

Living with Animals 5: Habitat and Home
Eastern Kentucky University
March 9th – 11th, 2023

Organizers: Robert W. Mitchell, Radhika N. Makecha, & Michał Piotr Pręgowski

Location: Perkins Conference Center, 4436 Kit Carson Drive, Richmond, KY 40475. Perkins is distinctive, as it is attached to a round Planetarium.

Co-Conferences:

Living with Horses, Organized by Gala Argent & Jeannette Vaught

Living with Art and Animals, Organized by Julia Schlosser

Conference Overview:

Each day begins with a keynote speaker in the main hall of the Perkins Center, and follows with two tracks that run concurrently on either side of the main hall. (There is also a set of keynote speakers on Friday at 2:15pm as well as one additional keynote speaker on Friday at 5:00pm for the *Living with Horses* sessions).

Food and Drink:

Most food and drink will be served in the AB Hallway outside room AB. Each day, a light assortment of breakfast food will be served. Additionally, snacks will be available on each day during the afternoon break and coffee/tea/water will be served throughout the day.

On Thursday, we will have a vegan and vegetarian lunch buffet of Middle Eastern food. On Friday, lunch can be purchased across the street from Perkins Conference Center, at the Stratton Café in the Stratton Building. Stratton Café has vegan and vegetarian options. On Saturday, an Ethiopian vegan and vegetarian lunch buffet will be served in the main lobby of Perkins during the Poster Session.

The **conference dinner** is on **Saturday night** at Masala Restaurant, which features a buffet of all types of Indian food.

NOTE: Breakfast foods, snacks, and drinks as well the buffet lunches (Thursday and Saturday) and the conference dinner (Saturday) are included in registration fee.

Book Displays:

Throughout the conference in Room 212/220, books will be displayed. Several university presses and others have generously provided books for your perusal (as well as order sheets). In addition, you can purchase for only \$25 + tax the Co-Existence art book edited by Julia Schlosser celebrating the artists and artworks from the 2017 conference. This represents an ~30% reduction in price.

Room 212/220 is also a place to take a break or have conversations with conferees. There will be tables and chairs set up there.

Optional Excursions:

- **Thursday, March 9th:** Social warmer at the Paddy Wagon in Richmond, Kentucky. Drinks and dinner can be purchased here.
- **Friday, March 10th:** Optional trip to Berea, where dinner at Boone Tavern or Papaleno's Pizza can be purchased.
- **Sunday, March 12th:** Optional (pre-paid) trip to the Kentucky Equine Adoption Center in Nicholasville, with a lunch (that you purchase) at Homewood Restaurant in Lexington, KY, if desired.

Parking:

Parking is free at the Perkins Conference Center. It is a short walk to the entrance of the building.

NOTE: Do not park on the street or in the parking lot across the street from the Perkins building, as you may be towed.

Shuttle: The shuttle service will pick up at the conference hotels in the morning starting around 8am until 9:30am, will return people to their conference hotels after the conference events, and will take you to conference events (as described above). There will be no shuttle service after the morning pickup until the end of the conference each day. Shuttles will also be taking us to optional excursions, and the dinner on Saturday.

Posters:

Posters can be put up on Thursday. Posters can be attached to a 3 feet x 4 feet poster board on an easel. Pushpins will be provided.

Presentations:

Some time before your talk, please go to the room you are going to be giving your talk to download your presentation or explain how you plan to proceed. Your session moderator and a tech person should be able to help you if there are problems. Talks (other than hour-long keynotes) will be 20 minutes long, presumably 15 minutes for the presentation, and 5 minutes for questions. If you wish to arrange your 20 minutes differently (e.g., 18 minutes for presentation, 2 minutes for questions, or 20 minutes with no questions), speak with your session moderator before your session. After 20 minutes, your talk will end. Some **panels** have organized their sessions differently.

**Living with Animals 5:
Habitat and Home**

Thursday, 9 March

8:50-9:00am Welcome & Announcements

9:00-10:10am **Keynote: The Rewards and Obligations of Living with Reptiles**
Gordon Burghardt

10:10-10:25 BREAK

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10:25-10:30 **Living with Horses: Welcome, Announcements**
Gala Argent

10:30-11:25am **The Horse that Built Kentucky (movie)**
Stephanie McSpirit (Facilitator), Max Hammond, Rea Swan, Cindy Greene Clevenger, and Robin Little, Dan Renfrew

Living with Animals

10:25-11:25am **To be Deprived by Death: Grievability, Mourning and Disenfranchisement**
Ken Shapiro, Tia G. B. Hansen, & Michał Piotr Pręgoski (Discussants)

11:25am-1:00pm ***Lunch (provided) and Movie* in Room AB**

11:50pm Arkaim: The Chariot of Time (Movie followed by Discussion)
Igor Chechushkov (Discussant)

*1:00-2:00pm **Horse-Human Relationships in the Global Past** in Room AB; **Inequity of Home** in Room CD.*

1:00-2:00pm **Horse-Human Relationships in the Global Past** (Gala Argent, Moderator)

The Horse Use and Abuse in Antiquity: Findings from Paleopathological Studies of Scythian and Early Turkic Horses
Igor V. Chechushkov & Pavel A. Kosintsev

Home to Scotland: The Clydesdale, Breed, and National Identity
Kristen Guest

My Old Kentucky Home: Race and Power on Bluegrass Horse Farms
Christian Y. Krueger

1:00-2:00pm **The Inequity of “Home” – Becoming Safe and Humane (Panel discussion)**
Cynthia Bathurst, Keri Burchfield & Connie Johnston

2:00-2:15pm BREAK

2:15-3:15pm *Emotion, Affect, Mind & Body in Room AB; Inside and Out: (Re)Making Home in Modern Animal History in Room CD*

2:15-3:15pm **Emotion, Affect, Mind & Body** (Jeannette Vaught, Moderator)

Critical Somaticity: Rewilding our Horse Senses
Stephen Smith

A Reading from *The Cowgirl and the Racehorse: A Recovery*
Ashley Wells

Popular Animal in Popular Language: Power to the People’s Connection to the Horse
Sarah Tsiang

2:15-3:15pm **Inside and Out: (Re)Making Home in Modern Animal History** (Neil Humphrey, Moderator)

“2 Shillings per Tail Inducement”: Agriculture, Conservation, and late British colonial Rule in the Gambia, West Africa
Sana Saidykhan

Farm Dog as Cultural Logic
Jill S. Morstad

Dirty Dogs: Victorians, the Sanitary Revolution, and Fabricating the Hygienic Dog
Neil Humphrey

3:15-3:30 BREAK

3:30-4:30pm *The Relational Horse Roundtable: Moving Equine Studies beyond Behaviorism to a Consideration of Equine Selves in Room AB; Connecting with Animals in Room CD*

3:30-4:30pm **The Relational Horse Roundtable: Moving Equine Studies beyond Behaviorism to a Consideration of Equine Selves (Panel)**
Gala Argent, Jeannette Vaught, Stephen Smith, Arieahn Matamonasa (Discussants)

3:30-4:30pm **Connecting with Animals** (Preston Foerder, Moderator)

University and Zoo/Aquarium Collaborations

Preston Foerder

Philozoa: A Theoretical Framework and Scale for Measuring Humans' Affinity Towards Animals

Neil Mecham

To Know Them is to Love Them: The Impact of Rat-Training Labs on Students' Attitudes Towards Rats and Affinity Towards Animals

Shlomit Flaisher-Grinberg

Living with Horses resumes tomorrow; Living with Animals continues in CD.

4:30-4:45 BREAK

4:45-6:05pm **The Animals in Our Lives** (Pam Ashmore, Moderator)

Non-Human Primates in the Home

Pamela Ashmore & Gale Iles

Villain or Victim? Public and Scientific Discourse on Community Cats

Bogusława Gątarek & Andrew Domzalski

Understanding Companion Animal Demographics: Foundations of the Human-Animal Bond

Andrew Rowan

Traditional Ecological Knowledge About Rare Lemurs in Northern Madagascar

Benjamin Z. Freed

6:05pm End of Thursday sessions

6:15-8:00pm Optional "icebreaker" at the Paddy Wagon

Friday, 10 March

9:00-10:00am Keynote: **Welfare, Wellness, or Wellbeing: Trending Terminology and Quality of Life**
Terry Maple

10:00-10:15am BREAK

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10:15-11:15am **Justice for Horses** in Room AB; **Animal History** in Room CD

10:15-11:15am **Justice for Horses** (Jeannette Vaught, Moderator)

Rehoming as Care-full Interspecies Match-making

Nora Schuurman & Alex Franklin

The Horse Harm Spectrum: Protecting and Improving Equine Lives

Kendra Coulter

10:15-11:15am **Animal History** (Jeanne Dubino, Moderator)

What is Animal History and Why Does It Matter? Human-Animal Entanglements and Multispecies Work in the Anthropocene

Brett Mizelle

Living with Legacies of Cattle and Colonialism

Charlton W. Yingling

The Friends We Left Behind: Dogs in the Domestic Sphere in Britain during World War I

Blake Brotze

11:15am-1:00pm **LUNCH** (*available at Stratton across from Perkins*)

1:00-2:00pm **Working with Horses** in Room AB; **Animal History** (*cont'd*) in Room CD

1:00-2:00pm **Working with Horses** (Jeannette Vaught, Moderator)

Find Connection with Horses in Military/Veteran Parent-Child Relationship Equine Facilitated Therapy

Kate Nicholl

The Slow Road to Sustainability: Reframing Environmentally Sensitive Habitats Through Interspecies Work

Helen Wadham & Kate Dashper

Mutually Beneficial? When Non-Human Animals Interact with Us

H. Marie Suthers

1:00-2:00pm **Animal History** (*cont'd*) (Jeanne Dubino, Moderator)

Old Kate's Nashville: Turn-of-the-Century Equine Workers

Andrea Ringer

Carolyn Verhoeff's Dilemma Over Pound Seizure: Vivisection in Louisville, Kentucky in the 20th Century

Tami L. Harbolt

"Cry Havoc!": Stray Dogs in Times of War and Upheaval

Jeanne Dubino

2:00-2:15pm BREAK

2:15-3:15pm Keynotes: **The Consideration of Equine Welfare within and Practice of Equine-Assisted Services** (Gala Argent, Moderator)

Walking the Thin Gray Line: Scope of Practice Differences Between Equine Facilitated Psychotherapy and Learning

Veronica Lac

New International Guidelines from IAHAIO on Equine Care and Welfare, and Equine Training and Handling for Horses in Human Services

Nina Ekholm Fry

Moving Beyond Descartes: Horses First in Ethics in Equine Assisted therapies

Ariehan Matamonasa

3:15-3:30pm BREAK

Living with Horses ends; Living with Animals continues in each room.

3:30-4:50pm ***Rethinking Interconnection in Room AB, Whither the Animal Studies Major? in Room CD***

3:30-4:50pm

Rethinking Interconnection (Ziba Rashidian, Moderator)

The Radical Praxis of Equity: Mutual interdependence and Responsibility

Charlotte Kunkel & Scott Hurley

Avian Unworldings in Thom Van Dooren's *Flightways* and Chris Jordan's *Albatross*

Ziba Rashidian

Critter Encounters of a Tactile Kind

Megan Tucker & Stephen Smith

Bird Divorce: Representations of the Mating Systems of Endangered Species in the Era of Climate Change

Meg Perret

3:30-4:50pm

Whither the Animal Studies Major? (Workshop/Panel discussion)

Robert W. Mitchell, Radhika Makecha, Margo DeMello, Ken Shapiro & Marie Suthers

4:50-5:00pm

BREAK

5:00-6:00pm

Keynote: Living with Locusts: Fraught Histories and Fragile Futures

Jeannette Vaught

6:00pm

Conference ends for the day

6:30pm

Optional dinner trip to Berea

Saturday, 11 March

9:00-10:10am **Keynote: Encounters of a Domestic Nature**
Amy Youngs

10:10-10:25am **BREAK**

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10:25-11:25am **Imagining Animals in Room AB, Being with Animals in Nature/Culture in Room CD**

10:25-11:25am **Imagining Animals** (Alan C. Braddock, Moderator)

Make Yourself at Home: Art on the Role of Shared Human/Animal Domestic Space in Radical 1960s Animal Research

Maria Lux

Imagining Personhood: On Building a History of Nonhuman Portraiture in Art

Alan C. Braddock

10:25-11:25am **Being with Animals in Nature/Culture** (Thomas Aiello, Moderator)

Ferlinghetti's "Dog" and Anthrozoological Reality

Thomas Aiello

Animals and Us: A Video Essay

Tiffany Deater & Jarrod Hagadorn

The Past Encounters the Present: Teaching *Charlotte's Web* in the Climate Emergency

John Drew

11:25am-12:40pm **LUNCH & POSTERS**

POSTERS

Aging: Of Dogs and Men

Ranell Mueller

Anthropogenic Influences of Play in the Green Monkeys of Barbados

Rose Amrhein & Perri Eason

Preserving Reading Habitat by Integrating Literacy & Science for K-2 Learners

Régine E. Randall

Why Eat Meat? The 5th N

Katrine K. Andersen, Sarah Arboe, Sofie Erbs-Christensen, Johanne T. G. Hansen, Sara Van Nham, Ida Kunzendorf, Johan Trettvik & Tia G. B. Hansen

Emotional Support Animals: Guidelines, Assessment, and Clinical Utility

Katibeth Sharp, Sara Cannon, & Marisa Busquets

12:40-1:20pm *Botanica* in Room AB, *Animal Souls* in Room CD

12:40-1:20pm **Botanica (Panel)**
Jennifer Steensma Hoag & Jeannette Henderson

12:40-1:20pm **Animal Souls** (Andrew Domzalski, Moderator)

What Happens When Your Soul Leaves You? Animal Hybridity in Philip Pullman's *Book of Dust* Series

Andrew Smyth

Animal Souls in Christian Teachings

Andrew Domzalski

1:20-1:35pm BREAK

1:35-2:15pm *Proprioceptiveness, and Being Creatively with the Animal as Animal*
in Room AB, *Animals as Food* in Room CD

1:35-2:15pm **Proprioceptiveness, and Being Creatively with the Animal as
Animal (Panel)**
Ang Bartram & Lee Diegaard

1:35-2:15pm **Animals as Food** (Michał Piotr Pręgowski, Moderator)

Vegans and Other Animals: Renegotiating Boundaries and Hierarchies in Multispecies Homes

Dafna Shir-Vertesh, Limor Chen, Anat Ben-Yonatan, Orit Hirsch-Matsioulas and Nir Avieli

Thought for Food: The Chinese Cultural Relationship with Food and Animals

LiEllen M. Rhame

2:15-2:30pm BREAK

2:30-3:30pm *Belongings* in Room AB, *Home* in Room CD

2:30-3:30pm **Belongings (Panel)**
Colleen Plumb, Linnea Riyshe & Lee Deigaard

2:30-3:30pm **Home** (Panel) (Laura Wright, Moderator)

Where is Home and How Do I Get There?

Keri Burchfield

Recognizing Dogs' Needs and the Demands They Face in Living with Us

Karen E. Griffin

Homing Animal Poetics

Kathryn Kirkpatrick

3:30-3:45pm BREAK

3:45-4:25pm *Underground/Underside* in Room AB, **Home** (continued) in Room CD

3:45-4:25pm **Underground/Underside** (Margo DeMello, Moderator)

God, Labor and Earthworms: Tracing Toil through the Sounds of the Subterranean

Lauren Ruiz

Covid, Cryptids and Crips: Using Art to Explore the Hidden Side of Anthrozoology

Margo DeMello & Heidi Scheidl

3:45-4:25pm **Home** (Panel, *continued*) (Laura Wright, Moderator)

“Though Cared for by Many, They Live without a Master:” Alternative Visions of Home in the Film *Kedi*

Katharine Mershon

Unhoming in the Anthropocene: Human and Animal Climate Displacement in Amitav Ghosh's *Gun Island*

Laura Wright

4:25 Conference ENDS

5:30 Conference Dinner at Masala Indian Restaurant

Abstracts

Ferlinghetti's "Dog" and Anthrozoological Reality

Thomas Aiello, Department of History, Valdosta State University, Valdosta, GA,
taiello@valdosta.edu

Lawrence Ferlinghetti's poem *Dog*, published in 1958 as part of *A Coney Island of the Mind*, has been depicted by scholars in several ways, but none that respect the sentience and meaning-making of the dog as legitimate. By examining Ferlinghetti's relationship with dogs and foregrounding his presentation of a particular dog's mind and reality, his understanding of and respect for canine cognition become apparent. And he was not alone. While the work of the Beats has been analyzed in myriad ways, it has never been viewed through an anthrozoological lens, one that takes the nonhuman animals represented in the work seriously as autonomous individuals. When animals are seen on their own terms, the meaning of those representations changes. So much of the Beat aesthetic was a challenge to social norms and cultural constructs that governed human behavior; animals, and in this instance dogs, are the living embodiment of that aesthetic, making them not symbolic of Beat, but Beat themselves. The poem is itself an analysis of how humans live with animals in the urban space, how they did so in the 1950s and how they do so today. Ferlinghetti, however, was not the only Beat writer to describe living with animals. They were represented in a variety of ways in the work of the genre, all of which sought to negotiate the human relationship with animals in the context of a movement that sought human freedom from the artificial constructs of law and morality. Animals, for many Beats, embodied the ultimate goal of human behavior. Living with animals was to live like animals, to see in their freedom from the strictures of human society a model on which to base proper human existence.

Anthropogenic Influences of Play in the Green Monkeys of Barbados

Rose Amrhein, Department of Biology, University of Louisville, Louisville, KY,
rose.amrhein@louisville.edu
Perri Eason, Department of Biology, University of Louisville, Louisville, KY,
perri.eason@louisville.edu

There are multiple theories behind the evolutionary origins and functions of play behavior in the animal kingdom, all with varying levels of support. Some argue play originated as a byproduct of individuals having excess energy in a resource-rich environment while others argue it arose as a way for young individuals to enhance the physical and mental skills needed to survive into adulthood. Many believe that both these theories are coexisting and applicable to some degree. However, previous play studies usually focused on one group of organisms, failing to consider how animals' environment directly impacts the structure of their play and leading to generalizations across the species level. As anthropogenic activity continues to encroach on and influence wild populations across the globe, it is imperative we understand how the behaviors of individual populations may be altered as this could have connotations for the survival of individuals through adulthood. We investigated these possible mechanisms across several populations of green monkeys (*Chlorocebus sabaues*) experiencing varying levels of human

activity on the island of Barbados. We designed a scale to gauge the intensity of play behaviors that allowed us to ascertain how the levels of human-derived food and conflict across locations influenced the structure of play bouts and how this, in turn, related to the previously developed evolutionary theories of play. We found that the level of human-derived food in an area had significant effects on the intensity of monkey play bouts, greatly supporting the theory that play is a byproduct of excess energy within a system. This suggests that the long-term demands for adult survival may not be the best predictor of play structure in primate groups and emphasizes the necessity for us to avoid generalizing across species.

Why Eat Meat? The 5th N

Katrine K. Andersen, Sarah Arboe, Sofie Erbs-Christensen, Johanne T. G. Hansen, Sara Van Nham, Ida Kunzendorf, Johan Trettvik & Tia G. B. Hansen - shared affiliation: Center for Human Animal Psychology & Center for Developmental and Applied Psychological Science, Aalborg University, Denmark, contact email: tia@ikp.aau.dk

Current knowledge about climate, health, and animal ethics renders meat eating a less obvious choice than it used to be in Western countries. Nevertheless, most people prefer to eat meat. This poster presents a survey study on personal reasons and considers implications for meat reduction.

Previous studies have found that typical rationales given for meat eating comprise “The Four Ns”; meat eating is seen as *Natural, Necessary, Normal, and Nice*. The current study compares meat-eaters’ to non-meat eaters’ endorsement of The Four Ns and add exploration of an additional N; meat eating as *Nonproblematic*. The “Non-problematic” factor is conceived as having two aspects: *Convenience* (meat eating feels easier) and *Why not?* (unawareness of issues that might cause concern).

To replicate The Four Ns, the scale by Piazza and colleagues is employed. It comprises sixteen postulates (four per factor) and asks participants to indicate their level of agreement with each. The Fifth N is explored by adding four items on perceived convenience (e.g., “it’s easier to find dinner options with meat than without”), and by asking factual questions about animal welfare problems. The factual questions are posed in terms of percentages (e.g., “how many percent of conventionally farmed broiler chicken have impaired walking function”), to allow quantitative comparison of objective knowledge. All fact questions are based on findings in peer-reviewed studies by non-partisan organizations, in official publications by the Department of Agriculture, or in the agricultural industry’s own reports.

A pilot study was run in 2022 and suggested merit for this idea of a “Fifth N”, and the questionnaire has been further developed for research use. Data will be collected by Facebook snowballing ultimo January 2023, expected $n > 200$. Main results will appear in the poster and be discussed in relation to meat reduction strategies.

Non-Human Primates in the Home

Pamela Ashmore, Department of Social, Cultural, and Justice Studies, University of Tennessee at Chattanooga, Chattanooga, TN, monkdoc1@yahoo.com

Gale Iles, Department of Social, Cultural, and Justice Studies, University of Tennessee at Chattanooga, Chattanooga, TN, gale-iles@utc.edu

Many households in the United States contain non-human primates that are kept as pets. No exact number of such primates can be found but Born Free USA (2016) and the Animal Welfare Institute (2021) estimate that there are at least 15,000 such individuals. The desire to have primates in one's household has also been linked to the illegal pet trade that worldwide is a multi-million-dollar industry. This presentation will review the risks and the laws pertaining to the private ownership of primates. It is based on an analysis of 20 years (2000 – 2020) of data collected by the Humane Society of the United States on the frequency of escapes and attacks by these primates on humans and other domesticated animals. During this time frame 238 incidents were recorded and are analyzed in this study. State laws pertaining to the private ownership of primates are found to widely vary – ranging from little restrictions to partial and total bans on this type of ownership. No relationship occurs between the severity of restrictions in a state's laws and a state having a large number of reported incidents. In certain states, the laws are also difficult to interpret leaving human caretakers of these primates at serious risk for litigation which may impact the frequency with which authorities are notified about such attacks or escapes. Consequently, the data suggest that these primates are a serious risk to the health and welfare of the humans that they may come into contact with as well as pose ethical concerns about the welfare and the suitability of a home environment for these primates.

Proprioceptiveness, and Being Creatively with the Animal as Animal

(Panel discussion)

Angela Bartram, School of Arts, University of Derby, Derby, UK, a.bartram@derby.ac.uk

Lee Deigaard, Independent Scholar, lee.deigaard@gmail.com

The animal and being animal is a proposition and position that invites observational and critical debate. To observe the non-human animal is too often tense and politicised; to take on an understated what-it-is-to-be-animal is a sensitised and sensitive means to understand differing perspectives. Using diverse methods, processes and materials, and curious to a myriad of opening potentialities, they explore working as humans from an animal-centric perspective. They bring sensitivities to their handling of the animal as both artistic subject and collaborator, of behaving as animal, in order to observe and engage with empathy and openness to the unexpected, to animal insight and revelation.

Iterative long-term projects in drawing and printmaking foreground proximity and proprioceptive, nearly devotional studio and caretaking practices centering on respiration and companionate movement before, within, and beyond, a global pandemic. This paper explores the socialised and familiar in close observation, directly and indirectly, in their individual yet companion practices discussing roles and responsibilities. It reflects on the allowing and embracing of other species within their artworks, and of being mindful and sensible with

balancing sympathies and empathies as the humans within an often unbalanced system of agency. Specifically, it centres on our mindfully responsive exhibition at Tippetts and Eccles Galleries at Utah State University in 2021, where we invited a canine collaborator into our thinking through praxis and the interventions and residual outcomes this created.

The Inequity of “Home” – Becoming Safe and Humane

(Panel discussion)

Cynthia Bathurst, Safe Humane, Chicago, IL, cbathurst@safehumane.org

Keri Burchfield, Department of Sociology, Northern Illinois University, DeKalb, IL,

kburchfield@niu.edu

Connie Johnston, Department of Geography, DePaul University, Chicago, IL,

cjohn238@depaul.edu

Following fundamental social sciences scholarship, our talk is grounded in the conceptualization of “habitat” as the shared living spaces of humans and domesticated animals in urban environments, with these living spaces ranging from the scale of the home to the city at large (see Philo and Wilbert 2000 and Wolch 1998). Specifically, we explore habitat as it relates to geographic disparity in human/nonhuman companion welfare in Chicago, IL, and the societal factors that undergird the poor welfare that many humans and companion animals experience. We do this through a presentation of the foundation and work of the not-for-profit Safe Humane Chicago.

Ideally, “habitat” is a positive term, connoting an environment that successfully provides for the needs of individuals residing within. However, as with many cities, for Chicago’s human and nonhuman residents, the quality—and even survivability—of their habitats varies dramatically. Although human quality-of-life disparities may be recognized by many, the nonhuman companion lives that are entangled in both prosperous and impoverished spaces are frequently overlooked, even though these companions are part of the fabric of all communities. The reality of communities that are unsafe for both humans and companion animals was the impetus for the founding of Safe Humane in 2000.

Since this time, and working with Chicago Animal Care and Control, Safe Humane has created and learned from programs focused on reducing human-human and human-animal violence in communities impacted by violence and trauma in Chicago (including the area in which the city-run animal shelter is located). These programs and the Safe Humane model have been successful, but many challenges remain; and the future for all individuals in these communities depends on evolving approaches. Borrowing from the One Welfare model (Pinillos, Appleby, Manteca, Scott-Park, Smith and Velarde 2016), we hope for lively discussion of these issues—specifically, how we can address structural inequities that affect both human and animal welfare using a grassroots model like Safe Humane in Chicago and beyond.

Imagining Personhood: On Building a History of Nonhuman Portraiture in Art

Alan C. Braddock, Department of Art and Art History, William & Mary, Williamsburg, VA,
acbraddock@wm.edu

Since the eighteenth century, artists have made portraits of historically known individual nonhuman animals with increasing regularity. Famous examples include George Stubbs's *Whistlejacket* (1762, National Gallery, London), portraying a prize racehorse of the Marquess of Rockingham; Edwin Landseer's *A Distinguished Member of the Humane Society* (1831, Tate, London), representing a Newfoundland dog named Bob, who was famous for rescuing people from drowning along London's waterfront; and numerous pictures by Rosa Bonheur depicting named pets, such as *Brizo* (1864, Wallace Collection, London). Though obviously conceived to serve human interests, such historical portraits nevertheless situated some nonhuman beings in the realm of presence and temporality, not generic animality or mere symbolism. And while the works in question do not necessarily offer a deliberate theoretical challenge to prevailing anthropocentric definitions of subjectivity in philosophy or law, they creatively acknowledge the individuality of particular "sitters" and thereby gesture toward nonhuman personhood.

This presentation begins to build a history of such nonhuman portraiture by attempting to locate its chronological and geographical parameters as an artistic genre (or subgenre). No such history yet exists, since surveys of "animals in art" still tend to emphasize generic species and symbolic representations, except when considering very recent imagery. Scholarly discussion of the famous early modern portraits cited above has yet to group them together into a category of portraiture. What is missing is a deeper and more far-reaching history that encompasses many additional examples, including the ancient Roman *Grave Stele for Helena* representing a pet dog (ca. 150-200, J. Paul Getty Museum), Gong Kai's portrait of *Jun Gu, a Noble Horse* (Yuan dynasty, 13th century, Osaka Museum of Fine Arts), Guercino's *Aldrovandi Dog* (ca. 1625, Norton Simon Foundation), and Jean-Baptiste Oudry's *Clara the Rhinoceros* (1749, Staatliches Museum Schwerin), among others. Special attention will be given here to portraits in any culture and artistic medium that emphasize the individuality of nonhuman subjects, especially those known to have names and therefore historical identities, revealing not only presence but something like personhood by virtue of their connection with a particular community. Together, this disparate yet meaningful body of art foreshadows discourse today on nonhuman consciousness, subjectivity, and theory of mind—a discourse not exclusively human, since artists have often reckoned with individual identities in other species.

The Friends We Left Behind: Dogs in the Domestic Sphere in Britain during World War I

Blake Brotze, Editor, First World War Studies, University of North Carolina at Charlotte,
Charlotte, NC, bbrotze@uncc.edu

Throughout most of human history, dogs primarily served as animals of labor, except for a select few. This is why the first pieces of legislation in Britain that protected animals focused on preserving them for hunting. As British society shifted in the latter half of the nineteenth century, people — particularly women — within the middle class formed bonds with their companions

vastly different than the British aristocracy. They neither perceived dogs as tools like many in the working class did nor as an opportunity to display wealth and prestige as an aristocrat often would. The new relationship women in the middle class shared with dogs directly led to the development of animal rights activist groups. These groups fought for dogs' fair treatment up until the First World War outbreak.

The war would consume and require a vast quantity of human and animal life. Yet, what remained in Britain is no less critical to understanding the changing perceptions of dogs that happened during this period. Left behind were the middle-class women who previously fought for fair treatment of dogs alongside mothers, children, and dogs unfit for the war. The absence of the people who left to fight in World War I greatly altered Britain's home life dynamics. People filled this void created by the war by forming tight companionships with their dogs. These relationships that women and families shared with dogs in their homes transformed how people in the Metropol perceived their relationship with dogs. Before the war, few saw dogs as companions, with some of the exceptions being the animal rights activists from the middle class. During the war, those that could, sought comfort in the companionship dogs offered. These relationships that women and families shared with dogs in their homes helped shape our modern perception of dogs today. For dogs, the war represented the beginning of a new relationship that they had with the people they shared their home with.

The Rewards and Obligations of Living with Reptiles

(Keynote address)

Gordon M. Burghardt, Departments of Psychology and Ecology & Evolutionary Biology,
University of Tennessee, Knoxville, TN, gburghar@utk.edu

Nonavian reptiles are the most misunderstood terrestrial vertebrates. They constitute a diverse paraphyletic assemblage consisting of the *Crocodylia* (alligators and crocodiles), *Testudines* (turtles and tortoises), *Squamata* (lizards and snakes), and *Rhynchocephalia* (New Zealand's Tuatara). The behavior of these groups is extremely diverse as are their habitats, physiology, and reproductive modes. What is not diverse is the historical denigration of these animals as largely socially simple, unintelligent, unemotional, and lacking endearing positive traits such as advanced sociality and parental care. Within reptiles, however there are some overall different perceptions. Turtles and tortoises are generally liked and have been popular pets. Crocodilians, typically large, can be dangerous, but they do have the most advanced and prolonged parental care among reptiles, that puts many mammals to shame. Snakes are the most controversial and persecuted reptiles, and while venomous species in Asia and Africa do cause thousands of deaths, species in North America and Europe cause but a few, and certainly less than dogs. Lizards are often small, attractive, and generally harmless outside of the Komodo dragon, which, however forms close relationships with humans in captivity. Various anthropomorphic factors enter into the general lack endearment to these animals. However, recent years have seen an increase in the pet trade and captive breeding of many species, behavioral and cognitive research revising our scientific understanding of these animals, the ecological roles they play, and numerous instances of close emotional bonding with them. Furthermore, urbanization, climate change, invasive species, and extinction risks make care and consideration for the more than

11,000 species an obligation in preserving the biodiversity of this planet. Equally important, however, are the many rewards of observing, understanding, and appreciating the amazing adaptations and life styles of these species. This presentation will give an overview of the experiences I and others have had in living with and studying these often wonderfully attractive animals, so apparent when we can put our preconceptions aside.

Where is Home and How Do I Get There?

(Part of panel discussion: "Home")

Keri Burchfield, Department of Sociology, Northern Illinois University, DeKalb, IL,

kburchfield@niu.edu

Whether they are human or non-human, many beings in our society are detained in spaces that almost intentionally do not feel like home – they are sentenced there or there is simply nowhere else for them to go. And we take for granted that many social services and programs have as their goal to help those same beings return “home.” Think about jails and prisons releasing their detainees home, or shelters helping to find their cats and dogs homes. But what does that home look like?

In this study, I ask young men who have participated in *Safe Humane's Lifetime Bonds* program what their version of home looks like, and what they envision makes a good home for the shelter dogs they meet. Lifetime Bonds is a 10-week animal-assisted intervention program that harnesses the power of the canine-human bond to enrich the lives of vulnerable populations, including incarcerated juveniles, and shelter dogs. Through our programming, human participants and shelter dogs reciprocally help each other through skills and activities that build empathy, mutual trust, and compassion. We discuss positive reinforcement training, companion animal overpopulation, and the causes and consequences of animal neglect, all with an eye towards helping humans and animals find their place in the world, their home. In a series of exit interviews of five - eight young men who have participated in Lifetime Bonds at the Illinois Youth Center for at least 10 weeks, I will ask them questions like: how can they prepare dogs (and themselves) for home - how will it feel? what expectations do they have? what will they need? how will they handle challenges? Results are intended to contribute to our understanding of what formerly incarcerated persons and formerly sheltered animals need and want in their lives post-release.

Arkaim: The Chariot of Time

(movie)

Igor V. Chechushkov, Institute of History and Archaeology, The Ural Branch of the Russian Academy of Sciences, Yekaterinburg, Russia, chivpost@gmail.com

The 2021 documentary, *Arkaim. The Chariot of Time* is based on the experimental work studying the Bronze Age Sintashta chariot and traction systems. Archaeologists, historians, and horse specialists put their expertise into the experiment and the production of the documentary. The

documentary covers the historical background on the horse chariot development and spread over the Old World in Antiquity. It also touches on a variety of timely and relevant topics such as patriarchy and gender roles, what makes a hero, environmental consciousness, climate change, and what we leave behind for future generations.

The Horse Use and Abuse in Antiquity: Findings from Paleopathological Studies of Scythian and Early Turkic Horses

Igor V. Chechushkov, Institute of History and Archaeology, The Ural Branch of the Russian Academy of Sciences, Yekaterinburg, Russia, chivpost@gmail.com

Pavel A. Kosintsev, Institute of Plant and Animal Ecology, The Ural Branch of the Russian Academy of Sciences, Yekaterinburg, Russia, kpa@ipae.uran.ru

This paper presents the results of a paleopathological study conducted on bones of Early Iron Age and early Medieval horse remains from the Altai Mountains Region. We studied the remains of 96 horses, dating to the 4th–3rd centuries BCE and the 5th–7th centuries CE. Bones fusion, ossification of cartilages, overgrown bone tissue, evidence for bone fracture, intense grooving on nasal bones of horse crania, evidence for hunger, and intense use of metal bits are some of our findings. Unfortunately, it is impossible to provide any meaningful statistics on such evidence as, in many cases, bone preservation is very poor. Still, at least in 63% of cases, we discovered evidence of hard work in the form of intense grooving of nasal bones. Two Scythian horse individuals demonstrate vertebrae fractures in the form of horizontal lines and depressions on the caudal surfaces, which were cured during individuals' lifetimes. Our observations suggest that horses were involved in hard work already during the early Iron Age, such as stone tumuli construction, by transporting the heavy load. Undoubtful evidence for bridling was demonstrated by wear through the enamel on occlusal surfaces of lower second premolars, supported by high concentrations of tin bronze chemical elements inside one studied tooth.

The Horse Harm Spectrum: Protecting and Improving Equine Lives

Kendra Coulter, Management and Organizational Studies, Huron University College at Western University, London, Ontario, Canada, and Fellow of the Oxford Centre for Animal Ethics
kendra.coulter@huron.uwo.ca

Horses are positioned in especially complex cultural, legal, geographic, socioeconomic, and political locations the world over, and this is undoubtedly true in countries like Canada and the United States. Legally horses are defined as human property and as livestock, but interpersonally and institutionally are understood in more complicated ways within and across the many equine industries and cultures. Horses are simultaneously viewed – and treated -- as companions, best friends, athletes, teachers, partners, healers, co-therapists, laborers, meat, vermin, disposable engines for profit, and sources of raw materials for the pharmaceutical industry. These diverse roles make horse protection a challenge, and this is compounded by horses' geographic homes

which are often (although not exclusively) out of public view and/or on private properties. The enforcement of even basic animal welfare laws is difficult, let alone the achieving a higher ethical standard for horses through positive entitlements and robust physical, social, and psychological wellbeing. Despite these challenges, horses deserve far more from humans. Therefore, in this paper, I outline and elucidate the horse harm spectrum, a conceptual and practical lens to reflect and magnify the illegal and legal threats to horses. I highlight the widespread and distinct challenges, and, crucially, areas of promise for strengthening approaches to horse wellbeing.

Animals and Us: Two Video Essays

Tiffany Deater, Environmental Film and Literature, State University of New York at Oswego, Oswego, NY, Deater@oswego.edu

Jarrod Hagadorn, Environmental Film and Literature, State University of New York at Oswego, Oswego, NY, Jhagador@oswego.edu

Kansas Ice Storm: A visual essay that explores existence, longing, and the limits of human knowledge.

Tornado Lake: A video essay that attempts to merge the philosophical and scientific aspects of our relationship to insects and “undesirable” animals. Using fragments of found footage, selected text, and original footage, the film weaves together a story of human-animal interactions in an attempt to connect us to the thoughts and ideas of what it means to be human.

Belongings

(Panel discussion)

Lee Deigaard, Independent Artist, lee.deigaard@gmail.com

1941/AIDA is the story of a cow who left home a number and returned a legend. A multimedia art and research project comprises text and poems, a graphic novel, site-specific sculptures, cyanotypes, photographs, videos, and drawings. It looks closely in tribute and in empathetic forensic detail at the decisions a singular cow makes under duress in support of her own agency, relationships within herds within the beef industry in the southeastern US, and between mothers and calves in a market driven economy determining not just the length of their lives but where they live, with whom, and how. Important to the story is the ongoing dialogue between a farmer and the vegan artist mediated, inspired, and progressed by the cow 1941: how she navigates and insists, how positions she takes are utterly reasonable yet provocative for being actions of individuality and claim. How she “makes her point strong” in the words of the farmer (who does not own the cow but is responsible for her) and even upon her return “home” from her liberty-defining escape to the other side of a flooded creek (where the artist lives) and its attendant risks along with freedoms, continues her “transgressions” and her insistence on choice banked in defiance. Who she is changes and amplifies all who encounter her, human and non-human. She

ruptures expectations and claims in setting her own. She defines her community and explores where she belongs by placement and where by choice and claim.

Covid, Cryptids and Crips: Using Art to Explore the Hidden Side of Anthrozoology

Margo DeMello, Department of Anthrozoology, Carroll College, Helena, MT,

mdemello@carroll.edu

Heidi Scheidl, College of Art, Willamette University, Portland, OR, hscheidl@willamette.edu

Since the appearance of Covid-19 in early 2020, our world has changed—perhaps permanently. Societies around the world have experienced major economic disruptions, health systems have become destabilized, both mental illness and chronic illness are skyrocketing, children’s education and socialization has become disrupted, politics have become more polarized and fascism is on the rise, health care has become more politicized and we have seen a rise in conspiracy theories of all kinds, and existing inequities—regarding morbidity and mortality, income and wealth, policing and more—are becoming harder to ignore. On top of all of this, we are living through a time of incalculable species loss.

While much of the world is focused on getting “back to normal,” we are proposing that, as scholars who—like all anthrozoologists—already work in the margins of academia, and as people who live with both mental illness and chronic physical illness, we do not ignore the social problems that have emerged or been exposed through the pandemic, but instead, we face them, and bring them into our work. We propose that we lean into, rather than away from, the uncertainty of this time, using cryptids and art as our entry point.

Cryptids, like many monsters, exist at the intersection between human and animal, wild and domestic, science and myth, and between knowable and unknowable, and therefore they offer an opportunity to explore the less comfortable aspects of our multispecies world such as grief and pain and loss. In addition, expanding our methodology to include art offers yet another avenue into which we can discuss, and even embrace, the hidden aspects of our world.

Our work is inter- and multi-disciplinary in the broadest sense of the words: one of us is a qualitative social scientist who uses crafting as both a creative outlet and a supplement to her work, while the other is a fine artist with a background in critical theory and a deep interest in madness.

Animal Souls in Christian Teachings

Andrew Domzalski, Animal Studies & Center for Humane Studies, Madonna University,

Livonia, MI, adomzalski@madonna.edu

The presentation centers on two theological questions: (1) do animals have souls? And if so, (2) are they immortal? The author attempts to address the above questions within the context of a broad spectrum of Christian teachings spanning from those of early Christian Fathers to modern Catholic and Protestant theologians. The biblical references to the subject both in the Old and

New Testaments are analyzed, with an emphasis on Hebrew and Greek terms for soul and their English translations. The discussion of Christian teachings starts with the views of early Church Fathers, St. Irenaeus, St. Athanasius, and St. Augustine, followed by the medieval and early modern writings of St. Thomas Aquinas and St. John of the Cross, respectively. Contemporary Catholic views are represented by Pope Francis and Christopher Steck. The analysis of Protestant teachings on animal souls include the statements of such prominent early theologians as John Calvin, whose doctrines are reflected in the beliefs adhered to by Presbyterian, Reformed, and Congregational churches, and John Wesley, the founder of the Methodist church, as well as those of the twentieth-century Paul Tillich, among others. The conclusion drawn from the above multifaceted analysis aims at explaining the current mainstream Christian beliefs about animal souls and their eternal existence by taking into account socio-historical factors formative for Christian thought.

The Past Encounters the Present: Teaching Charlotte’s Web in the Climate Emergency
John Drew, Department of English, French, and Writing, King’s University College at Western University, London, Ontario, Canada, jwdrew@uwo.ca

This analysis explores how education deliberately situated at the intersections of literature and nature can begin to expose and confront both the historical and enduring violence of animal agriculture. To do so, I build from field research with children who discursively and materially engaged with the story of Charlotte’s Web through guided walks of an altered landscape. Once farmland and now a rapidly depleting forest behind the school, this sociohistorical space is home to ghostly remnants of an animal agricultural past that evokes the pastoral imagery of the novel. In combination with a place-based lens that recognizes settler-colonial agrarian legacies, the animals and interspecies relations of Charlotte’s Web offer an invitation into seeing and empathizing with farmed animals, both past and present. Accordingly, this analysis elucidates theoretical and pedagogical possibilities that challenge embedded anthropocentrism and promote diverse subjective engagements with the multispecies world. Together, Indigenous ways of knowing, relational ontologies, and Derrida’s notion of hauntology can help illuminate new opportunities for conceptualizing an ethically and environmentally engaged literacy education within the settler-colonial context of the Anthropocene.

“Cry Havoc!”: Stray Dogs in Times of War and Upheaval

Jeanne Dubino, English, Global Studies, and Animal Studies, Appalachian State University, Boone, NC, dubinoja@appstate.edu

The glorious history of man is filled with legends of dogs and memories of dogs: despicable dogs, respectable dogs, fearful dogs, pitiful dogs... [T]he history of dogs and the history of man are intertwined.

Mo Yan, Red Sorghum (169, 204)

In imagined histories such as Mo Yan's *Red Sorghum* (1987; 1993) and imaginary histories such as Jose Saramago's *The Stone Raft* (1986; 1995), dogs play legendary roles. Recounting and inventing societal-changing events, *Red Sorghum* and *The Stone Raft* are written in the spirit of magical realism. This genre allows Yan and Saramago to recover dogs and to create a larger-than-life presence for them, and that is especially true for free-ranging dogs. In addition, in the worlds that are being devastated by war or overturned by natural disaster, human lives are upended and their homes destroyed. Their lives resemble those of the stray dogs.

This paper considers two kinds of upheaval—a war and an apocalyptic event—and the canine creatures who play roles in both. In *Red Sorghum*, whose central event is the Second Sino-Japanese War (1937-45), stray dogs fight as soldiers in one of the most dramatized battles that take place in the novel. When they are not fighting, they are associated in all manner of ways with war, particularly as eaters of human carrion. *Red Sorghum* depicts scenes of people uprooted by fighting, and we see similar scenes in Jose Saramago's *The Stone Raft*. In this novel, the entire Iberian Peninsula breaks off from Europe. Pervaded by a sense that the world is ending, *The Stone Raft* features five people who all foretold this rupture and who trust Pilot, a stray dog endowed with magical characteristics, to lead them in their travels through the Peninsula.

The fictionalized or fictional histories in these two novels are made more “glorious” by the presence of the legendary—and stray—canine creatures who partake in them. This paper will further show both how stray dogs both imbue momentous events of the past with magic and how they fit, almost naturally, into novels that portray the lives of people who are rendered placeless as a result of the cataclysms.

To Know Them is to Love Them: The Impact of Rat-Training Labs on Students' Attitudes Towards Rats and Affinity Towards Animals

Shlomit Flaisher-Grinberg, Department of Psychology, Saint Francis University, Loretto, PA, sfgrinberg@francis.edu

Rats are among the species traditionally integrated into the “Psychology of Learning” classroom. In this context, lab sessions which offer students the opportunity to train rats for various tasks, using classical and operant conditioning methodologies, have been demonstrated to facilitate students' material comprehension and improve their ability to apply learned skills to their everyday life. However, psychology-based “Learning” labs can be utilized towards the generation of additional learning outcomes, such as the enhancement of students' ethical approach to animal-integrated research/instruction and the augmentation of positive attitudes, care and affinity towards rats, rodents, and other animals. The current study evaluated the effects of rat-integrated “Learning” labs on students' attitudes and skills. Ninety-three students were enrolled into the PSYC 303 “Learning” course, and 104 students were enrolled into the PSYC 314 “Biopsychology” course over the spring semesters of 2021 and 2022, and both courses were taught by the same instructor. On weeks 1 and 15 of the semester, students completed the “Confidence in acquired skills” survey, “Attitudes towards rats” surveys and the *Animal Affinity*

or *Philozoa Scale* (AAoPS). Data analysis included students which answered all surveys at both time points and excluded students in the “Learning” from the “Biopsychology” course. Rats were cared for by students in the “Learning” course throughout both semesters and course topics included research ethics, rat health, communication, and behavioral repertoire, in addition to traditional “Learning” content. Results indicated that in comparison to the beginning of the semester, students in the “Learning” course demonstrated more positive attitudes towards rats and experienced a general increase in their fascination with animals at the end of the semester. Such effects were not seen in students enrolled in the “Biopsychology” course. In addition, students enrolled in the “Learning” course demonstrated improved ability to analyze the antecedence and consequences of behavior and indicated an enhanced confidence in their ability to apply learned methodologies towards rat training. The study suggests that the effects of rat-integrated “Psychology of Learning” labs on students’ learning outcomes is multidimensional.

Traditional Ecological Knowledge About Rare Lemurs in Northern Madagascar

Benjamin Z. Freed, Department of Language & Cultural Studies, Anthropology, and Sociology, Eastern Kentucky University, Richmond, KY, benjamin.freed@eku.edu

Researchers are using traditional ecological knowledge (TEK) as a means by which to involve local people in conservation. In Madagascar, Atankarana have lived beside and among rare and endangered crowned lemurs (*Eulemur coronatus*) and Sanford’s lemurs (*Eulemur sanfordi*) for at least the last 1,000 years. Over the last thirty years, I have collected regional and local beliefs about the lemurs and have surveyed local beliefs in and around Amber Mountain National Park (AMNP). In this paper, I review and provide examples of how local TEK may provide a way by which conservationists can effectively counter historical deforestation. In the region west and south of AMNP, most local people are ethnic Atankarana and grow rice. In this region, the lemurs are often referred as “tree farmers,” whose activities in the forest provide wood for local people. Several stories refer to the lemurs’ roles during colonialism, including lemurs warning local people about the coming of colonial enforcement. In most of these cases, lemurs are let alone and are not hunted. When talking with people not native of the region who have moved into the region, no such “fady” (traditional restrictions) exist, and the lemurs are referred as animals. Other TEK in the region also highlights the presence of the lemurs’ competitors and predators. While in some cases, it may be difficult to distinguish TEK from conservation education efforts in the region, in many cases, TEK can provide conservationists baseline information that may assist efforts in preserving local habitats and assisting both local people and endangered species.

University and Zoo/Aquarium Collaborations

Preston Foerder, Psychology Department, University of Detroit Mercy, Detroit, MI
pfoerder@gmail.com

Collaborations between university programs and zoos/aquariums can be valuable for both educational and research purposes. Chattanooga, Tennessee is home to three public captive

animal facilities: the Chattanooga Zoo, the Tennessee Aquarium, and the Reflection Riding Nature Center. As an assistant professor of psychology at the University of Tennessee at Chattanooga (UTC), I created educational and research collaborations with all three facilities. At the aquarium, I engaged students in research on the animals' space use of a new North American river otter exhibit. A later project was a collaboration with colleagues from UTC's biology department; we created a course to teach STEM (Science, Technology, Engineering, and Math) learning through environmental enrichment projects on animals at all three facilities. Students studied behavior in a variety of species from coyotes to cranes to otters, devised enrichment protocols and apparatus, and studied their effects on the animals' well-being. Finally, the Tennessee Aquarium was interested in creating an educational presentation on crow problem-solving and planned to train two crows in several tool-use problems. As an alternative, we conducted the actual experiments allowing data collection on two previously unstudied crow species. We replicated three problem-solving studies on the crows: string pulling, the Aesop's fable problem, and stick tool-use. Having solved two of the problems, the crows were able to reproduce their behavior for the public. These research projects benefit the facilities, the students, and the animals.

New International Guidelines from IAHAIO on Equine Care and Welfare, and Equine Training and Handling for Horses in Human Services

(Part of panel discussion "The Consideration of Equine Welfare within and Practice of Equine-Assisted Services")

Nina Ekholm Fry, University of Denver, Institute for Human-Animal Connection, Denver, CO, nina.ekholm-fry@du.edu

The welfare of horses who are included in various human services is of multidisciplinary interest for individuals and organizations alike. The recently published guidelines from the International Association of Human-Animal Interaction Organizations (IAHAIO) offer guidance for professionals who provide therapy or learning services and incorporate interactions with horses, and those who provide adaptive riding instruction for individuals with disabilities. In 2018, a group of experts and organization representatives were tasked by IAHAIO to develop guidelines for equine care and welfare, and equine training and handling in professional settings where horses are part of human services and for adaptive riding. The resulting guidelines, published in 2021, encompass 20 items and represent a more detailed guidance document for practitioners who interact with horses as part of these services. In this presentation, the development of the IAHAIO equine guidelines is discussed along with issues related to content, implementation, and international work in this area.

Villain or Victim? Public and Scientific Discourse on Community Cats

Bogusława Gałtarek, Humane Leadership, Madonna University, Livonia, MI, bgaterek@madonna.edu

Andrew Domzalski, Animal Studies & Center for Humane Studies, Madonna University, Madonna University, Livonia, MI, adomzalski@madonna.edu

Community cats, also referred to as feral cats, have become a center of controversy since the eighties, when first studies on the impact of their predation on wildlife, especially on native birds, were published. As the number of the latter dwindle at alarming rates due mainly to habitat loss, other secondary factors play an important role as well. Among those factors, along with pesticide use, or window and car collisions, cat predation seems to play a significant role. The unique ecological niche occupied by community cats as well the social and cultural significance of the species in Western societies bring about raging conflicts between conservationists concerned with saving native birds from extinction and those actively supporting cat colonies. Both sides present opposing research findings and ethical arguments.

The authors aim at presenting a wide spectrum of scientific and public views on community cats found in literature and in position statements of various stakeholder organizations. The examined articles span over diverse disciplines from ecology, and anthropology to ethics. The opinions of such disparate entities as North American veterinary associations, the Audubon Society, the ASPCA, the Humane Society of the United States, and PETA are analyzed and compared.

The complexity of the issue is emphasized as arguments reflect its ecological, ethical, social, cultural, and political dimensions. The presenters discuss the reliability of available data on free-roaming cat predation, effectiveness of existing remedies, such as the TNR (Trap-Neuter-Release) approach, and cultural constraints regarding lethal options. Some possible solutions to this stalemate are considered.

Recognizing Dogs' Needs and the Demands They Face in Living with Us

(Part of panel discussion: "Home")

Karen E. Griffin, Researcher, Utrecht University, Netherlands, & Executive Director, The Dog Rehoming Project, k.e.griffin@uu.nl

We, as humans, ask a lot of the dogs we live with. We are asking them to fit into homes and worlds that are typically designed and organized to meet humans' needs first. Our domestic environment is filled with social and physical demands on a dog. Though the nature of these demands varies from case to case, there are nonetheless myriad of them in every domestic environment. Taken together, these demands are aspects of a "niche", which has been described in this context as, "the psychological and social environment of humans that is shared to some extent or has some overlaps with dogs". Aside from the challenges dogs may face living in and coping with this demanding environment with us, we may also do a poor job of understanding and recognizing their needs, due to our tendency to anthropomorphize. In doing this, we project our own motivations, emotional states, needs, etc. onto our dogs, and this may result in erroneously making the assumption that what is good and beneficial for us as a human is equally so for our dogs. There is no doubt that we enjoy sharing our lives and our homes with dogs, as is evidenced by the vast number of households in the US alone that have pet dogs in them, but in order to ensure that our canine companions have the best of quality of life, we first need to recognize that we are asking them to fit into our domestic environment - our human niche. Then,

we must understand that our dogs' needs may well be different from our own needs, and we must be willing and able to meet their unique needs, both at a species and an individual level.

Home to Scotland: The Clydesdale, Breed, and National Identity

Kristen Guest, Department of English, University of Northern British Columbia, Prince George, British Columbia, Canada, kguest@unbc.ca

In the fall of 2022 the World Clydesdale Show was held for the first time in the breed's country of origin. The theme of the show, "home to Scotland," figured prominently in advertising for this internationally attended event—which included a dramatic video advertisement of riders in kilts, carrying Scottish flags, and galloping their Clydesdales on a rugged North Atlantic beach. The equation of the Clydesdale breed with Scottish national identity is a recurrent theme in modern Scotland—figuring in both agriculturally-focused heritage activities such as the proposed "world centre for the Clydesdale horse" in Glasgow, and the ultra modern Kelpies sculptures that mythologize the breed's contribution to Scotland's industrial past. In almost all instances, representations of these horses are focal points for addressing human feelings of dislocation and reclaiming a bounded, nostalgic connection to place.

Implicit in the connection of breed to regional and national forms of identity is a tension between the global reach of modern breed (occasioned, in the case of the Clydesdale, by the widespread dispersal of horses as labourers in the 19th and early 20th centuries) and the longing for emplacement connected to regional and national origins. Geographical origin and human feelings about connection to place are central to the discourse of breed broadly speaking; indeed, equine breed is not only a technology of modernity that serves the need for specialized animal labour, but also a living "invented tradition" that imaginatively anchors a sense of belonging eroded by the violence of industrialization, colonization, and imperialism. As historical agents, Clydesdale horses provided power for expanding industry, colonial settlement, and war; at the same time, they also came to function as nostalgic points of identification with a sense of Scotland as 'home.' Taking the Clydesdale as a case study and building on the work of Margaret Derry (*Horses in Society*) and Rebecca Wood (*The Herds Shot Round the World*), the paper proposed here will examine the evolution of ideas about breed and belonging in narratives that align the Clydesdale with Scottish identity, including the first General Stud Book and late nineteenth-century discourse about judging heavy horses, as well as twentieth-century representations of the Clydesdale in advertisement, art, and film from the late nineteenth century to the present.

Carolyn Verhoeff's Dilemma Over Pound Seizure: Vivisection in Louisville, Kentucky in the 20th century

Tami L. Harbolt, Department of Women's, Gender, and Sexuality Studies, University of Louisville, Louisville, TN, Tlharb01@louisville.edu

In the early 20th century, a highly educated ingenue, Carolyn Verhoeff, took control of Louisville, Kentucky's mismanaged city pound. She was immediately backed into a corner by the University of Louisville School of Medicine, which had been taking dogs from the pound for research and teaching purposes. Rather than be forced to relinquish control of the shelter, Verhoeff maintained an uneasy and controversial compromise with the medical school for almost 45 years. She released a limited number of animals in exchange for her constant surveillance of the Animal Research Facilities and practices. This unique arrangement was lauded a national level and Verhoeff's agreement laid the foundation for the Laboratory Animal Welfare Act of 1966. Verhoeff was eventually honored by the National Society for Medical Research and a modernized animal care facility at UofL was named after her in the mid-1960's.

Most scholarship on the history of vivisection focuses on the conflicts between pro-vivisection and anti-vivisection ideologies and seldom centers the argument in the middle (Buettinger; Lansbury; Pearson; Robichaud; Rupke). Carolyn Verhoeff believed in the importance of scientific research to benefit people while also promoting the humane treatment of all animals. Her agreement led to a considerable amount of distress for her over the years. Not only did she have to appease the critics of vivisection she also had to advocate for the animals she released to the School of Medicine. The argument that she was an accommodationist can be countered with the work she performed to further the humane treatment of animals both in and out of the laboratory. Was she an accommodationist, or a realist? Did she truly work with the researchers, or, as I will suggest, continually challenge their authority over animal welfare? Did her privilege and education allow her the confidence to guide and challenge medical doctors in training? This poster will introduce Carolyn Verhoeff and discuss how one unique woman forged an uncomfortable but progressive arrangement between animal welfare and vivisection in the 20th century. Verhoeff frequently criticized and policed the animal care facility and doctors, creating antagonism with Deans and with animal activists. I will illustrate that these conflicting positions can exist in one person who can be admired for one act of compassion while at the same time coopting an ideology opposed to that effort. Finally, this talk will shed light on an overlooked but important figure in Kentucky's companion animal sheltering history.

Inside and Out: (Re)Making Home in Modern Animal History

(Panel discussion)

Neil Humphrey, Department of History, The Ohio State University, Columbus, OH

Humphrey.310@osu.edu

Jill S. Morstad, Animal Science, University of Nebraska-Lincoln, Lincoln, NE,

jmorstad@priariek9.com

Sana Saidykhan, History Department, Ohio University, Athens, OH, ss456916@ohio.edu

This panel examines the shifting nature of home in modern history for both domesticated and wild animals across the globe. It explores pet dogs initially coming into homes in Victorian Britain, dogs living outside of homes on farms in the modern United States, and wild animals impacted by conservation efforts in the twentieth century The Gambia. In each case, panelists ascertain how both the idea and material makeup of what constituted home fundamentally shifted for these animals. The places they understood as home, and the set of behaviors and practices that occurred there, altered in line with modern transformations in human relationships with divergent spaces from urban rowhouses to pastoral farmhouses and even agricultural cropland and designated wilderness areas. Ultimately, this panel explores how the transition toward modern lifeways not only impacted evolving human conceptions of home, but animals also reacted and responded to these changes. Their homes changed, too, and these alterations continue to have profound impacts on modern lifeways across the world today.

Dirty Dogs: Victorians, the Sanitary Revolution, and Fabricating the Hygienic Dog

(Part of panel discussion: "Inside and Out: (Re)Making Home in Modern Animal History")

Neil Humphrey, Department of History, The Ohio State University, Columbus, OH,

Humphrey.310@osu.edu

It is paradoxical that the same society responsible for implementing a modern, hygienic lifestyle was the first to conceive of pet dogs as intimate, home-dwelling companions. Cleanliness became one of Victorian society's fundamental attributes. While they bathed regularly and trimmed their beards, however, pet dogs did not share their values. Although it might appear that dogs lack any sense of cleanliness after seeing them rolling in mud at a park, they do have a certain propriety (albeit far from modern standards). Dogs—increasingly understood as furry family members fundamental to modern, middleclass lifestyles—had to be sanitized similarly to their human counterparts to live indoors. Britons began fabricating a new kind of creature: the hygienic dog.

The hygienic dog had to adhere to a set of novel cleanliness regimens. Dogs had to urinate and defecate in proper places—namely, outdoors. Keeping their coats fragrant and unblemished meant unceasing brushing, combing, and bathing. Ridding their bodies of vermin entailed subjecting dogs to organic toxins—which, despite its initial unpleasantness and lingering concerns, also provided comfort. The cleanliness we expect of our pets is part of this broader Victorian “sanitary revolution” that forever changed what was deemed acceptable for humans and dogs. It was only once dogs were cleansed to appropriate standards that they could then

inhabit the home, further affirming that pet dogs are neither timeless or inevitable but, rather, situated within historical entanglements of human social and cultural evolution.

Homing Animal Poetics

(Part of panel discussion: "Home")

Kathryn Kirkpatrick, Department of English, Appalachian State University, Boone, NC,
kirkpatrick@appstate.edu

In *The Great Derangement: Climate Change and the Unthinkable* (2020), Amitav Ghosh argues that the conventions of the realistic novel, including the stable, rational human-being assumed by the genre, have been made possible by a predictable climate which allows the natural world to serve as an unthreatening backdrop to human activities. I wonder if something similar might be said of the conventions of literary criticism. Just as Dipesh Chakrabarty has argued that in our era of climate crisis the discipline of history must reckon with a natural world's agency by putting "geological time and the biological time of evolution in conversation with the time of human history and experience," my own explorations in what I am calling animal poetics suggest the need for a literary animal studies radically reconstituted by the more than human. Working with the idea of *Umwelt* ("those surroundings that an animal can sense and experience—its perceptual world" [Yong 5]), I attempt to read selected poems of animal encounter in the context of assembled welters of animal species lore—science, history, literature, popular culture, etc.—working to capture the embodied intuitive flashes such assemblages can sometimes inspire. As a practicing poet, I find the combining of associational and logical ways of knowing fertile; animal poetics is a practice of engagement with aesthetic, semantic, theoretical, methodological, and ethical choices in which not only human but also animal lives matter. Can a poem open the *Umwelt* of a nonhuman individual of a particular species such that we ourselves are changed by the poetic encounter? Can a literary animal studies practice fresh ways of thinking, as geophilosopher David Abram urges, or the "open rethink" of basic cultural narratives Val Plumwood advocates? Can we employ poetry to rehome in our own human ways of knowing such that we learn to better care for the earth and its creatures as *oikos*, our planetary home?

My Old Kentucky Home: Race and Power on Bluegrass Horse Farms

Christian Y. Krueger, Department of History, Marquette University, Milwaukee, WI,
christian.krueger@marquette.edu

Kentucky's days as a borderland of Anglo-American settlement through its trying times as a border state during the American Civil War make the region a place unique from the rest of the United States. As the self-proclaimed Horse Capital of the World, it is fitting that the horse illustrates life in the First American West. My ongoing doctoral dissertation—the larger research project from which this paper stems—grapples with the extra-functional roles of the horse and examines the animal's influence in Kentucky's recurrent liminal position. More specifically, the dissertation argues that the horse influenced power dynamics with regards to race, class, and masculinity: factors that shaped Bluegrass identity.

This paper argues that the horse upended power as much as cementing it, especially when considering Kentucky's enslaved population. Since its statehood in 1792, Kentucky's constitution recognized and protected slavery within the state, and by 1830, slaves comprised 24% of the population. Many of these individuals could use their horsemanship to better their conditions. Because of their skill, several enslaved horsemen made names for themselves as jockeys and trainers, both prior to and after emancipation. In this way, the horse provided a means for these men to dismantle the same power system that the horse itself had helped build. In particular, this paper addresses the ways in which Black horsemen used their skills to navigate plantation life. According to the Black Horsemen of the Kentucky Turf exhibit at the International Museum of the Horse, "an experienced Black horseman would often be assigned to run the stable or train their owner's horses, tasks that extended their work beyond the boundaries of their owner's farms. If it was to the owner's advantage, they were sometimes tasked with transporting horses across state lines for sale or stud, allowing their enslaved horsemen to speak for them to other people and make decisions regarding trading and breeding in their absence."⁽¹⁾ Using data from census slave schedules and farm diaries, this paper links horse husbandry and management to broader discussions of race and agency in the stables of antebellum Kentucky.

References:

1. *Black Horsemen of the Kentucky Turf at the International Museum of the Horse, Lexington, Kentucky. Seen on July 16, 2018.*

The Radical Praxis of Equity: Mutual interdependence and Responsibility

Charlotte Kunkel, Sociology & Identity Studies, Luther College, Decorah, IA
kunkelch@luther.edu

Scott Hurley, Religion & Identity Studies, Luther College, Decorah, IA, hurlsc01@luther.edu

Citizenship in our contemporary understanding in the US is an individualistic rights-based concept rooted in hierarchy and domination including whiteness, maleness, humanness, class, and privilege. Rejecting citizenship as the basis for a new concept or construct that describes shared reality and community, this paper seeks to imagine a future of relational/mutual interdependence with all living beings and the earth that is transformational and life giving. Implicit to such an approach is a critique of hierarchy enhancing ideologies, capitalist praxis, and single-axis logics that reinforce and enhance power structures that preserve systemic inequity. Thus, as one of our theoretical foundations, we use intersectionality as a tool "for questioning default logics that sustain and rationalize inequality..." (May 2015:5), but also as a praxis of social action that has "a heuristic orientation [which] accentuates its problem-solving capacity, one that is contextual, concerned with eradicating inequity, [and] oriented toward unrecognized knowers and overlooked forms of meaning. . ." (May 2015:19). As a bridge from intersectional analysis and practice to reflections on the creation of spaces that are nurturing to all living beings, we embrace mutual interdependence not only as a theoretical concept that subverts normalized meanings of "human" and "animal" that reinforce a status quo (which is inherently

exploitative, oppressive, and divisive) but also as praxis that creates a way of “being with” and “caring for” all beings.

In this paper, then, we provide a vision of a space/place wherein beings are intimately relational, interconnected, and embodied, one in which they are free and can thrive in community with one another. To do so, we suggest that mutual interdependence requires 1. an “entangled empathy” that comprises “a blend of emotion and cognition in which we recognize that we are in relationships with others and are called upon to be responsive and responsible in these relationships by attending to another’s needs interests, desires, vulnerabilities, hopes, and sensitivities” (Gruen 2014:3); 2. an understanding that we are always intimately interconnected with others around us; that is, we “inter-are with one another and with all life” (Thich Nhat Hanh 2017); and 3. that living beings engage with each other through, and have shared experience in, bodies—a kind of “somatic commonality” (Acampora 2006)—that allows a bodily compassion (Acampora’s corporal compassion) to drive an ethics of responsibility.

References:

1. *Acampora, R. 2006, Corporal Compassion: Animal Ethics and Philosophy of Body, Pittsburgh: University of Pittsburgh Press.*
2. *Gruen, Lori, 2014, Entangled Empathy: An Alternative Ethic for Our Relationships with Animals, New York: Lantern Publishing and Media.*
3. *Thich Nhat Hanh, 2017, The Art of Living: Peace and Freedom in the Here and Now, New York: Harper Collins Publishers.*

Walking the Thin Gray Line: Scope of Practice Differences Between Equine Facilitated Psychotherapy and Learning

(Part of panel discussion “The Consideration of Equine Welfare within and Practice of Equine-Assisted Services”)

Dr. Veronica Lac, LPC, Founder & Executive Director, The HERD Institute®, Orlando, FL, veronica@herdinstitute.com

What is scope of practice and why is it important within the equine facilitated setting? This presentation explores the boundaries between equine facilitated psychotherapy and equine facilitated learning from a relational and embodied perspective. Staying within scope of practice can be an ethical challenge when working within the equine facilitated setting. Mental health practitioners working outside of the mental health setting may mistake skills and qualifications with scope of practice. Coaches and educators working with vulnerable populations may unintentionally step outside of their scope. Additional layers of complexity also arise when working within a team approach that includes human equine specialists and non-human equine partners. Boundaries are further blurred by inaccurate terminology and descriptions within the equine assisted services industry. This presentation offers a practice framework that incorporates ethical principles, experiential knowledge, and legal considerations to help practitioners differentiate between scopes of practice. Walking the thin gray line between scopes of practice and being aware of the potential for practitioner overreach is critical for both mental health professionals and coaches/educators. By taking a holistic view of the equine facilitated process,

practitioners can gain clarity of team member roles and responsibilities to maintain scope of practice. Participants will engage in an experiential exercise to navigate the thin gray line between equine facilitated psychotherapy and learning that will highlight the implications when scope of practice is not maintained.

Make Yourself at Home: Art on the Role of Shared Human/Animal Domestic Space in Radical 1960's Animal Research

Maria Lux, Department of Art, Whitman College, Walla Walla, WA, marialux@gmail.com

As a visual artist, I make installation-based works that center on the way animals are used to generate human knowledge and understanding. My 2018 project *Playing House* focuses on two infamous animal research experiments from America in the 1960s: the story of Lucy the chimpanzee, raised as a daughter by a psychotherapist's family, and of Peter the dolphin, who lived in a flooded apartment with a female research assistant. These studies, while of debatable scientific or ethical value, captured the imaginations of many, not least because of fantasies of radical interspecies family relationships and cross-species sexual encounters. Transforming a gallery space into a mid-century department store, this project uses collaged housewares catalogues, a strange miniature dollhouse and terrarium, and video to explore the role of domestic space and cross-species families in research of the period. These studies depended on a blurring of scientific sites and the home, exemplifying a time in which researchers imagined futures where animals and humans would have very new ways communicating and cohabitating. Through reframing these questionable experiments to focus on the idea of home and family, the installation asks what potentials are revealed when human culture (language, behaviors, and domestic space) are imposed upon, but also broadened to include animals. How can the absurdly-modified shared spaces in these studies encourage caution, or hope, for our collective future? Images of the installation can be viewed here: <https://marialux.net/Playing-House>.

Moving Beyond Descartes: Horses First In Ethics in Equine Assisted Therapies

(Part of panel discussion "The Consideration of Equine Welfare within and Practice of Equine-Assisted Services")

Arieahn Matamonasa, School of Continuing and Professional Studies (SCPS), DePaul University, Chicago, IL, ravenmaiden8@yahoo.com

This presentation continues and advances the conversation from previous conferences on the need for an ethical framework for horses participating in equine assisted therapy work. It provides a panoramic view on the history and contemporary ethics on horses and provides key concepts for discussion and exploration. Using concepts of speciesism and developments from the fields of psychology and ethology I explore the assessment of potential harm, benefits and the five freedoms as a framework for guiding clinicians and equine specialists.

The Horse that Built Kentucky

(Documentary film)

Stephanie McSpirit, Language & Cultural Studies, Anthropology, and Sociology, Eastern Kentucky University, Richmond, KY, stephanie.mcspirit@eku.edu

We would like to show our documentary, *The Horse that Built Kentucky* (28 minutes). Our documentary is one of our final products from our 6 year-effort at collecting the oral histories of mountain horse breeders from across eastern Kentucky (Appalachia) and other parts of the state (the Bluegrass region and Western Kentucky). Through our conversations with over 60 mountain horse breeders, we soon learned about the important place these horses held in the development of the Appalachian region. Our collaborators explained to us that for centuries, the mountain horse shaped the Appalachian region and, in turn, the horse was shaped and selectively bred by the Appalachian people into a sturdy, smooth traveling landrace. Our documentary attempts to capture these specific insights from our oral history interviews and attempts to tell the story of the the development and history of Kentucky's fine mountain horses. To reinforce that this project was a collaborative effort with mountain horse breeders and breed preservationists, we propose to have a discussion after the documentary with several of our collaborators (Max Hammond, Rea Swan, Cindy Greene Clevenger and Robin Little). Through this discussion conference participants can learn more about these horses and about current efforts at promoting and preserving them. Finally, after this discussion and conversation, we propose to end our session with Cindy Clevenger singing her ballad, *The Horse that Built Kentucky*.

Philozoa: A Theoretical Framework and Scale for Measuring Humans' Affinity Towards Animals

Dr. Neil Mecham, Department of Child and Family Studies, Berea College, Berea, KY, mechamn@berea.edu

Animals are embedded in human society. We use animals to feed, entertain, heal and support us emotionally. While animals maybe intertwined in human society, not every human has the same affinity towards animals and our feelings towards animals change as we move through our lives. Children poke, pull and stroke animals, adolescents keep, defend, or ignore animals and adults use, work with and/or take animals for granted. The Philozoa framework aims to address the different ways humans can "like" animals and explain how this affinity might change over time.

Philozoa has three dimensions: fascination, interconnectedness, and attitudes and/or beliefs. An individual's affinity towards animals, as viewed through these dimensions, is evidenced in measurable behaviors and opinions. *The Animal Affinity or Philozoa Scale* (AAoPS) was designed to measure each of the three dimensios and a person's general affinity towards animals, which goes beyond attachment to companion animals or general attitudes about ethical treatments of animals.

This presentation will introduce the Philozoa conceptual framework and explain how the AAoPS was developed. Being able to determine an individual's natural affinity towards animals could

help determine who might be more receptive to animal assisted therapy, helped by support animals, and assisted in classrooms by classroom pets.

“Though Cared For by Many, They Live Without a Master:” Alternative Visions of Home in the Film *Kedi*

(Part of panel discussion: “Home”)

Katharine Mershon, Department of Philosophy and Religion, Western Carolina University, Cullowhee, NC, kmershon@wcu.edu

Through an analysis of Ceyda Torun’s documentary film *Kedi* (2017), this paper takes up scholar of religion Aaron Gross’s call “to attend” to animals—“both the proliferation of meanings that surround animals and the fleshy, practical, economic relationships with which these meanings are always intertwined” (Gross 2015, 13). From the outset, *Kedi* situates cats as symbols and citizens of the city of Istanbul, Turkey. Using a combination of “cat’s-eye” footage and interviews with feline caregivers, *Kedi* asks its viewers to radically reconsider the possibilities of what “home” looks like.

In contrast to hierarchical understandings of petkeeping based on legal forms of ownership, the cats of *Kedi* have almost total autonomy over where they live, what they eat, who they see, and where they go. As part of their independence, the cats transgress human-created boundaries, appearing in shops, markets, boats, roofs, outside mosques, and occasional interlopers in the apartments of other cats. Through community-funded efforts akin to human models of mutual aid, a network of people bound only by their shared love of cats collaborate to ensure the cats’ health and safety. Some do so to honor God (cats have a special status in Islam), whereas others seek their own healing through caring for the cats. In most instances, the cats “adopt” the people, not the other way around. The film does not shy away from the challenges cats face on the streets: constant territory battles and injuries from fights, the perpetual proliferation of kittens, and the encroachment of developers seeking to “modernize” the city. Just as the cats’ caregivers (most of whom are working class) face the threat of displacement, so do the cats. Home, the film suggests, is everywhere. But this freedom does not come without its risks.

Whither the Animal Studies Major?

Robert W. Mitchell, Animal Studies, Department of Psychology, Eastern Kentucky University, Richmond, KY, robert.mitchell@eku.edu

Radhika N. Makecha, Animal Studies, Department of Psychology, Eastern Kentucky University, Richmond, KY, radhika.makecha@eku.edu

Ken Shapiro, Animals & Society Institute, Baltimore, MD, ken.shapiro@animalsandsociety.org

Margo DeMello, Department of Anthrozoology, Carroll College, Helena, MT,

mdemello@carroll.edu

& H. Marie Suthers, Department of Anthrozoology, Carroll College, Helena, MT,

msuthers@carroll.edu

EKU started the first Animal Studies (ANS) major in Fall 2010. The idea was to provide students who were engaged by nonhuman animals (hereafter “animals”) with a degree that would offer them diverse perspectives on animals, knowledge about animals, and an understanding of the relationship between humans and animals. Many faculty were interested and supported this endeavor. Courses in Psychology, Sociology, Biology, Agriculture, Biological Anthropology, Cultural Anthropology, Philosophy (Ethics), and Co-operative Learning were already available, with only a few new courses needing to be developed for ANS, including Introduction to Animal Studies, Animals in Human History, Animals and the Law, Animals in Literature, Animals in Art, and, more recently, Career Development in Animal Studies. The idea of the major was that students would learn about science, arts and humanities, and applied fields related to animals and our diverse relationships with them. New courses have emerged from faculty engaged by the major and new connections with existing courses have been created; these courses include Wildlife Crime (in Criminal Justice), Advocacy and Opposition (in Communication Studies), and Learning in Animals (in Psychology). Starting with 25 majors in 2010, we had 88-99 majors through 2017-2020, but the number began to decline in 2021, and we now have 55 majors.

The provost and the dean of the College of Letters, Arts, and Social Sciences have expressed concern about the declining number of students in the major, and requested an Animal Studies Major Advisory Board to examine ways to “modernize” the curriculum and offer any strategies to increase the number of students in the major and retain those we have. This workshop/panel discussion includes some of those on the Advisory Board. The structure of the ANS major and responses from the Advisory Board will be presented. We hope to develop further suggestions for the provost and dean from this experience.

What is Animal History and Why Does It Matter? Human-Animal Entanglements and Multispecies Work in the Anthropocene

Brett Mizelle, History & American Studies, California State University Long Beach, Long Beach, CA, brett.mizelle@csulb.edu

Human-animal studies have become increasingly central to inquiries in the humanities and social sciences, where it is now difficult to sidestep the impact of nonhuman animals on human societies and cultures. This “animal turn” has particularly transformed the study of history, which

has seen an exponentially growing number of studies that both use animals as an entry point into traditional topics and place animals at the center of history as beings with histories and agency of their own. The recently published *Handbook of Historical Animal Studies* (2021) provides a comprehensive evaluation of approaches, topics, and research areas in this rapidly developing field, marking a new chapter in the institutionalization of human-animal studies and historical animal studies.

This presentation addresses some of the key framing concepts and methodological issues in the field, one which considers nonhuman animals as subjects, actors, and beings in their own right and produces historical accounts which foreground the active influence of animals on human cultures. Exploring the benefits and challenges of historical animal studies at a moment of its increasing institutionalization, I discuss the ways in which animals can be approached historically and how such an approach complicates our academic and activist work at a moment of frightening ecological changes.

To do so, I analyze shared human-animal labor in the workplaces of the pork industry, where intensified industrialization has transformed human-hog relationships and intimacies, producing a new biopolitical regime that is a disaster for humans, animals, and the environment. By reading animals and labor together and foregrounding the complex entanglements of humans and nonhumans, I highlight challenges for the both the study of history and for the essential task of creating alternative ways of living, ones will require respect, care, and radical hope in the face of the vulnerability of our multispecies planet.

Farm Dog as Cultural Logic

(Part of panel discussion: "Inside and Out: (Re)Making Home in Modern Animal History")

Jill S. Morstad, Animal Science, University of Nebraska-Lincoln, Lincoln, NE,

jmorstad@priariek9.com

Cultural logics are ways of reasoning common to groups of people. In philosophy, syllogisms are deductive tactics that require strict algebraic relations between a major premise, minor premise, and conclusion. In rhetoric, enthymemes are claims made where parts of the syllogism are missing, the assumption being that audiences will fill in the missing parts.

Cultural logics-as-enthymeme are constructed ways of reasoning that change over time and place, and they affect how sentence "meanings" are produced and interpreted. Subsequently, these meanings seem logical and 'apparent' to group members. Farm Dog as a particular kind of cultural logic: rural family acquires a dog, and the enthymeme mandates the dog is relegated to outdoors only. There, the dog either learns how to get along or survive, or he doesn't.

Either he learns to avoid the traffic, refrain from harassing livestock, avoid rodent poison in the barn, and doesn't bite the kids or their friends, impale himself on heavy equipment, wander off the property, chase cars, or make a general nuisance of himself, or else he is dead, to be replaced by another dog who'll either be smart or lucky enough to figure it all out on his own. Or he won't, and the family will get another dog and the pattern repeats.

The successful dog may go on to live a reasonable life as Farm Dog which puts a distinctive kind of selective pressure on which dogs get to reproduce. The legacy will be the farmer's children, confused urban-or-suburbanites who don't understand their new dog or puppy because "the dog we had when I was a kid just knew how to live with us and be our buddy."

Domestication is ignored or entirely taken for granted. The responsibilities of domestication are afforded the cattle, the sheep, and the horses, and they are kept safe. But the Farm Dog occupies a liminal space, neither truly owned nor truly feral, certainly not at all wild.

Cultural logic of Farm Dog assumes certain things, thinks in a certain way, and provides a cultural script for action invoking Kenneth Burke's notion of rhetoric with its socializing function having both a means of moving one to attitude and to action.

To think about the cultural logic of Farm Dog is to ask what's the assumption? what's the kind of principle it functions from? and what kind of action gets associated with that?

Aging: Of Dogs and Men

Ranell Mueller, Department of Psychology, Saint Francis University, Loretto, PA,
rmueller@francis.edu

This study assessed how attachment to and caring for a companion animal dog in later life influence one's sense of self in this life-stage. Interviews were conducted with 12 older men (62-72 years of age) caring for a companion animal dog. Six men were then convened as a focus group to further discuss their experiences of caring for their dogs. Interviews and discussions revealed several themes: the manner in which they thought about their dogs, i.e. viewing them as family and feeling responsible for their care, influenced their attachment to their dogs; previous loss of dogs instilled in them a reverence for life for all living things; and as a result of caring for their dogs, the men developed a transcendent view of aging, framing their aging experience as being meaningful and purposeful. The findings of this in-depth study produce a preliminary understanding of the meaning of attachment between older men and their dogs and how caring for a dog affects the men's sense of purpose and self in older age. The way the men think about their dogs laid the groundwork for understanding the more intricate aspects of the relationships. Analysis of the relationships revealed components of attachment and bonding between each man and his dog(s). The findings in this study contribute to the research on an understudied demographic. The complex interactions of attachment, the emotional bond and older age that affect the human-animal bonds that are presented here indicate that the bond is one that can have meaningful effects to those who engage in these relationships at this life-stage. The results portrayed here will be available in article format published in *Society and Animals* in 2023.

Find Connection with Horses in Military/Veteran Parent-Child Relationship Equine Facilitated Therapy

Kate Nicholl, Horses Inspire!, kate@soulfriendsct.org

The Horses Inspire! program seeks to provide equine facilitated family therapy sessions for the parent/guardian- dyad to assist in building communication skills, improving attachment and connection and provide a positive experience in the human-animal bond. Deployments, multiple moves and the mental health struggles of the veteran and active military parent can have a major impact on the parent-child relationship. Equine assisted therapy for the parent-child dyad has demonstrated improvements in attachment even in a high-risk population (Beetz et al, 2015).

Horses Inspire! is a 6-session clinical equine facilitated therapy program based on the foundation that horses can support and challenge military families to understand their life experiences through interactive activities with an equine partner. As herd animals, horses are compassionate animals that rely on trust-based relationships and their experiences can provide a metaphor to families who are struggling with issues of identity, self-esteem, attachment, and self-reliance. Guided by horses, military/veteran families explore with guidance from a mental health provider and equine specialists the lessons to learn in the in-the-moment interactions with horses, the power of non-verbal communication which horses are master at, the nuances and strength-based relationship in herd dynamics that can provide a powerful interactive lesson for the parent -child dyad to build connection, cope with attachment disruptions and improve social communication skills. With gratitude from the Latham Foundation, the *Horses Inspire!* curriculum will follow the clinical and dynamic narratives of 3 of the 6 families treated in our program which explores themes of reactivity, connection and setting boundaries in connected relationships.

“Second Nature: Zoo Habitat Murals”

David A. Ouellette, Department of Art, College of DuPage, Glen Ellyn, IL, ouelleted@cod.edu

During the 20th century, zoos became the primary way that an increasingly urbanized human population stayed connected to the more-than-human world. Here, nature and its many nonhuman inhabitants are arranged and presented for humans, by humans. The zoo appeals to the public by supplying a “highly visualized local experience of a disappearing global nature” (Braverman 2011). While there have been studies of the representation of nature in zoo contexts before (i.e. Hanson 2002 and Donahue 2007), my project focuses on the pictorial traditions in the painted murals within animal enclosures themselves. While these murals are meant to be inert backdrops, my project argues they are crucial in the production and maintenance of an illusion of nature. These images draw from the history of Romantic and Victorian landscape painting, and are centered around two main themes—wildness and freedom—which are core to both American political ideologies and human concepts of mastery over nature. The project has developed in response to the work of a number of photographers who have produced impactful images of the animals in these spaces, such as Rebecca Norris Webb, Jo Anne McArthur, Daniel Kukla, Alessandra Alessio, Lauren Grabelle, and others. Through research, travel, and interviews, this project explores both the historical and contemporary practice of mural painting, and their impact on both human and nonhuman viewers. The animal’s experience of these images is rarely

considered. Animals have evolved for hundreds of thousands, or millions of years to be successful in a particular ecosystem. When placed in a zoo habitat that flattens and approximates this ecosystem from the human perspective, animals lose all connection with their life-world or *umwelt*.

Bird Divorce: Representations of the Mating Systems of Endangered Species in the Era of Climate Change

Meg Perret, Mahindra Humanities Center, Harvard University, Cambridge, MA
mperret@g.harvard.edu

This talk analyzes how biodiversity scientists and the media portray the impact of climate change on the reproduction of endangered species. I ask: what is the role of gendered rhetoric in depictions of the influence of climate change on the mating systems of endangered birds? For example, scientists describe increased rates of “infidelity” and “divorce” in socially monogamous birds due to climate change. Accompanying media headlines read *Albatrosses Mate for Life, but Climate Change Has Doubled Their ‘Divorce’ Rates*. Despite excellent work on representations of wildlife in popular culture, the role of gender and sexuality in representations of endangered species remains understudied. Using textual analysis and interviews with scientists, I find that portrayals of endangered species draw upon human reproductive politics, such as cultural discourses surrounding infidelity and monogamy in humans. These representations of the reproduction of endangered species often encode cultural anxieties about the maintenance of heteronormativity and the future of humanity in the era of climate change. These findings have implications for understanding how cultural ideas of gender and sexuality influence depictions of environmental futures for humanity and biodiversity.

Belongings

(Panel discussion)

Colleen Plumb, Artist and Educator, Columbia College Chicago, Chicago, IL,
colleen@colleenplumb.com

Holding Rhythm, 2022 (12:22 min., color video, sound) looks at contradictions of keeping wild animals in captivity, raises questions about what it means to participate as a spectator, and acknowledges nature’s capacity to calm or soothe. How can paying attention to forces and rhythms of our natural world be a guide toward symbiosis, and move us away from exploitative practices? Caged and tanked animals in the video doubly ‘un-belong’: not belonging in their cages and tanks, or in cities and structures far away from their habitat. Far away from where their ancestors belonged. By projecting videos, I consider the potential impact of interference within the public sphere. This video projection will be on view for a year, in the middle of Chicago, out the windows of a hotel, for guests to contemplate or ignore. Each of the viewers are in their own hotel room, such a strange way to experience a video piece—human creatures traveling, not at home, not-belonging—perhaps holding a sense of loneliness, excitement, or out-of-place-ness, but temporarily. The guest/viewer confronts images of fellow beings in a cage-box, like the hotel

room? But with Beaver, Fish, Polar Bear, Tiger, Jaguar, Bear, theirs is a lifelong cage-sentence. How are we trapped and not belonging? Can we relate? Maybe it's insulting to even draw a parallel... to their lifelong caging? Unbelonging for the span of a lifetime.

Preserving Reading Habitat by Integrating Literacy & Science for K-2 Learners

Régine E. Randall, Curriculum and Learning, Southern Connecticut State University, New Haven, CT, randallr1@southernct.edu

In the rush to get young children reading words, a “knowledge gap” is growing. The prevailing skills-focused or code-emphasis approach to literacy instruction can hold any child back, but its effects fall hardest on children in high poverty areas who often have less background knowledge than children from affluent communities (Kim, 2008). Because of this, I looked to my earlier work in the literacies of stewardship and sustainability to develop a model curriculum on the natural world, specifically birds and their Connecticut habitats: Reading is for the Birds. It is a developmentally appropriate, malleable template integrating foundational reading skills with grade level science topics and standards.

Long before the emergence of Forest Schools in Denmark and Sweden, Swiss reformer Johann Pestalozzi argued that children learn best through the head, hand, and heart. Later, Maria Montessori became an international advocate for educational practices based on children's inherent eagerness to learn. What is less known is that Montessori's son, Mario, developed curriculum emphasizing our relationship with all elements of the natural world but especially plants and birds (Tracey & Morrow, 2012). More recently, Professor John Guthrie developed *Concept-Oriented Reading Instruction* (CORI) to merge strategic reading instruction with motivational practices that support and extend children's literacy achievement. Specifically, Guthrie and his colleagues integrated reading and science (e.g., aquatic life, pollinators, etc.) to motivate students and help them learn. In the last 20 years, multiple studies on the effectiveness of CORI showed significant effect sizes in reading comprehension, word learning, and student motivation. Yet, this work was limited to classrooms for students in grades 3-9 (Guthrie et. al., 1999; Guthrie, Wigfield & You, 2012).

My project applied Guthrie's model, CORI, to K-2 teaching and learning. The challenge was in drafting a developmentally appropriate curricular template that still allowed educators to capitalize on children's curiosity about nature while also supporting foundational literacy skills of phonological awareness, decoding, and spelling (Moats, 2020). What moves my work beyond the very good practices already found within early childhood environmental education is the deliberate merging of content with beginning reading skills without the need to rely on commercial reading programs that divorce discrete skills from meaningful contexts. This nature-based curriculum, co-developed with a waterfowl conservancy, enhanced reading instruction, raised awareness of the amazing diversity in local bird populations, and demonstrated the ways in which we can create bird-friendly spaces and habitat regardless of where we live.

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Avian Unworldings in Thom Van Dooren’s *Flightways* and Chris Jordan’s *Albatross*

Ziba Rashidian, Department of English, Southeastern Louisiana University, Hammond, LA, ziba.rashidian@selu.edu

One of the more poignant aspects of anthropocenic extinctions lies in the unraveling of the mutually reinforcing temporalities of individual existences, species time, and geologic time that marked the Holocene, at least in nostalgic retrospect. Whether we turn to Darwin, Freud, or Marx, the relationship between individual existence and species being is understood as one of subordination: the individual exists fundamentally to perpetuate its kind and having done so has fulfilled its function or achieved its “significance”. The relationship between individual and species in these thinkers presupposes the stability of the Holocene, something that can no longer be taken as given. But what happens when these temporalities—individual, species, geologic era—are no longer in synch? My paper examines two works that take this temporal unlinking as central to their examination of avian species in crisis: Thom Van Dooren’s *Flightways: Life and Loss at the Edge of Extinction* and Chris Jordan’s film, *Albatross*. I focus on three key shifts in their narratives of extinction:

1. The changed “weight” of the meaning of the individual creature vis-à-vis species being;
2. A reinterpretation of “species” not as a “kind” but as a “way of life” that represents an “intergenerational achievement” (Van Dooren);
3. An emphasis on the nature of species/individual “worlding,” as richly experiential, as intergenerational, and as assigning meaning to place and thus the “animal” is not “poor in world” (Heidegger), but rather that world is rich and deeply meaningful, something that becomes all the more visible as it is being undone.

Thought for Food: The Chinese Cultural Relationship with Food and Animals

LiEllen M. Rhame, Department of Geography and Environment, University of Hawai'i at Mānoa, Honolulu, HI, lrhame@hawaii.edu

The human relationship with nonhuman animals is complicated. Animals play the role of food, pets, tools, and friends. In China, the view of nonhuman animals is far from static, developing over centuries and influenced by culture. The current study will examine the nature-culture dynamic between people and nonhuman animals. Specifically, examining how the Chinese cultural relationship with animals relates to animal parts that remind of animal bodies in Chinese cuisine. Furthermore, the study will involve East Asian (Chinese, Taiwanese, and Hong Kong) international academics residing in the U.S. at the University of Hawai'i at Mānoa, including students. Questionnaires and in-depth interviews will be used to understand lived experiences and individual evaluative perceptions of animals. Animal parts are defined as organs from chickens, pigs, and cattle, specifically, chicken feet, pork liver, and beef tripe. Three major questions will be investigated throughout the study. First, what food and medicinal practices involving animal parts exist in Chinese culture? Second, how do lived experience, practice, cultural understanding, and medicinal aspects influence the relationship with nonhuman animals? Third, what is reflected through these practices regarding the human-animal relationship? This study seeks to strengthen the literature on Chinese evaluative perceptions of animals by examining the role of lived experiences and practices involving nonhuman animals. Examining these aspects allows researchers to better understand what drives attitudes toward animals in the context and nature-culture dynamics.

Old Kate's Nashville: Turn-of-the-Century Equine Workers

Andrea Ringer, History, Political Science, Geography & Africana Studies, Tennessee State University, Aringer1@tnstate.edu

When someone hailed a streetcar on Jefferson Street in 1890, they could expect a mule-drawn carriage owned by the Nashville Railway & Light Company to offer a ride. If they were lucky, it would be headed by Old Kate, a distinctly white mule who spent her days pulling passengers across the bustling city. Old Kate interacted with thousands of Nashvillians who would have likely recognized her, and some who hopped in her carriage to go to and from home. But Old Kate's job became phased out by the company as they electrified their streetcar system and invested in trolley lines throughout the city. As a "landmark of Nashville" herself, Old Kate retired to a very public place: Glendale Zoo. Glendale, too, was owned by Nashville Railway & Light Company. In her new home, Old Kate encountered Nashvillians who frequented the rolling greenspace, usually on the weekends, by riding the Glendale dummy line all the way to the last stop. Across the city, mules and horses continued to fill the streets and racetracks as they pulled wagons. Old Kate's labor, and her retirement to a public home, demonstrate that horses and other equine shared sites of labor and leisure with their human counterparts. This conference paper offers a glimpse into one of my working chapters for my newly contracted book on Nashville's first animal spectacle industries, and the intersecting histories of transportation and animal captivity. This paper explores the lived experiences of captive and working animals in early

Nashville, particularly its equine workers, and the way their labor and leisure became iconic parts of Nashville's landscape.

This project stems from my most recent scholarship on animal spectacle industries. My book, *Circus World* (University of Illinois Press, forthcoming) is a labor history of the tented shows. My recent article *Just Treat Them Like You Would a Baby: Infant Care Work and Interspecies Foodways*, (*Gender & History*, October 2022), explores captive breeding programs in U.S. zoos, and my book chapter in Susan Nance's forthcoming edited collection (*Bellwether Histories: Animals, Humans, and the US Environment in Crisis*, University of Washington Press, 2023) situates the creation of surplus captive animals at zoos within a larger environmental history.

Understanding Companion Animal Demographics: Foundations of the Human-Animal Bond

Andrew N. Rowan, President, WellBeing International, arowan@wellbeingintl.org

The number of pet dogs and cats in a particular region of the United States is an important baseline statistic for many analyses of human-animal interactions. However, obtaining a reliable estimate of pet demographics and the factors influencing how many pets and types particular households contain is far from simple. In the USA, there are three regular surveys of pet demographics. The American Veterinary Medical Association (AVMA) has conducted surveys every five years. The American Pet Products Association (APPA) has conducted surveys every two years. Simmons (a market research firm) conducts annual surveys. Each produces different estimates of the rate of pet dog and cat keeping in the country, but there is almost no discussion of these differences. Two Washington Post journalists looked at the differences and reported the following estimates of US household pet, dog, and cat ownership: AVMA – 57%, 38%, 25%; APPA – 68%, 48%, 38%; Simmons – 53%, 38%, 24%. The APPA estimates are much higher than those of the AVMA or Simmons. There are also significant differences (about 3-fold) in dog and cat ownership rates in different states, yet almost no attention has been paid to these differences. A few studies have commented on lower rates of pet ownership in African-American and Asian households in the USA. Yet, these differences are likely due to the different densities of African-American and Asian communities (pet ownership in denser human communities is about half the rate of rural pet ownership). Data on pet ownership rates are foundational for research into the human-animal bond. The presentation will explore the various estimates of US pet ownership, regional differences in pet ownership in the USA, possible ethnic differences in pet ownership rates and the lack of any significant discussion of the reasons for those differences.

God, Labor and Earthworms: Tracing Toil through the Sounds of the Subterranean

Lauren Ruiz, Art Department, Stony Brook University, lauren.ruiz@stonybrook.edu

Invaders can be quiet, unmeasured and unassuming, transforming a landscape through the spread of invasive disease, religious beliefs, or beneath the grass, in the dark. The most commonly

known earthworms in North America, *Eisenia fetida* and *Lumbricus terrestris*, also known as red wigglers and nightcrawlers respectively, arrived with the first wave of European settlers burrowed inside potted plants and sacks of spoiled crops. These annelids, unaware of their ability to engineer ecologies as they traveled alongside their human counterparts as resources of free labor, now play a vital role in the complex systems of soil health and water treatment as humans confront the effects of micro- and nanoplastics and the resulting toxicants that cycle through soil, water, and animal bodies.

As a method for understanding the complex relationships between humans and earthworms, I have conducted research-based multimedia projects to discover the connections between animal labor, eco-colonialism and the rapid invasion of nanoplastics into the ecosystem. This paper will unpack my ongoing creative developments as well as my partnership with Cornell Cooperative Extension of Suffolk County which unearthed intimate inquiries into soil health, the role of earthworms in local ecology, and the connections between historical farming and theological practices that create the groundwork for industrial agriculture both locally and on a national scale.

In addition to this research, I will discuss my recent digital works *Worms on the Green* that confronts “greening” in environmental discourse through the lens of post naturalism, and multimedia installation, *Zone of Loss*, which combines audio recordings of earthworm movements with sculptural elements immersing a viewer in audible marks of labor and constant transformations of the subterranean. This work will be examined amongst my investigations in the theologically influenced histories of animal and human agricultural labor in the American landscape through the lens of critical and postcolonial theory.

Belongings

(Panel discussion)

Linnea Ryshke, Artist and Educator, linneaclaire93@gmail.com

Presenting her work from an ongoing series, *A Field*, Linnea Ryshke will draw on the theme of belonging as it relates to conceptions of knowledge and ecological vitality. *A Field* consists of paintings, drawings, and poetry that arise from a research project in Sweden in the spring 2022. The project entailed ethnographic research at four sites of human/animal interaction: reindeer and Saami herders in Northern Sweden, alligators and cognition researchers; wild boar and management researchers, and migratory birds and ringers. She will share and describe her process of investigation and creation as it relates to the complexities of belonging that occurred at each of these sites. As an example, in the studies being done on alligators, the methods with which cognition is measured reflects the concept of cognition as an independent capacity that can be isolated, identified and extracted from nonhuman animals. However, cognition (*co*: together, *gnoscere*: to know) etymologically translates as “to know together.” Through her visual work and poetry, Ryshke challenges this concept of cognition based on Western scientific logic and imagines knowledge instead as something that cannot be possessed, is intimately place-based, and entwines individuals in vital relationships. Relatedly, however in a very different context, the element of belonging and knowledge as something that arises from a place and its inhabitants is

integral to the tenuous existence of reindeer and the humans with whom they live. Reindeer are integral to the shaping of the land, atmosphere, and spiritual energy of the place, yet with climate change, their future is increasingly uncertain. Ryshke explores how, through the creatures who inhabit a place, the world is known to itself. When these creatures are no longer there, this knowledge then too is lost.

“2 Shillings Per Tail Inducement”: Agriculture, Conservation, and Late British Colonial Rule in the Gambia, West Africa

(Part of panel discussion: “Inside and Out: (Re)Making Home in Modern Animal History”)

Sana Saidykhan, History Department, Ohio University, ss456916@ohio.edu

Between 1930 and 1965, the colonial office in the Gambia created wildlife parks and passed aggressive laws to protect the wildlife. During this time, the colonial Department of Agriculture initiated several mechanized agricultural projects: rice and other food grain cultivation for food sufficiency, and peanut cultivation to develop a viable cash crop. The outcome of this contradiction was stringent conservation policies often with severe consequences for the African residents of the colony and wildlife population of the Gambia. While the native African population was considered a nuisance in wildlife parks, the colonial authorities had always considered some wildlife species a considerable threat to their agricultural plans. One of the potent weapons devised to exterminate the Gambia’s wildlife population was 2 shillings inducement for any baboon, monkey, or pig tail presented by the local hunters to a regional commissioner. Poison baits, trenches, and bush fires were also favorite pest control methods. My paper is a study of wildlife conservation in the Gambia, examining the colonial conservation policies, and how agricultural policies and activities, particularly the introduction of animal drawn-plow, mechanized rice farming, and exportation of wild animal species undermined conservation. By using archival sources, this paper shows that the British administration in the Gambia adjusted policies and activities according to its motives of political domination and economic exploitation of resource. It offers new perspectives to propositions by scholars such as (Wilder 2005) that the European Colonial Empire in Africa had been a mess of contradictions, as the colonial policies and activities were not uniform and not intended for any complementarity.

Rehoming as Care-full Interspecies Match-making

Nora Schuurman, Cultural History and European and World History, University of Turku, Finland, nora.schuurman@utu.fi

Alex Franklin, Centre for Agroecology, Water & Resilience (CAWR), Coventry University, UK, ac0569@coventry.ac.uk

In equine rescue practices, a central question concerns finding a suitable home for horses that enter rescue centres for rehabilitation and rehoming. These horses often have a history of neglect and/or absence of human contact. After rehabilitation and training, in which the horse is considered capable of becoming with a human outside the charity space, prospective rehomingers and horses are introduced to each other in a systematic manner. In this paper, we explore the

process of rehoming rescue horses, drawing on interviews with equine rescue charities in the UK. We ask, what constitutes the right match between human and horse and, further, what constitutes the right home, in support of achieving a flourishing interspecies relationship. The process of interspecies match-making relies on the use of care-full encounters as the foundation for emerging interspecies relationships. During these encounters, the individual as well as collective needs and capabilities of both horse and human are assessed and evaluated. An essential part of the evaluation is the assessment of whether and how a relationship between them will have a chance to develop, including the potential to ensure good care in the future. The process of becoming with an individual of another species is fundamentally transformative and, therefore, an interspecies relationship always includes risks as well as possibilities. Equine rescue yards illustrate the significance of what is known and assumed about the past and imagined future of an animal in the establishment of a care-full interspecies relationship. In this light, rehoming a rescue horse can be understood as an interspecies accomplishment in which becoming with another being is affected by an on-going interweaving of differing forms, styles, enactments and understandings of 'good' and 'bad' care. The study shows rescue yards as protective and facilitative spaces, not only for the horses, but also for the creation of care-full horse-human relationships. At the same time, it highlights human-animal interdependence as fundamental to how care-full rehabilitation is approached and practiced.

To Be Deprived by Death. Grievability, Mourning and Disenfranchisement

(Panel discussion)

Ken Shapiro, Animals & Society Institute, Baltimore, MD, ken.shapiro@animalsandsociety.org

Tia G. B. Hansen, Center for Developmental and Applied Psychological Science, Aalborg University, Denmark tia@ikp.aau.dk

Michał Piotr Pręgowski, Administration and Social Sciences, Warsaw University of Technology, Warsaw, Poland, michal.pregowski@pw.edu.pl

Grief is inevitable in human life. Coping with the loss of another is a complex and multidimensional phenomenon. It transcends not only time and space, but also species. Human funerary practices including nonhuman animals date back millenia, with “consistent and worldwide distribution” of dog burials across the world in the last 12,000–14,000 years (Morey 2006). The earliest known animal burial with social and symbolic significance is that of a fox laid to rest with their human 16,500 years ago at the Uyun al-Hammam cemetery in Jordan. The human-fox grave suggests the existence of a strong human-companion animal bond (Maher et al. 2011).

If the fox was indeed an early companion animal, their burial would rank them very high on the sociozoologic scale of Arluke and Sanders (1996). Humans tend to maintain a special social relationship with a small number of species, some of which also fit in the category of “grievable animals.” When individuals belonging to these species die, human mourning and grieving over them may occur and is likely to be socially accepted, at least to some extent and within certain social frameworks (such as, for example, burying animals at pet cemeteries rather than human cemeteries). Most animals – the ones in the labs, in the concentrated animal feeding operations,

in harvested crop fields – are “non-grievable”, however, and their deaths are either unseen and not considered important, or intentionally ignored for the sake of peace of mind.

The topic of grief and mourning is complex. Even the most cherished group of animals – our companions – may only be grievable under certain conditions, such as not sharing our beliefs in their afterlife, not comparing their death to human death, or simply not grieving in public. On the other hand, some people are very vocal about their anticipatory grief over critically endangered species or dying habitats; the Anthropocene itself is sometimes called the age of grief. The “unconsidered and unmourned”, as McArthur (2016) put it, may now be seen perhaps more than ever, thanks to the second wave of the Internet revolution of the 2010s. Social media content about factory farming, animal experimentation and the destruction of natural habitats is very abundant, prompting internal ethical discussions for many people, some of whom decide to join the plant-based movement.

Our panel aims to explore the many faces of grief. We aim to look at it from the perspective of individual and collective losses, as well as the perspectives of beings, species, and habitats we are losing and grieve over.

The panel opens with short presentations, followed by Q & A and discussion:

- Kenneth Shapiro: *The psychology of grief and its varying forms*
- Tia Hansen: *Loving and losing companion animals*
- Michał Pręgowski: *The mourned, the unmourned, the mournable*

Emotional Support Animals: Guidelines, Assessment, and Clinical Utility

Katibeth Sharp, Sara Cannon, & Marisa Busquets, Department of Psychology, Eastern Kentucky University, Richmond, KY, marisa_busquets@mymail.eku.edu

The use of emotional support animals has continued to increase over the past decade with little evidence or guidelines to inform clinicians on best practice. The theories supporting the use of animals within this context is equally unclear. This project aims to provide initial guidelines for assessment and utilization of emotional support animals within the field of Clinical Psychology as well as to suggest future directions and considerations. Given the lack of evidence and guidelines within the context of emotional support animals, support and information will be drawn from a variety of sources. These sources include disability evaluations, service animal guidelines, animal assistive therapy, and all applicable guidelines from the American Psychological Association.

Vegans and Other Animals: Renegotiating Boundaries and Hierarchies in Multispecies homes

Dafna Shir-Vertesh, Limor Chen, Anat Ben-Yonatan, Orit Hirsch-Matsioulas and Nir Avieli
presented by: Limor Chen, Department of Sociology and Anthropology, Ben Gurion University of the Negev, Beersheba, Israel, and School of Behavioral Sciences and Psychology, The College of Management Academic Studies, limorche@post.bgu.ac.il

This presentation explores whether ethical vegans, as part of a social movement that rejects animal exploitation, treat and perceive animals within their families and homes in ways that are different from non-vegans. The delineation of boundaries and hierarchies among multispecies vegan families in Israel are examined, as well as the renegotiation of the emotional attachments they form within their families and households. The research is based on ethnographic fieldwork and 23 semi-structured interviews among vegan parents in various Israeli locations.

The talk delves into the ways vegans construct their relations with animals as they struggle to contend with the social constructions of multispecies entanglements that place companion animals as inferior to humans, and challenge what they view as social injustice towards nonhuman animals. The data reveals that vegans in this research, are engendering creative, innovative, sometimes contradictory narratives regarding the place non-human animals inhabit in their homes. What is more, interlocutors described distinct relations with different animals in the home, and even fluctuating relations with the same animals. It seems that vegans, perhaps more than non-vegans, are struggling to define their relationships with animals, and the meanings these relations assume. At the same time, the vegans in this research continue to utilize prevalent social and emotional categories, such as parent-child relations, family, responsibility and emotional attachment.

This presentation concludes that while ethical vegan parents in Israel try to challenge social hierarchies and norms regarding multispecies demarcations, they are nevertheless continually delineating them, although in multiple and varied ways. These findings have important implications for understanding the role of veganism as a social movement in changing social constructions regarding the just and equal treatment of nonhuman animals, and on how this role is manifested in everyday lives of its participants.

Critical Somaticity: Rewilding Our Horse Senses

Stephen Smith, Faculty of Education, Simon Fraser University Burnaby, British Columbia, Canada, stephen_smith@sfu.ca

What if we were to find ourselves letting go of our egoic selves to explore vital contact as a permeable palpability that allows us to “uncover warmth and concern for others and connect wordlessly with them in nature” (Buber, 1947, p. 27)? What if the most meaningfully motile moments of interspecies connection were sustained by a greater somaticity than the tactile pleasure of, say, caressing a horse’s neck and running one’s fingers through the mane? What if we had recourse to a more extensive repertoire of motional and emotional responses than what is required for handling, grooming and riding horses? Prior to any reflective consciousness there

could be an upwelling, upsurging, overflowing sense of life as mutual and reciprocal expansiveness, symbiosis, symphysis even, and sympathetic, kinesthetic communion.

Cultivating a *crittercal somaticity* is about developing such e/motional sensitivities as will magnify interactions across interspecies lines. When we find ourselves in the company of horses, feeling them to be of a companion kind, we can come to appreciate a “pathos-with” one another (Henry, 2008, pp. 101-134) reverberating in the very c(h)ords of interspecies life. Becoming more-than-human, becoming horse, holds little mystery for those whose daily lives are spent with these creatures since this affinity is borne by the postures, positions, gestures, and expressions of motional meaning-making that become etched in one’s bodily bearing.

What I call *crittercal somaticity* – literally the breathing inspiration for connecting with others, the motional means of meeting them on common ground, and the kinaesthetic depth to this interspecies attunement – is what I shall illustrate in liberty play with horses (Smith, 2015). I take up this essentially “kinning” practice (cf. Van Horn, et. al., 2021) specifically as breathing together, moving mimetically, and attuning somatically with another much more motile being. I draw upon ecosomatic scholars and practitioners, and Shin Somatics® in particular, to articulate a heightened sensory manner of “moving with and as nature” (East, 2015).

At stake is the recovery of an inner wildness, what Merleau-Ponty (1968, p. 168) called “wild and brute being,” or what might simply be thought of as coming to our horse senses. This wildness reverberates with what can otherwise appear as an outer wildness in creatures even of a domesticated kind. Rewilding our horse senses thereby becomes not merely a practiced somaticity of humankind but the crittercal capacity to move ever more animatedly in concert with others of a more-than-human kind.

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What Happens When Your Soul Leaves You? Animal Hybridity in Philip Pullman’s Book of Dust Series

Andrew Smyth, Department of English, Southern Connecticut State University, New Haven, CT, smytha2@southernct.edu

The popularity of the BBC/HBO miniseries version of *His Dark Materials* has brought renewed attention to the trilogy by the British writer Philip Pullman from over 25 years ago, including his innovative, foundational concept of animal-shaped Daemons. These Daemons, visible as birds, dogs, cats, rodents, snakes, and other animals, are lifelong companions—indeed, an active version of a human soul—for their people. In most cases, they are literally inseparable from their humans, having to maintain close proximity and constant contact, and at the moment of the human’s death, they vaporize.

Yet, these Daemons are not simply appendages of humans. As Pullman developed his original series and, even more so, as he is currently concluding a follow-up trilogy, *The Book of Dust*, we see greater attention to the Daemons as autonomous beings, members of what Donna Haraway would call a “companion species,” with instincts, desires, and agency of their own. This evolving dynamic is poignant for the hero of both trilogies, Lyra Belacqua, whose Daemon, Panthalamion (or Pan), chooses to separate from and abandon her in the second volume of *The Book of Dust*. Pullman leads readers to question what happens to humans when their second selves, their souls, decide to part with them.

In my talk, I will examine Philip Pullman’s evolving portrayal of Daemons as human-animal hybrids with a desire for agency and autonomy, reflecting our own growing consciousness of animal rights.

Botanica

(Panel and art exhibition)

Jennifer Steensma Hoag, Photography and Visual Culture, Calvin University, Grand Rapids, MI, jsteensm@calvin.edu

Jeanette Henderson, naturalist and educator, callalily1780@hotmail.com

Botanica considers the visuals that humans make to understand, appreciate, and communicate about the natural world. The presentation will draw upon the fall semester sabbatical work of photography professor, Jennifer Steensma Hoag, and her exhibition, *Botanica*, currently on display in the Center Art Gallery on Calvin University’s campus.

Botanica consists of three sets of photographic images: *Contingent Existence*, *Photogenic Traces*, and *Deconstructed Panoramas*.

Contingent Existence is a collaboration with naturalist Jeanette Henderson; Henderson collected non-native species and created floral arrangements that Hoag transformed into photographic images inspired by historical European still life paintings. Intentionally brought to North America to fulfill aesthetic, medicinal, culinary, and landscaping needs—or unintentionally as

stowaways in pots or ship ballasts—the existence of these specimens in Michigan are the result of human intervention. (*Contingent Existence* Website)

Photogenic Traces are camera-less photographic images made by placing natural forms onto light sensitive paper in the dark, exposing both to light, and processing the paper in photo chemicals. Natural ephemera including exoskeletons, snake skins, root systems, and the result of earthworm movement on the paper—things overlooked or hidden from view—are documented. This photographic method predates the camera and photograms served as scientific documents for botanists in the 1800s.

In *Deconstructed Panoramas* Hoag turns her attention to the landscape—in national parks or on display in botanical gardens where immersive environments elude a single image. Inspired by the visual technique of David Hilliard’s photo sets, Hoag uses individual photographs to direct the viewer’s attention to different parts of a scene. Featured is the desert environment of the DrieKlimatekas greenhouse in Amsterdam and the tropical environment of the Mediterranean Conservatory in Albuquerque. For the Saguaro National Park images, Hoag used Photoshop’s Photomerge algorithm to stitch seven photographs into a panorama. Unstitching the panorama returned the photographs to their individual moments and revealed the image areas selected for the panorama.

Mutually Beneficial? When Non-Human Animals Interact with Us

H. Marie Suthers, Department of Anthrozoology, Carroll College, Helena, MT,
msuthers@carroll.edu

The AVMA policy on the human-animal bond states “The human-animal bond is a mutually beneficial and dynamic relationship between people and animals that is influenced by behaviors that are essential to the health and well-being of both”. This includes emotional, psychological, and physical interactions of humans and nonhumans in shared homes and habitats. Even so, the practice of animal-assisted interventions (AAI) has been focused on improving the health and well-being of humans. Currently there is a shift away from this anthropocentric approach to consider maintaining the well-being of the nonhumans we partner with in AAI. These animals are highly trained and often kept working into old age. In light of the growth of the animal-assisted services industry, it is incumbent on us to evaluate the impact on the animals and to identify short and long-term deleterious effects that may result from their participation in these services. The ability to recognize classic signs of stress has implications for veterinarians, human health professionals employing animal-assisted services, and program volunteers. Recognizing stress in the animals may indicate the need for a break from the current activity. While behavioral indices of stress are attractive because they appear technically easier to obtain than other indices in identifying those animals experiencing a level of stress leading to “burn-out” and associated health and behavioral problems, it is important to understand more of the causal mechanisms underlying the behaviors. As a veterinarian, the author is dedicated to the well-being of non-human animals being employed in human-animal intervention services. We who are passionate about this work, can shape the future of animal welfare. Well-being is our commitment, with knowledge we can recognize the signs of emotional, psychological, and

physical health in our animal partners and keep them fresh and enthusiastic over time, ensuring mutual benefits for both humans and non-human animals.

Popular Animal in Popular Language: Power to the People's Connection to the Horse

Sarah Tsiang, Department of English, Eastern Kentucky University, Richmond, KY,
sarah.tsiang@eku.edu

Given the long and close relationship of horses and humans across a diversity of settings, numerous words and expressions related to horses have entered the everyday English language. Natural processes of language change well account for their entry, exit, and shift in form, meaning, and usage. This paper examines types and examples of equine related vocabulary that illuminate the relationship of the horse to people and everyday life, considering whether there is a particular bond with this animal that favors its place in popular culture and so popular language.

The bridge between the horse and people is illustrated by Scottish engineer James Watt's term horsepower, introduced in the early 19th century to help people understand and accept how the steam engine could replace a mill horse or draft horse. Folk etymologies easily place the familiar animal in a sensible context, as in nightmare and to pony up, and we can hear the "chomp" in chomping at the bit. Technical terms become ordinary terms in popular usage, hence a trifecta can describe any set of three, rather than a specifically ordered set of three, as in the race bet. Nineteenth century social mores popularize donkey over ass, while in modern times PETA would rather we don't "feed a fed horse."

Of course history, context, and analogy with the real referent can explain why we have so many and such a range of horse terms in English, while linguistics can explain their currency, features, and usage. And humans have had a long, close, and varied relationship with other animals, such as the dog, with similar linguistic consequences. Lapdog epitomizes the pet, a "Doggy Dog World" would be pleasant, "Mush!" echoes the French Canadian "Marchez!", "dog days of summer" need not correspond to Sirius, and the B-word is taboo. In this respect, the strong presence of the horse in language is quite natural, and even unremarkable. Still, a review of etymologies and phrase origins, attention to chronology of usage, and corpus study of usage in context offer good evidence for a particularly privileged position of the horse in human history and culture, and among human-animal relationships, reflecting their intimate and special connection with people.

Critter Encounters of a Tactile Kind

Megan Tucker, Faculty of Education, Simon Fraser University, Burnaby, British Columbia, Canada, mct14@sfu.ca

Stephen Smith, Faculty of Education, Simon Fraser University, Burnaby, British Columbia, Canada, stephen_smith@sfu.ca

We relate to animal partners principally through attentiveness to kinetic, kinaesthetic, affective, and energetic dynamics. Interspecies communication is not just in verbal utterances but in an essentially tactile vocabulary of critterly attunement.

Our interest pertains to interactions with domesticated and semi-feral critters. An account of rescued piglets is embellished through descriptions of moving synchronously with horses extended to everyday encounters with squirrels and crows. Merleau-Ponty's "lateral kinship," Jean-Louis Chrétien's (2014) phenomenology of "body and touch," and Maxine Sheets-Johnstone's (2011) "primacy of movement" provide key resources. They help us show how, as tactile bodies (both human and animal partners), we are deeply embedded within the "flesh" of the more-than-human world (Merleau-Ponty, 1968). That which we perceive of one another across interspecies lines are bodily expressive functions and forms and impressional feelings and flows of vital contact. Outer and inner touch are valencies of "becoming animal" (Abram, 2010) whether up close and hands on, or as a proximity through distance.

We engage practically and linguistically in a corporealized, critter-to-critter interplay. Touch reveals not just a spatial range but also a temporal amplitude. We see, hear, smell, feel and respond in kind through uprising, upsurging, bursting, rushing affects while finding a measure of kinship in repeating, and thus building upon, these e/motional dynamics. The space and time of the Other is more that "the occasional touch of otherness" (Plec, 2013, p. 3). The critter-cal question is: How might we remain open to the call of the more-than-human amidst domesticated familiarity and practiced interactions

Our contention is that entering into conversation with animal partners begins with understanding our own animate consciousness. "Wild and brute being" as Merleau-Ponty (1968) referred to this primal, pre-thetic consciousness, is inherently, immanently inter-corporeal. We can thus recast speaking, listening, and non-verbal communicating as happenings of energetic and synergistic communion. What the interactions with pigs, horses, squirrels, and crows evoke is an innate and timeless interspecies kinship – a "kinship in action" or, better still, "kinning" as a gerund prefiguring all actual and possible critter connections (Van horn et al., 2021).

The e/motional dynamics of interspecies life help us rid ourselves of the postures, positions, gestures, and expressions of human exceptionalism that would have us remain on the hither side of species divides. Critter encounters of an inherently tactile nature unsettle customary power relations and the exclusivity of human "language games" (e. g. Meijer, 2019).

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Living with Locusts: Fraught Histories and Fragile Futures

(Keynote address)

Jeannette Vaught, Liberal Studies and Women's, Gender, and Sexuality Studies, California State University-Los Angeles, Los Angeles, CA, jvaught@calstatela.edu

From Biblical stories to twenty-first century eradication campaigns, locusts have continuously been represented as troublesome animals that humans cannot live with. And indeed, are locusts an animal we even want to live with? In an age of extinctions, if they never flew onto another farmer's field, would their potential demise be welcomed?

In this talk, I will briefly recount some key historical moments where locusts have flown onto fields that were already unstable and vulnerable environments. In these various episodes, the presence of swarming locusts exacerbated existing conflicts that were bubbling up from ethnic, industrial, and colonial tensions. In each case, human responses to the presence of the locusts was more complex than one might assume. For many, their arrival was a devastation – but to others, their presence offered fortuitous opportunities. In each case, claims to what counted as “home,” and who could call a place home, were as much at stake as were the crops in the fields. Important strategies of resistance, resilience, and collective survival were honed at these fraught multispecies meeting grounds.

In our current context of climate emergency and mass extinction, we know that our futures together with each other, with other species, and with our planet are fragile. It is very understandable, among the torrents of calls for urgent action and while we mourn the mounting losses of biodiversity, to pay less attention to animals we have been trained to revile. But this talk argues that paying careful mind to troublesome animals -- and who that particular designation of "troublesome" has served -- is required of us as we are tasked with navigating the undoubtedly transformational next few decades on this planet.

The Slow Road to Sustainability: Reframing Environmentally Sensitive Habitats Through Interspecies Work

Helen Wadham, Sustainability, Manchester Metropolitan University, Manchester, UK, h.wadham@mmu.ac.uk

Kate Dashper, School of Events, Tourism and Hospitality Management, Leeds Beckett University, Leeds, West Yorkshire, UK, k.dashper@leedsbeckett.ac.uk

How does working with horses open up new (or long-forgotten) ways of thinking about and shaping the habitats we share? And how might this in turn contribute to an expanded, critical, and less human-centred understanding of sustainability?

The Covid-19 pandemic, climate change and other global challenges offer us an opportunity to reimagine a more liveable future for the planet and all its occupants. Yet existing conceptualisations of sustainability - as reflected in the *United Nations Sustainable Development Goals* (SDGs) – remain both stubbornly anthropocentric and problematically uncritical (Tsing 2017; Wadham 2020). First, despite an emphasis on a “more sustainable future for all,” the SDGs make clear that the duty of care owed to present and future inhabitants of the world pertains exclusively to humans. Animals are mentioned only indirectly, acknowledged as generic resources like “fishes” or “endangered species” rather than active co-habitants of the earth (Bergmann 2019; Policarpo et al. 2018). Second, this overemphasis on humans, and their apparently unique capacity for ingenuity, has in turn led to a privileging of top-down technical solutions over critical engagement with the systems and processes that underlie them (Longo et al. 2016). Yet the habitats we share – including environmentally sensitive spaces such as ancient forests – are products of the overlapping and often unintentional worldmaking activities of human and nonhuman agents alike (Tsing 2015).

In seeking out less anthropocentric and more critical ways of understanding and experiencing these habitats, we turn to how they are imagined and (re)produced through our shared work with horses. Our fieldwork (currently underway) focuses on the shared labour of people and horses in the forestry industry in the UK. For centuries, we have worked alongside each other, with the act of riding affording a unique level of physicality, intimacy and intensity (Adelman and Thompson 2017; Dashper 2016; Keaveney 2008). In our tentative findings, horses emerge as co-workers and epistemological partners, unsettling people’s ideas about space, place and time. In particular, a key characteristic of horse-human work is that it is slower than the mechanised alternatives. So we bring insights from the philosophy of slow (Honore 2004; Stengers 2018) to bear on our data, revealing how horses can and do shape the way we think about and experience work, particularly its role in embedding humans and nonhumans alike within environmentally complex and sensitive spaces like forests.

Our contribution is therefore two-fold. First, we hope to reveal how a focus on interspecies work potentially opens up new ways of understanding and shaping environmentally sensitive habitats. Second, in so doing, we contribute to efforts aimed at subverting and reworking our theoretical ideas about sustainability more broadly.

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A Reading from *The Cowgirl and the Racehorse: A Recovery*

Ashley Wells, English Department, Utah State University, Logan, UT, ashley.wells@usu.edu

The Cowgirl and the Racehorse offers a moving, intimate, and richly descriptive memoir on the relationship between a girl and her horses. Beginning with a traumatic horse-riding accident, Wells reflects on the personalities and characters of the many horses—both real and fictional—who have accompanied her through often difficult life experiences, teaching her strength, resilience, discipline, care, and trust.

The Cowgirl and the Racehorse is also a scholarly reflection on the many cowgirl narratives—films, television shows, music, and books—that have marked the author's life passages and which offer complex and compelling images for girls as they grow: particularly in terms of their independence of spirit and the social and familial expectations with which they are burdened. Finally, *The Cowgirl and the Racehorse* is a detailed examination of the ethical and societal questions raised by the sometimes dangerous and cruel, and sometimes seductive and compelling, world of horseback riding.

I will provide an individual reading from my book *The Cowgirl and the Racehorse*, which was actually published because of my attendance at the last *Living With Animals* Conference.

Unhoming in the Anthropocene: Human and Animal Climate Displacement in Amitav Ghosh's *Gun Island*

(Part of panel discussion: "Home")

Laura Wright, Department of English Studies, Western Carolina University, Cullowhee, NC,
lwright@wcu.edu

In 2017, Indian author Amitav Ghosh published *The Great Derangement*, a work in which he grapples with the limits of the literary imagination with regard to climate change, noting "it is as though in the literary imagination climate change were somehow akin to extraterrestrials or interplanetary travel," and arguing that in the Anthropocene, the confines of the "realist" novel actually conceal the reality of the world around us: climate crises, mass species extinction, and displacement that invite incredulity in their seeming unreality. In answer to his own call for new modes of literary imagining, in 2019 Ghosh published *Gun Island*, a novel based on a 17th-century Bengali folk epic known as *Bonduki Sadagar*, which chronicles the adventures of a wealthy gun merchant whose monetary pursuits provoke Manasa Devi, the goddess of snakes, who travels the globe in order to escape her wrath.

According to Sam Sacks, "Mr. Ghosh builds his book from a timely interpretative provocation: What if the themes of the gun merchant's saga are not mythological staples such as fate and divine anger but the more pressingly topical issues of migration and environmental disturbance?" (Sacks). Through an analysis of what protagonist Deen refers to as the "life cycles" of stories, this essay examines the novel's exploration of the interconnectedness of animal migration – specifically the endangered Gangetic river dolphins of the Indian Sundarbans – human immigration (Indians, Africans, and Syrians seeking asylum in Europe), climate change, and the legacy of colonization as depicted in Ghosh's novel as a means to demonstrate that, as Deen's friend Cinta suggests, that perhaps storytelling "is the last remnant of our animal selves.... A vestige left over from a time before language, when we communicated as other living creatures do.... Why else is it that only in stories do animals speak?" The cyclical story told in the novel – and lived in our current world, is one of animals and humans seeking home on a planet where most of us are no longer welcome.

Living with Legacies of Cattle and Colonialism

Charlton W. Yingling, Department of History, University of Louisville, Louisville, KY,
charlton.yingling@louisville.edu

After linguistically diverging from the Latin term *capitalis* at the outset of European colonization in the Caribbean cattle, chattel slavery, and capital momentarily reconverged in entwining, mutually referential processes. Continuities from the plantation economies that formed in this era infused tangible, long-lasting effects on ecologies and racial systems among human actors.

Cattle, salient to the emergent relationship between race and space that influenced the expanses of the Americas, remain largely overlooked as environmental, economic, and even cultural agents. As amoral manacles of commerce locked, this lesser-known story became disproportionately important to subsequent patterns of coercion for culinary preference and destructive consumption across the Americas with lasting environmental implications to the present.

After their introduction to Caribbean colonies from Atlantic Africa and Europe in the 1500s, cattle immediately resisted confinement. Cattle agency reshaped the flora of islands never exposed to large, herbivorous quadrupeds, both inadvertently clearing space for inland colonization and drawing humans to follow their increasing herds into unknown interiors. Penning cattle enabled sugar profit, coincided with racialized slavery, and expanded increasing beef economies of the Atlantic World. Officials struggling over new colonies began to build physical landscapes that prevented both human and cattle from fleeing and built legal regimes that established clear property law over these unwilling commodities essential to an expanding alimentary Atlantic. With reinforced constraints by the 1600s, plantation economies in Anglo Jamaica and Barbados thrived with the tilling, pulling, and milling of cattle. From these first profitable English colonies similar systems of cattle and chattel developed in less profitable colonies of North America. Cattle and chattel slaves thus became extremely connected by labor and imposed mutual definitions in the expansion of capitalism. Academia must better manage reflexive skepticism.

Encounters of a Domestic Nature

Amy Youngs, Department of Art, The Ohio State University, Columbus, OH, youngs.6@osu.edu

With the goal of challenging anthropocentric viewpoints, I create artworks that focus attention on non-humans who are often considered to be “lowly” or pests-like. Domestic crickets, worms, and springtails take center stage as the focus of interactive works designed to engage viewers in unexpected encounters with these co-inhabitants of our planet. The extended perceptual capabilities offered by technologies are used for purposes of sensing the other, attempting to take on their perspectives, or amplifying our connections. Encounters with these non-humans reminds us that they are an important part of our community. Our attention can help us gain greater respect for - and knowledge of - those who have figured out how to live together on earth for far longer than we have.