UNIVERSITY OF EXETER

AZSC 2015

10-12th August

Moving Beyond the Boundaries

Turning to Face the Nonhuman Animal

Anthrozoology Student Conference 2015

Programme

AZSC 2015 Programme

Monday 10th August

09:30 – 10:00 *Registration*

10:00 – 10:30 *Welcome and Introductions*

10:30 – 11:30 **Ways of Being, Ways of Seeing: Everyday trans-species symbiosis**

10:30 – 10:50 *Sian Moody (University of Exeter)*
Relational Enchantment: The Socio-Historical Development of the Role of Animals within Contemporary Paganism

10:50 – 11:10 *Fenella Eason (University of Exeter)*
Empathy and ethnography: gaining acceptance into the everyday lives of vulnerable inter-species partnerships

11:10 – 11:30 Questions

11:30 – 11:50 *Break*

11:50 – 12:50 *José De Giorgio-Schoorl (Founder of Learning Animals)*

Guest Speaker **Protagonists of their own life: Understanding Non-human Otherness**

13:00 – 14:00 *Lunch*

14:00 – 15:00 **Biocentric Sense and Human Sensibility**

14:00 – 14:20 *Viola Arduini (Independent)*
Animal perception, the invisible light

14:20 – 14:40 *Kerry Herbert (University of Exeter)*
Sighthounds and scenthounds: A comparative study of conflict and unity with nature

14:40 – 15:00 Questions

15:00 – 15:20 *Break*

15:20 – 16:00 *Julien Dugnoille (University of Exeter)*

Guest Speaker **Eating cats and dogs: The inconsistency of Korean and Academic claims about a clear boundary between pet and food dogs**

16:00 *Discussion*

Tuesday 11th August

10:00 – 10:30 *Introductions*

10:30 – 11:30 Societies' Animals

10:30 – 10:50 *Jemima Hubberstey (University of Exeter)*
My Kingdom for a Horse
10:50 – 11:10 *Catherine Duxbury (University of Essex)*
Animal Experimentation in British Medical Research: Gendered Methodologies and a Discourse of 'Care', 1948-1965
11:10 – 11:30 Questions

11:30 – 11:50 *Break*

11:50 – 12:50 *Beth Greenhough (Queen Mary University of London)*
Guest Speaker *Emma Roe (University of Southampton)*

Taking care of experimental subjects in animal research laboratories: An ethnographic investigation

13:00 – 14:00 *Lunch*

14:00 – 15:00 Wild places in shared spaces

14:00 – 14:20 *Miranda Strudel (Oxford Brookes University)*
Shared Landscapes and Tolerating Wildlife: the reintroduction of red kite in the UK

14:20 – 14:40 *Kelly Martin (Oxford Brookes University)*
People's perceptions towards primates among different socioeconomic groups in Diani beach, Kenya
14:40 – 15:00 Questions

15:00 – 15:20 *Break*

15:20 – 15:50 *Abraham Heinemann (University of Kent)*
Video Presentation Not Hunter, Not Prey, the other animals in Hunting

16:00 *Discussion*
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Wednesday 12th August

10:00 – 10:30 Introductions

10:30 – 11:30 Krithika Srinivasan *(University of Exeter)*
Guest Speaker

11:30 – 11:50 *Break*

11:50 – 12:50 **Agency in Anthrozoology**

11:50 – 12:10 *Niina Silvennoinen (University of Exeter)* Factors Influencing Attitudes Towards Animal Research

12:10 – 12:30 *Sarah Crochane (University of Exeter)* Species-Specific Music for Dogs: Using the Grammar of Dogs' Emotional Communication To Provide Auditory Enrichment

12:30 – 12:50 Questions

13:00 – 14:00 *Lunch*

14:00 – 15:00 **The Anthrozoologist's Gaze**

14:00 – 14:20 *Rosie Jones-Jennings (University of Cambridge)* Haraway, the Central Human.

14:20 – 14:40 *Antonio Basoukos (University of Exeter)* Primate moral sentiments

14:40 – 15:00 Questions

15:00 – 15:20 *Break*

15:20 – 16:20 *Michael Hauskeller (University of Exeter)*

Guest Speaker **"How to Become a Post-Dog"**

16:20 – 16:45 *Discussion*

16:45 *Goodbyes*

Moving Beyond the Boundaries: Turning to Face the Nonhuman Animal

Full Programme

Monday 10th August

10:30 – 11:30 Ways of Being, Ways of Seeing: Everyday trans-species symbiosis

10:30 – 10:50 *Sian Moody (University of Exeter)*

Relational Enchantment: The Socio-Historical Development of the Role of Animals within Contemporary Paganism

Throughout the 20th Century events have led individuals to redefine their position towards paganism, as a means to spiritually connect with nature unbound from the fearful accusation of witchcraft and demon worship that burdened the medieval period. Mid-century publications from American occultist Gerald Gardner claimed the historical continuity of witchcraft, who asserted it had survived via generations of secret meetings. Gardeners' assertions gathered momentum as followers revisited the animist beliefs of a pre-modern Europe, setting in motion a wave of events that would see paganism grow to reportedly be the seventh largest religion in the UK. In response to the growing phenomena historians reviewed assertions of historical continuity, who surmised a scarcity of evidence indicated such claims were fabrications. This compelled many practitioners to abandon the religious structure of Wicca and discover where their own beliefs lay on the premise of personal experiences and individual perspectives, resulting in a belief system that is inherently esoteric. For this reason the modern practice of paganism, often termed Neopaganism, has drawn stark contrasts to that of the traditional religions of ancient Europe, acting as a broad umbrella term that encompasses numerous pathways, including shamanism, druidry, and the Craft, but all defined as nature religions.

As a nature religion, animals are likely to hold a significant position in Neopagan ontologies. However the academic literature to critique this hypothesis are surprisingly sparse. Given the individualistic nature of Neopaganism, research would benefit from an emic approach to explore the personal archaeologies of practitioners, as advised by Waldau (2010), to identify the dynamics of how and why animals are viewed by contemporary pagans - particularly those not following the structured scripture of Wicca. This paper is an exploration of the ways in which Neopagans personally experience animals, situating ethnographic research within a socio-historical analysis. Given the lack of research currently available on this subject, the findings could represent valuable anthrozoological insights into the phenomena of a growing new age religion.

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10:50 – 11:10 *Fenella Eason (University of Exeter)*

Empathy and ethnography: gaining acceptance into the everyday lives of vulnerable inter-species partnerships

Existential anthropologist Michael Jackson encourages researchers to employ 'social sensitivity' in their dealings with people who accept them 'into their households and everyday lives'. In this paper,

I take Jackson's concept of researcher 'acceptance' by human participants into the wider all-animal realm and then narrow the focus to investigate such acceptance by those canine participants who share mutualistic co-existences in the under-observation homes of the chronically ill.

Jackson's suggested 'social sensitivity' is significant when interviewing or conversing with people affected by chronic illness who live with medical alert assistance dogs. These inter-species partnerships are vulnerable to society's views and judgements, both independently and collectively. Their relationships with the researcher are dependent not only on their own personalities, experiences, pain tolerance, or frustration with life-as-it-is, but also on the researcher's efforts to question with empathy, to listen actively or passively, to act and react with appropriate language, mannerisms and consideration. And efforts to stand in the shoes of the human participant must necessarily include efforts to walk with empathy alongside the nonhuman medical assistant, the working alert dog who may overtly and covertly influence the human partner's perception of the researcher's information-gathering incursion into their lives.

Human and canine perceptions vary according to genetics and environments so conducting fieldwork among partnerships of more than one species involved in the field of health and illness, requires both sense and sensitivity. Humans and non-humans considered to be in good health are still subject to changes in mood and behaviour, so those plagued by the complexities of chronic illness or by enforced placement in a human household, may not always live in harmony.

'Ideally,' Jackson contends, 'one's writing shows how understandings emerge from the space between people – a space of conversation, negotiation and encounter that switches unpredictably between accord and discord, attunement and disharmony'. How then does writing of everyday encounters reveal the shifting understandings that emerge from spaces between the researcher and the human and canine participants immured within the boundaries of chronic illness?

Keywords: chronic illness, empathy, medical alert dogs, inter-species ethnography

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11:50 – 12:50 Protagonists of their own life: Understanding Non-human Otherness

José De Giorgio-Schoorl
(Founder of Learning Animals)

"Only when you give non-human Others the space, the context, and the time to create their own experience, their own learning, their own sharing, when you focus on their quality of life, and freedom of expression, will you see them for who they really are". [Dr. Francesco De Giorgio]

We live in interesting times, a time where we have the possibility to make a difference in the way human will coexist and improve their coexistence with other animals. A development however that not only asks for new information and better insight in the life and abilities of nonhuman animals, but also the need to let go of many beliefs and habits that human have learnt to take for granted.

We have to learn how to start thinking in terms of nonhuman individuals, each with their own unique way of being in the world, and interest towards that world. Each with their own needs, preferences, emotions, mind-sets and pleasures.

This means for us, as human, redefining our understanding of non-human animals' way of being in dialogue with the world, in dialogue with us, looking for their own information and understanding, rather than becoming an object of a predefined behavioural protocol. So they can preserve what they were meant to be: Protagonists of their own life.

14:00 – 15:00 Biocentric Sense and Human Sensibility

14:00 – 14:20 *Kerry Herbert (University of Exeter)*

Sighthounds and scenthounds: A comparative study of conflict and unity with nature

This paper explores dual interpretations of 'nature', as that which is both within and without. Firstly, intrinsic nature is explored through the 'nature of the dogs'. The domesticated lives of greyhounds and foxhounds have been examined as representatives of the sighthound and scenthound groups of domestic dog *(Canis familiaris).* Delving into the internal nature of these breeds and framing understandings about them within the theoretical framework of the anthropology of senses, has provided insight into attitudes towards rehoming of 'working' sighthounds and scenthounds. Revelations about the human prioritization of sight ultimately may provide answers to questions about why ex-racing greyhounds are more likely to have a second chance at life after 'work'.

Secondly, with nature as a synonym for wildlife, I have asked questions about the impact of sighthound and scenthound activities on a wild and 'external' nature. Within the rural cosmology, understandings and conceptions of nature are complex. Sighthounds and scenthounds are both a part of that nature yet also conflict with it, through the sporting activities of hunting and coursing. Ultimately, nature can be understood as that quality which convenes life and the place in which that life is extinguished – a certain conflict indeed.

Keywords: Greyhound, foxhound, sighthound, scenthound, senses, nature, wildlife, hunting

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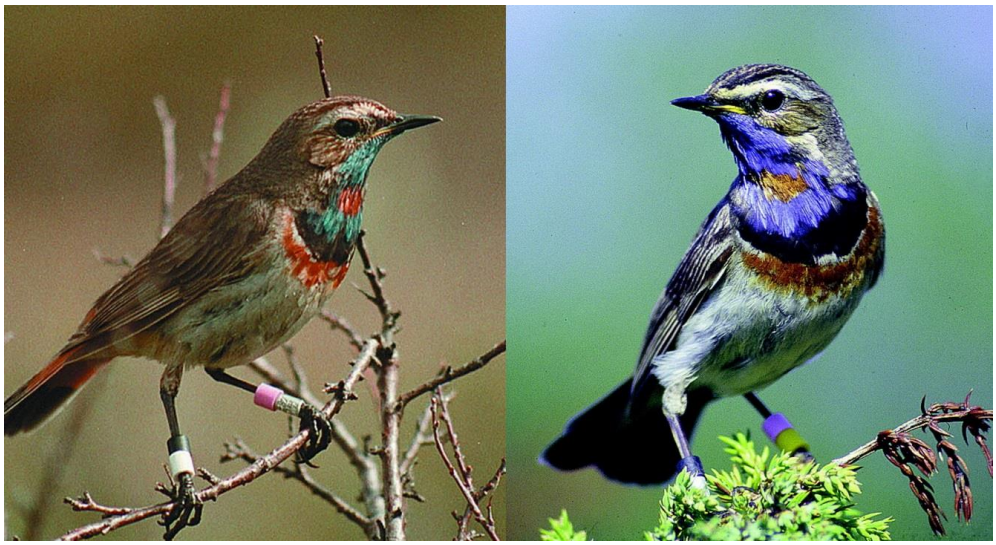
14:20 – 14:40 *Viola Arduini (Independent)*

Animal perception, the invisible light

We commonly think about animals as objects of our observation. The majority of research, such as John Berger's *Why Look at Animals?,* analyse the human perspective towards animals. However, a few thinkers, including the French philosopher Jacques Deridda, have tried to swap the **point of view to** understand the ontological meaning of the animal gaze for the Human: *"[…] the gaze called 'animal' offers to my sight the abyssal limit of the human […]."* (Derrida 2008, p. 12) .

Contemporary research on tetrachromatic vision, such as Martin Stevens (Exeter University) and Richard Prum's (Yale) work on sensory and evolutionary ecology, has given space to further engage

with Deridda's 'limit of the human'. Tetrachromatic vision is the ability of animals to perceive four colour channels. This allows some birds to either see parts of the Ultraviolet spectrum, which creates a range of colours outside of the human visual spectrum. In short, this means we see animals differently than how they appear to each other. Continuing from biosemiotics theories, such as Von Uexküll (1934), Post-humanism thinkers criticize the way humans tend to define animals distinct abilities, such as the homing skills of pigeons, as "alien skills" (Fudge 2002, p. 139). Research by Prum and Stevens shows limits of human perception when compared to some animals. Therefore, we find ourselves in an alien, peripheral and limited position when looking at non-mammal species.



From the right: bluethroat in human vision and in bird vision (tetrachromatcic: UV+R+G+B)
Photos: © Jonas Örnborg and Arild Johnsen, University of Göteborg, Sweden

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The new vantage point created by animal vision studies is reflected in some contemporary photographic practices, including the Institute for Critical Zoologists, which is the alias of the Singaporean photographer Robert Zhao Renhui. The project *'The Last Thing You See'* questions the visible in human understanding of nature and animals. The project depicts features aspects of birds, spider webs and bees that are hidden from human vision, but are visible to other animals.

With Zhao's work as a case study, augmented with research by Prum and Stevens, and post-humanism for philosophical background, I will discuss how discoveries on animal perception highlight the human gaze toward animals through representation of the non-human vision, which allows a new approach to photographic representation by looking beyond human vision and changing the relationship between the Human in relation to the Animal.

Orchids pretending to be other orchids, 2013
150cm x 100cm, Diasec
© Robert Zhao Renhui

A spider web which is a flower, 2013
150cm x 100cm, Diasec
© Robert Zhao Renhui

Keywords: animal perception, colours, photography, vision

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15:20 – 16:00 **Eating cats and dogs: The inconsistency of Korean and Academic claims about a clear boundary between pet and food dogs**

Julien Dugnoille
(University of Exeter)

Tuesday 11th August

10:30 – 11:30 **Societies' Animals**

10:30 – 10:50 *Catherine Duxbury (University of Essex)*

Animal Experimentation in British Medical Research: Gendered Methodologies and a Discourse of 'Care', 1948-1965

This paper examines the shift in scientific thinking towards experimental animals in medical research, 1948-1965. It draws on data from archival sources of the Universities Federation of Animal Welfare, the Medical Research Council and published medical experiments of the time. The paper argues that during this period members of the scientific community modified their views about the nonhuman as a 'passive object' of manipulation, to an 'active object' with a certain degree of subjectivity. This indicated an internalisation of a discourse of 'care' towards nonhumans under experiment. Scientists still bestowed upon Nonhuman animals Cartesian principles - still soulless mechanisms. However, with the growing influence of the discipline of ethology on scientific investigations concerning the stressed animal; scientists in medical research began to question the methodological implications of their objectification of animals. Furthermore, insights from feminist science studies will be used to indicate that the treatment of the nonhuman in scientific culture intersected with the broader social context concerning issues of gender, especially epistemological claims about the role of women in contemporary society.

Keywords: history, animal experiment, animals as objects, scientific methodologies, gender

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10:50 – 11:10 *Jemima Hubberstey (University of Exeter)*

My Kingdom for a Horse

Horses were an essential component in early modern society: from agriculture to warfare, humans were reliant on their steeds for survival. As *Markham's Faithful Farrier* noted, the horse is "our best seruant both in Warre and Peace." While seeing the horse as a servant is to anthropomorphize the animal and to naturalize its servitude to mankind, this study aims to consider the way in which horses and humans are not necessarily distinct in early modern thought. Although the 'Chain of Being' theoretically placed humans above animals in the social hierarchy, in practise, the line between human and animal became heavily blurred.

Examining the extensive horsemanship manuals from the sixteenth and seventeenth centuries reveals a wide range of views regarding the horse's status in relation to man. For instance, Nicholas Morgan's *The Horse-man's Honour* suggests that the rider who teaches a young horse is like a "discreete Schoole-maister" who teaches "a young scholler." William Cavendish even suggested that horses "wanted nothing of Reasonable creatures, but speaking." Interestingly, the 'horse' is also always configured as male; a 'mare' is only specified in relation to breeding. This gendering further complicates the way in which horses are depicted in relation to man in the 'Chain of Being.' In John Taylor's *Crabtree Lectures,* he satirizes the horse-courser who only cares "to see other folkes jades made fine, neat, and handsome, whilst thine owne beast [his wife] at home can neither bee comb'd, rub'd, nor curried." Although Taylor's work mocks the relationship between husband and wife, it does demonstrate how it might be better to be a male horse than a female human in early modern society. While horses can be compared to scholars by some authors, the recurrence of the 'shrewish'

woman in other texts of the period suggests that human status alone is not enough to ensure a higher place in the social hierarchy.

Early modern plays such as *The Taming of the Shrew, The Witches of Lancashire,* and *The Tamer Tamed* all reveal how far horses and women are configured as subordinates to man. While these texts do operate on anthropocentric terms, they offer an insight into the limitations of human power and the necessity of living in sympathy with other beings. Man's dependence on the willing co-operation of his subordinates reveals a dialectic of power, as both women and horses harbour the potential to destabilize man's authority and to remind him that pride does indeed come before a fall. Although Shakespeare's Richard III loses *his* kingdom, the reminder that he has lost it for 'a' horse reinforces the limitations of human power over the animal world. In his final moment, Richard recognises that while he might aspire to be a king over his people, the horse belongs to nobody and could break free from his control at any point. Early modern society may have been structured around a patriarchal order, and yet the challenge of dealing with a dumb animal constantly demanded that men should reconsider their own aspirations to power.

Keywords: early modern, Feminism, horses

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11:50 – 12:50 **Taking care of experimental subjects in animal research laboratories: An ethnographic investigation**

Beth Greenhough
(Queen Mary University of London)
Emma Roe
(University of Southampton)

This paper will draw on new ethnographic research exploring the relationships between junior animal technologists and the laboratory animals they care for. We are interested in understanding the labour involved in performing high standards of animal care and welfare in the context of scientific research. This work seeks to challenge the commonly held belief that, of all human-animal relations, those found in the laboratory are the most exploitative and disinterested.

Contrary to popular imaginations, many of those who work with laboratory animals are driven by a deep personal attachment to animals, expressed as a love or fondness for animals commonly developed through growing up with pets. It is the pleasure and innocence of this relationship that is in the history of those who seek employment working with animals. Once in the animal facility, animal technologists may form close, sympathetic relationships with the animals they work with. Many learn, and will continue to learn, to become attuned to and affected by the animals in their care, and in so doing place themselves 'at risk' of their emotional and social responses to the procedures these animals may be used for. They are expected to perform care and draw on sympathetic agency, while at the same time potentially killing an animal. The animals too may develop unique relationships with their care takers, becoming trained participants whose efforts contribute to the success of experimental procedures.

Drawing on Haraway's term 'response-abilities' (2007) and Berlant's 'sympathetic agency' (2004), we consider how when faced with scenes of animal suffering ATs know what does and what should constitute sympathetic agency?; We ask how do the ATs handle the responsibilities for consequences they did not mean to enact? How do they console themselves that they meant well, and did not act badly? By exploring in detail the specific modes-of-being-with that constitute animal research and testing, we explore ethics as something which is performed through practice. Haraway (2008 80) ' suggests that '(t)ry as we might to distance ourselves, there is no way of living that is not also a way of someone, not just something, else dying differently'. Through this research we ask what is at stake in animal technologists' decision not to distance themselves, but to take responsibility for the care of those who die differently so others (both human and animal) can maintain a way of life.

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14:00 – 15:00 Wild places in shared spaces

14:00 – 14:20 *Miranda Strudel (Oxford Brookes University)*

Shared Landscapes and Tolerating Wildlife: the reintroduction of red kite in the UK

Due to the success of the Red Kite Reintroduction Programme, initiated in 1989, and the considerable media attention the species has received, many people are familiar with the red kite's historical trajectory in the UK. Prevalent urban scavengers during medieval times, the birds fell victim to extensive persecution, and eventually went extinct in Britain – with the exception of a small population in Wales. However, while red kite reintroductions have generally been greeted with considerable public support, recent media reports indicate that this support is gradually waning in some areas, as red kites continue to grow in numbers and their tolerance of human-dominated landscapes is discovered anew. In some areas (e.g. Reading), this creates a dynamic whereby the level of tolerance red kites demonstrate towards humans is not reciprocated. Therefore, my research aims to investigate when, and how, these animals become 'pests' by investigating people's perceptions of red kites and examining tolerance capacities.

This study comes at a time when there is an acknowledgement amongst the conservation community of the growing need for more collaboration between conservationists and anthropologists/social scientists. Learning about people's perceptions of a certain species, and what shapes them, is critical to understanding how a species' social status changes, and how this in turn can affect its biological/scientific status. Thus, by identifying the main factors which influence the red kite's social carrying capacity, I ultimately hope to determine the threshold at which different stakeholder groups (i.e. conservationists; game keepers; interest groups; members of the public) can comfortably share (i.e. tolerate) the landscape with these birds of prey. Consequently, the purpose of locating these 'tipping points' is to be able to monitor the species social status and maintain public support, while mitigating acts of persecution and informing management plans.

This research also endeavours to stretch many of the methodological and epistemological boundaries associated with it. As Kara White (2013) points out, due to the ever-present species

barrier implicit within multispecies ethnography, traditional approaches to participant observation reflect conventional anthropocentric limitations, and neglect to incorporate the required spectrum of sensual and behavioural considerations. Therefore, in an attempt to address some of these methodological challenges, I hope to apply a mixed methods approach which will hopefully contribute to the methodological development of this new field.

By investigating red kite – human interactions from both sides, I hope to contribute to the future of conservation and management of red kite in the UK by shining light on how the 'endangered pest' category is constructed and how this narrative is shaped by various stakeholder groups in order to develop a better understanding of what it takes to develop tolerance towards wildlife and foster a more harmonious human-animal coexistence. Therefore, it is hoped that this project will not only contribute to how future reintroductions, involving other species (e.g. megafauna), are approached, but also add valuable insights regarding human-wildlife conflict mitigation and resolution strategies.

Keywords: human-red kite encounters/interactions; endangered pests; multispecies ethnography; conservation

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14:20 – 14:40 *Kelly Martin (Oxford Brookes University)*

People's perceptions towards primates among different socioeconomic groups in Diani beach, Kenya

There has been growing concern in the literature regarding people-wildlife interactions. As human populations continue to rapidly increase, people are increasingly coming into contact with wildlife, with many species being identified as 'pests'. To deal with people-wildlife conflicts many efforts have been made to promote wildlife conservation, including ecotourism and community based projects. Ethnoprimatology, the study of human and nonhuman primate interactions, has helped conservationists in finding solutions for coexistence.

Work was conducted in partnership with a conservation organisation called Colobus Conservation, based in Diani, Kenya. Diani is based on the coast and has a large tourist industry and has seen rapid human population growth. This has affected the wildlife in the area due to such activities as deforestation and conversion of land for agriculture.

The purpose of this study was to (i) explore the range of attitudes residents have towards primates in Diani, (ii) examine people's reported responses to wildlife within the context of expressed attitudes, and (iii) document people's knowledge and perceptions of Colobus Conservation. The information will be collated to assist Colobus Conservation in future planning of their projects. Due to the broad variation of people residing in Diani, four social groups were targeted and a comparison made. The four social groups being agriculturalists, Kenyan nationals, International residents and tourists. Data were collected by use of semi-structured interviews and topics covered people's attitudes towards Diani, the local wildlife and Colobus Conservation.

Preliminary results show that in all socioeconomic group's attitudes towards Diani were largely positive, seeing Diani as a good place. Baboons were identified as the biggest concern amongst all residents, often being deemed as 'clever' but 'scary'. Agriculturists often commented on warthogs, baboons and syke monkeys foraging on crops. Wildlife that were mentioned favourably were often

the Colobus monkeys. Often individuals working within tourism noted wildlife as an important part of Diani. Many participants noted that they had seen an increase in baboons and development within Diani. Furthermore, rubbish tips were one of the reasons given for the presence of baboons. Knowledge of Colobus Conservation was often limited among agriculturists and Kenyan nationals while international residents often showed high knowledge of the organisation. Suggestions from Kenyan nationals and agriculturists in controlling the baboons were often unachievable, with many suggesting Colobus Conservation were responsible for the wildlife and should translocate the baboons.

Overall people expressed support for Colobus Conservation, with Kenyan nationals and agriculturists wanting to be more involved. Weak patterns could be identified within socioeconomic groups and a great diversity within and between groups, identifying the difficulty of categorising individuals and communities. Recommendations for future work would involve the management of expectations among residents in Diani. Further work with agriculturalists in finding effective mitigation methods in deterring both baboons and warthogs may help gain support for conservation initiatives in Diani. Dumping of rubbish should be addressed and tactics to control this may improve people-baboons interactions. Finally, further research into the baboon populations and behaviour may better help understand their interactions with people in Diani.

Keywords: Colobus Conservation, ethnoprimatology, people-wildlife interactions. Human attitudes, Semi-structured interviews

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15:20 – 15:50 *Abraham Heinemann (University of Kent)* ***Video presentation***

Not Hunter, Not Prey, the other animals in Hunting

Recent fieldwork on hunting in Northern Cyprus has brought to my attention the multiple other animals directly involved in the human-animal relationships involved in hunting. Using 2 examples of hunting dogs and hooded crows, I will detail how a non anthropocentric approach by both researcher and participants reveals how aside from the multiple bureaucratic and social relations I usually focus on in my research, hunting is not simply a relationship between human hunter and non-human animal prey. Instead, even in this scenario of 'leisure' hunting multiple other species taking a leading role in forming the act of hunting. Finally I wish to conclude with some questions in relation to these stories, along the lines of proposing that hunting and killing an animal can inspire a non-anthropocentric relationship with other animals, by comparison to 'scientific' and pet-based relationships.

Wednesday 12th August

10:30 – 11:30 *Krithika Srinivasan (University of Exeter)*

11:50 – 12:50 Agency in Anthrozoology

11:50 – 12:10 *Niina Silvennoinen (University of Exeter)*

Factors Influencing Attitudes Towards Animal Research

Medical research on non-human animals (henceforth animals) is an integral part of the modern medical industry, and a significant contributor to UK economy. This BSc Dissertation study in 2014 carried out a survey on the general public's attitudes to animal testing, focussing on the demographical factors influencing them. Animals are sentient beings and inevitably, biomedical testing causes them pain, suffering and distress. Therefore it is recognised both by governments and scientists of many leading research countries that animal testing is not only a complex scientific and legislative issue, but also an emotional one to many.

Public opinion on animal testing is an important factor in forming government policies, and many surveys have been carried out to assess how the public views the practice. Surveys have been criticised, though, as insufficiently informing scientists on the true views or actual knowledge that the public holds on the topic. It was the purpose of this study to examine whether there is currently a possibility of the general public leaning towards the opinion that medical research on animals is no longer necessary, and which demographical factors influence the attitudes. An online survey was carried out to investigate the public opinion; and altogether, 797 responses were received. The results were statistically significant, indicating as expected that gender was a strong factor, with women significantly more opposed to animal research than men. However, surprisingly, the younger respondents emerged as being more in favour of animal research than the older generations.

From an anthrozoological and animal rights and welfare point of view, this latter finding is disconcerting. Furthermore, whilst many animal welfare related issues, such as factory farming and animals in entertainment and sport, are broadly discussed within the public sphere and in the media, animal testing is rarely openly debated. Whether animal testing is necessary or ethical is, in a way, the final taboo in the discussion of animal welfare and rights. The debate makes people uncomfortable, and promoting animal-free science often alienates the public and their sympathies. Illnesses such as cancer take an emotional toll and animal testing is widely seen as the answer to finding a cure for cancer and other life-threatening conditions.

This is an area of animal rights where human needs are frequently and without criticism placed above those of animals. In animal testing, advocacy on behalf of animals faces many challenges, and requires a sensitive and well-informed approach in order to instigate constructive discussion on whether animal research is as indispensable as is widely believed. Anthrozoological advocacy has a potential to act as a bridge between academic research on animal sentience and the public that influences political decisions and legislation. Advocacy is particularly important in order to engage the younger generation and future voters to get involved in animal politics. Based on the findings of the survey, this paper discusses the demographic variables and options of discourse for moving forward to a future of animal- free medical alternatives, and engaging the public without alienating their sympathies.

Key words: animal testing, public, survey, attitudes

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12:10 – 12:30 *Sarah Crochane (University of Exeter)*

Species-Specific Music for Dogs: Using the Grammar of Dogs' Emotional Communication to Provide Auditory Enrichment

Music serves as an important means of emotional communication for humans, a function exploited in the use of music as therapy, often to promote relaxation. Assuming that animals may respond similarly to this anthropocentric concept, shelters for rescued companion animals, with limited budgets, often use radios playing classical music, with the aim of calming the confined animals. Academic research on the benefits to nonhuman animals of exposure to music has largely consisted of observation of their responses to various musical genres, with mixed results. There has been little attention in the development of 'music therapy' for animals to the unique auditory and cognitive capacities of the nonhuman animals themselves. Although there is evidence that animals may respond to different forms of music, the animals themselves remain largely objectified in the trials, observed while exposed to a variety of auditory stimulation, with little analysis of their reception and experience of the different sounds; indeed, few of the studies provide any information on the work chosen or the structure of the music played.

Research on animals' processing of sound is limited, and little has been published on how mammals such as cats and dogs may hear the music to which they are exposed. We may infer from the few studies carried out on other nonhuman animals that dogs may prefer consonant to dissonant sounds, slow tempos to fast, quiet sounds to louder music, but the research on even these basic aspects of music is limited and the outcomes mixed.

This paper presents a study currently in process on the use of music as therapy with kennelled dogs. The study draws on research on the physiological relationship between emotional vocalisation and the processing of emotion in relation to music. 'Music [may be] particularly suited to invade emotion circuits that have evolved for emotional vocalizations '(Peretz 2012). The vocalizations of nonhuman animals as well as humans simultaneously provide receivers with both semantic and emotional information, influencing their interaction. Morton's studies of emotional communication across different species reveal a commonality in how friendly or appeasing communication is differentiated from hostile messages that may even extend to human emotional communication (Snowdon and Teie, in press). Considering what we know of how animals use and respond to sound in managing their own social relationships and their welfare, this study uses an analysis of examples of dogs' affiliative vocalisations as well as research on nonhuman animals' response to sounds to develop a form of 'music' that is species specific and designed to promote reassurance and calm. Two trials of the music have been agreed: with rehomed dogs living with the owner of a private boarding kennel and selected dogs in a rehoming centre for unwanted companion animals.

This study may assist us in understanding those elements of human music to which different species have responded, so that we can begin to refine the techniques of auditory enrichment and improve animal welfare.

Keywords: Music, emotion, vocalization, dogs

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14:00 -15:00 The Anthrozoologist's Gaze

14:00 – 14:20 *Rosie Jones-Jennings*

Haraway, the Central Human

This paper explores the utility of centralising the human subject in anthrozoological studies. The term 'humanism', that is, what it is to be a human subject, has been debated, rejected, and reworked within the recent multi-species literature, but also within the recent anthropological 'ethical' turn, this paper draws from both traditions through a critique of Donna Haraway. Haraway's relevance to these debates is uniquely intriguing. Her argument would seem anti-humanist, in that it rejects the existence of human selves as isolated, bounded entities at all, and instead, portrays human beings, like non-human beings, as interspecies processes (2008: throughout, e.g. 31-32). Yet it is also ethically prescriptive-Haraway promotes a certain type of 'worldliness,' and values certain types of 'withness,' and could be seen as completing ethical, self formative work as she does so. This paper looks to investigate whether Haraway's anti-humanism is supported within her own account, and whether Haraway's commitment to the relational can be bought into productive engagement with anthropological debates surrounding the ethical self, and in doing, it explores appropriate centralisation of human, non-human, and/or the relationship between them.
This evaluation appears in two parts; the first considers the humanism and anti-humanism within Haraway's account of responsibility, which is grounded in her discussion of the boundaries of the self within animal research environments, and her auto-ethnographic accounts of dog agility training. The evaluative discussion is situated within a tension identified by Mattingly (2012) between contemporary anthropological uses of virtue ethics that take a humanist approach, and those that do not. I show that Haraway's work could be seen to contribute to the anti-humanist tradition, including in novel ways which answer to its critics, but, on the other hand, elements of her approach rest on humanist principles that cannot be analysed within her own anti-humanist framework. The second section involves a critique of the notion of 'becoming-with'; through emphasising the shared 'withness' of becoming with, Haraway neglects the opportunity to analyse the human interpretation of this relation. I suggest that processes of interpreting non-humans are visible within Haraway's account as creative, self-formative, events. Ultimately, I show that while Haraway's work demands a rejection of the Enlightenment version of humanism, her argument would benefit from an alternate humanism, and that a focused attention on human interpretative processes could lead to better representing the non-human other within our studies.

Key Words: Haraway, humanism, becoming-with, ethics, empathy.

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14:20 – 14:40 *Antonio Basoukos (University of Exeter)*

Primate moral sentiments

Science has always been stressing the features we share with the other members of the animal kingdom. Frans de Waal, a biologist who specializes in studying the 17ehavior of primates, presents us with compelling evidence that our closest evolutionary relatives share with us the ability to care for others.

One of the most striking examples de Waal has reported involves a young male chimpanzee who observed that an old female wanted to get an old tyre holding rain water, presumably to satisfy her curiosity; she was unable to devise a way to remove it from where it had been placed by the staff of the zoo they lived in. He removed the tyre and provided it to her, grasping correctly what she was after (de Waal 2006, 31-32).

In an experiment conducted in 1964, it was discovered that rhesus monkeys refused to feed for a number of days in order to prevent a member of the group from suffering. They abstained from food when they realized that pulling the chain that opened the door to a food chamber resulted invariably in a companion being delivered a painful electric shock. Instead of causing distress to a fellow, they preferred to remain hungry for substantial periods of time, putting their health in peril (de Waal 2006, 26).

In another extraordinary case reported by de Waal, a female chimpanzee tried to gently stretch the wings of a bird she found and she even pushed it to fly from a point up on a high tree. The bird fell on the ground and she guarded it against the curiosity of her kin for some time (de Waal 2006, 30-31).

These events suggest that chimpanzees have the ability to understand what is agreeable to another individual, and to imagine what others must feel. The observation involving the bird suggests that they can extend their imagination beyond their own species and have ideas about, e.g., what the normal condition of birds is.

De Waal's observations have led him to conclude that morality is based on sentiments. We humans go a long way further than chimpanzees in our ability to universalize and abstract in how we apply our motivating moral sentiments, but the source is the same: sentiments developed in the process of the evolution of socialization. Trans-species continuity can help us understand better the nature of our morality, and it can help us remember that caring for others is part of our nature.

Keywords: empathy, primate ethology, ethics, moral sentiments, Frans de Waal

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15:20 – 16:20 "How to Become a Post-Dog"

Michael Hauskeller
(University of Exeter)

These days we hear a lot about human enhancement. About animal enhancement, not so much. Yet whatever will enable us to create better humans will probably also enable us to create better animals. Better in what respect, though, and for whom? Will better animals be animals that better serve human needs, or rather animals that are empowered to enjoy and do things that they cannot

do and enjoy now? And if the latter, do we actually have a moral obligation to “uplift” them to a higher status and an (allegedly) more valuable life?