. At the same time, the cat (used here as an aggregate of individuals, not a supra-individual generalisation) is a slippery being resisting certain categories and forms of meaning-making even as their environments are controlled by human intervention. This study does not aim to make the cat readable, but to inhabit and analyse the messy entanglements that these relationships involve.

Why is it So Hard to Think Straight When Conflicts Arise over Animals?
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Keeping your cool and being right at the same time is not easy. The conflict management method taught here not only saves diverse animal researchers the time and expense of defending their position, it provides them with the peace of mind that they can not only defend their findings but add important new information to them by fostering collaborative discussions with alternate points of view. Stop Drop and Roll usually means you are on fire, and when your study is challenged this may be how you feel. The process taught here will empower people with diverse ideas about animals to work together for the benefit of the animal. These are three easy steps can extinguish conflict when it arises.
At the conclusion of this talk, attendees will have skills that foster better listening on their part. They will be able to listen for understanding not just response.
Participant will identify a downward spiraling discussion early and create protocols to react in a more collaborative and peaceful manner. The tools provided will foster discussion. These discussions will allow for a respectful dialogue to take place between/among disagreeing researchers.
Attendees will be able to remain grounded while in disagreement, participate in a safe diverse engagement on a topic with colleagues and foster collaborative communication among these diverse points of view.
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Zydeco Beats and Dancing Horses: Music, Identity, and Non-Human Actors at Creole Trail Rides in Southwest Louisiana
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My doctoral research focuses on Southwest Louisiana's 'trail rides', which are spirited social occasions centered around horses, food and zydeco. Zydeco is a snappy, accordion-led dance music rooted in the Black Creole communities of rural Louisiana and trail rides remain not just the social lynchpin of many of these communities but are at

the centre of local zydeco music culture. Nearly every weekend of the year people of all ages bring their horses from far and wide to collectively ride out into the countryside for a day of eating, drinking and dancing to zydeco music. McManus and Graham (2013) developed the term 'eque-cultural identity' to highlight how relationships between humans and horses have played a key role in defining horse-centered communities. The term enables a discussion on rural identity, 'which implies a linked relationship between people, land, and farm animals' (Graham 2016: 217).

In this presentation, I intend to build on the notion of eque-cultural identity by questioning how horses as 'non-humans' are enrolled in the trail ride phenomenon. I propose the encounter of humans, horses and zydeco has created a distinct musical landscape and regional identity for participants of trail rides.

Weaving multispecies paradigms into the analysis of these relationships, I hope to demonstrate the ways in which horses are not just companion species but also co-constitutive actors on the zydeco trail. Although these ideas are relatively fresh (being mid-fieldwork), I will aim to understand the phenomenon of trail rides and the evolution of zydeco as part of the process of *cultural creolization.* It is my intention to demonstrate how horses have become an integral part of this process, extending the notion of creolization to include 'a mingling of human subjects and cultures' where the non-human becomes an integral actor to the maintenance and creation of social worlds. With the closing-down of many of the region's dance halls, zydeco culture has been forced to move from cities out to trail rides.

This has arguably intensified the significance of horsemanship as a theme in zydeco music which shows the extent to which horses are not just an element within the creolization of this community but a co-constitutive actor. The extent to which this is the case, and whether it is also compatible with the role played by horses as commodities and status symbols will also be considered.

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So What If Animals Can Talk Just Like Us?

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Given the formal definition of language (infinitely iterative features, grammar, syntax, abstract concepts including notions of past and future tense, profound if not unlimited generativity, etc.), non-human animals, as a group, possess them all. This paper surveys all the ways in which non-human animals do achieve the standard of 'human language.' Once that matter is settled, I ask whether this hypostatized and fantastical concept of language means something, or, well, anything at all. I suggest that we look elsewhere if

humans insist on asserting our superiority over other creatures that have evolved with us or alongside us.

Teaching Cowgirl Stories: The Rhetoric of Freedom

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The story of women and horses has risen to nearly mythic proportions in our collective consciousness. This is largely because the horse symbolizes freedom, power, and independence. When men were through using them for war, status, and transportation, horses were left to the women, who rode forth with passion and gusto, subverting traditional gender roles in the process.

Cowgirl stories — films, books, essays, songs, etc. featuring a woman and a horse — appeal to our emotions in a way that is deeply effective and pervasive. While these texts serve a valuable role in pop culture by empowering young girls as they enter adolescence, they are also troubling in the anthropomorphizing of horses, suggesting that the equine-human relationship is equitable. As a writer, educator, and equestrian, I find it important to challenge the blurred lines between reality and fiction in our public tales of freedom and power, and my talk will detail how the Rhetoric classroom is an apt place to perform this work.

Narratives of freedom and the West are deeply ingrained in our culture, informing patriotism, notions of masculinity, whiteness, and independence, and the horse acts as key shorthand. In my course on the rhetoric surrounding horses and freedom in the West, students must think critically about the truth behind the stories, which are often whitewashed, heteronormative, and overly simplistic. While students analyze sources of power in these narratives, they must also dig deeper to understand the broader cultural and historical context and draw attention to fresh, emerging perspectives. Here, students engage with how and why the rhetoric of freedom, in its varied forms, is so pervasive in the U.S.

In the process, we cannot ignore the fraught relationship between humans and horses. There is no doubt that women find healing with horses; hence, the girl-horse genre's lasting power, but one must also grapple with what the horse gets out of this relationship. Our texts would have us belief the horse gets quite a lot. One can look to films like *National Velvet*, *Secretariat*, *The Horse Whisperer*, and the 90's pop-culture guilty pleasure *Wild Hearts Can't Be Broken* to find assurances that the horse loves the tasks we give them. It is their desire to do them. Yet, when students explore the truths behind the films, they find a darker undercurrent. These difficult conversations must occur to transform the ways in which humans interact with horses.

Dog in Wolf's Clothing: Sheep Husbandry and Sheep-Killing Dogs in 19th Century America

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This talk examines the environmental history of the US east of the Mississippi River after Euro-Americans established hegemony over that half of the country. Specifically, I explore how after the eradication of wolves throughout the Old Northwest, East and South, farmers created new problems for themselves because of the proliferation of domesticated and feral dogs. As cited by wool and mutton lobbyists throughout the 19th century and into the 20th, roaming dogs who killed sheep were one of the biggest impediments to the expansion of wool and mutton production. Farmers pushed for "dog laws" both at the state and federal level. These laws included proposals to enact a tax on dog ownership, a licensure program, and/or compensation for lost property by an offending dog's owner. Some, informed by the frontier experience of culling the wolf population, advocated for the eradication of dogs from the continent as they argued dogs were a vestige of an "uncivilized" past. However, lobbyists ran into significant resistance throughout the eastern half of the country because of the deep cultural affinity connecting human and canine. A conflict ensued between landed individuals seeking to expand sheep husbandry and lower-class people living in the countryside who let their animals roam free. These dogs then sought nourishment and sheep were easy prey. In the South, this clash was racialized as white farmers petitioned state governments to specifically limit African American ownership of dogs. This exploration of the conflict between sheep husbandry and dog ownership reveals what happened after American colonizers no longer had a clear utility for their beloved canines. Surrounding the "dog question" were social issues which often connected race and class. Those who wished to expand sheep herding often blamed poor whites and African Americans for the industry's failure, arguing that those who could not be personally responsible for themselves should not own dogs. Overall, the agency of roaming dogs along the countryside demonstrated that Americans did not have supremacy over the environment, despite their best efforts.

The Space In Between

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"In nature horses are cognitive/emotional animals. They are thinking animals. Each their own balanced individual, capable of belonging to something bigger as a herd."

Francisco De Giorgio

The way a Mustang horse holds space is a powerful practice. It is inherent to their nature and way of life. For this feral American horse, it is their wave of communication and relational connection with their family and environment. What happens when a human steps into their communal arena? Do we recognize them as a sentient being? Do we hear, feel and see the messages they are offering to us? Are we listening for the invitation to

step into the space in between and co-create an affiliative bond? Or are we imposing our mental and behavioral judgments on to their natural state of self? When we leave our spurs at the gate and meet these social masters in the reparative pasture, new opportunities for the healing of past relational wounding will be kindled.

This paper presentation will focus on relational awareness lessons humans can learn from a Mustang within the setting of an equine facilitated psychotherapy program. Experiences and observations (both client and author) will be shared with the two Mustang members of the Horses, Heart & Soul® Herd: Thera, a 24 year old mare from the Pryor Mountain Herd in Wyoming and Laurenzo, a 13 year old gelding from a Western Colorado Herd. Each of these horses was born free and rounded up at a pivotal life moment. Both experienced initial introductions to humans lacking in respect and understanding. Since joining our herd, their uniqueness has been valued and affiliative bonds created, while honoring their clear guidelines of engagement. When partnering with clients in a therapeutic encounter, each Mustang offers his/her native lessons around the ceremony of relationship and mindfulness of the physical, emotional and mental spaces in between us all. Through this shared experience, mutual healing can occur for both horse and human within the fields of respectful boundaries, communication and right use of power.

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Animals in Literature: A Cross-Genre Reading (Panel Discussion)

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The presenters will read from their works of creative writing inspired by and involving animals, both wild and domestic, in the United States and abroad. Through literary works, this panel contemplates the always complex interaction of humans and animals and attempts to illuminate facets of those interactions, from matters of basic survival to the place of animals in the spiritual lives of people.

Working in three disciplines—poetry, fiction, and creative nonfiction—the authors read from their work. A novelist (author of *Three Ways to Disappear*, winner of the Siskiyou Prize for New Environmental Literature) investigates the plight of endangered Bengal tigers in India and the tension that arises when conservation workers' efforts threaten the livelihood of subsistence farmers who compete with tigers for water, game, and livestock fodder. A poet (former Poet Laureate of Montana, whose eleven books of poetry include *American Flamingo*, winner of the Crab Orchard Open Competition Award) contemplates the horses, sheep, ravens, woodpeckers and other animals of the American

West and the way they weave in and out of the daily lives of the people who share their landscape, providing a lens through which the poet inquires into the immanent and transcendent nature of human life. A creative nonfiction writer composes her work from the experience of a career spent working in rescue and advocacy for dogs, cats, and other domesticated animals left homeless by hurricanes or imperiled by human failures, confronting the responsibility humans owe to the animals that offer people life-altering companionship and a sense of purpose but that depend upon the goodwill of humans for their very survival.