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'BOOK OF ABSTRACTS'

My Cat is on Facebook

This paper will explore the phenomena of domestic cat postings on facebook. The growth of facebook has seen a large number of cat memes, photographs and cat facebook pages. Some are brag photographs with owners showing off their companion cats, some are exploitative while others are concerned with cat welfare and seek publicity and funding for the rescue, treatment and rehoming of cats. Still others celebrate the beauty of kittens and cats. These postings often attract thousands of likes. Yet it needs to consider what drives these phenomena? To what extent do they objectify cats? The sheer volume of likes would suggest that facebook participants take pleasure in viewing both still and video postings. Many of these posts are grainy, of poor quality and are taken within domestic settings. As a society we tend to guard the privacy of our homes but are willing to share our messy kitchen sinks, unmade beds and cluttered bathrooms, seemingly relatively uncensored, as backgrounds to cat subjects. To what extent do we guard the privacy and dignity of cats? A further exploration will also be concerned with what people and cats gain from the postings. As posting come from many different cultures and countries and there is an opportunity for some cultural connectivity and a sharing of a mutual interest. Others might use posting to validate themselves as cat owners, perhaps living vicariously through their animals. Cats can also benefit from the rehoming and welfare sites. The costs will also be considered such as cruelty and possible theft of cats."

Great White sharks: A hyper real monster.

It is often argued, the monstrous 'mindless killer' image of Great White sharks have been initiated by a certain motion picture in the 1970s, and has been further sustained over the years by sensational accounts of shark attack incidents in the news; overtly dramatized television programming, and by photographs in magazines and other printed visual media. In effect the White shark has been created in to the seminal symbol of a 'mythical monster' lurking in the deep ready to attack and devour us at any given opportunity. Consequently, the Great White shark that we know now is a simulacrum and hyperreal avatar of White shark- the fish. It is a simulated idea metamorphosed from an amalgamation of the real shark and a fictional one. An hyper real idea that has now become an important actor entangled in the political and social networks of image making around it, and is a significant global economic commodity to be exploited for revenue generation. I propose, this image has been so successful as a potent public symbol- because it has effectively tapped into deeper elements of 'phobia' in general public imagination, rather than an outcome of mere misrepresentation of information. This article aims at exploring some of these factors. This phobia is created as it intuitably represents myriads of factors such as- our instinctual drives of survival; the physicality of the sharks; The darkness and void of the abyss; The perceived bareness of the oceanscapes; The essential materiality and symbolism of the human being's engagement and their potential isolation in and with the 'underwater realm'; Cognitive traits of human beings related to evolutionary paradigms that in effect create a monovalent 'sensed presence' or the potentiality of such a presence. This sense presence and other such factors superimposed with the particular cultural context of White shark the fish - has created the contemporary simulacra that is the Great white shark.

Jol

'*Jol*' is the Bengali word for water, water as the source and vessel of life simultaneously, is the ethereal contact zone where humans and Great White Sharks intersect. *Jol* the installation is a commentary on the permeable shared existence of these two-apex species, two species engaged in a grand narrative of intersection, cohabitation, and of late- conflict. This installation comes at a point in the multispecies discourse when the global population of White sharks are at a dwindling state, and one reason for the resistance towards their conservation initiatives is the negative image created of them in the mass consciousness, often perpetuated by the media and even art practice.

However, of late there is has been an effort for a global shift in the image and symbolism of the sharks- from a unidimensional malevolent monster- to an openly interpretable, sensuous, and sensory global icon- representing the beauty, power, and mystery of the marine world- *Jol* aims to add to this conservation. The piece traverses the dynamic line of menacing and transcendental. The transparent distorted iconic White shark jaw hopes to represent the palpable delicate waves and the ocean- sharks are indistinguishable from. The red levitating scorched glass is the bleeding, fragile existence the earth and we as humans are part of. If the wave perishes, there is nothing to fill the glass with, and if the vessel crumbles there is nowhere to hold the water. The work as a visual expression hopes to create opportunity for the viewer to explore this often-ambiguous intersection between 'us' and 'them'. It hopes to represent the image of the sharks imbibing the image of the oceanic realm, and emulates the intersection of the sharks, the humans, and the embryonic aquatic environment we are all part of.

The Promised Land for Vegans: Identity, Culture and Place in the Making Of Israeli Animal Activism

Israel has been referred to as the first vegan nation and the most vegan country in the world due to the very rapid development of animal advocacy in the country (The Times of Israel; Haaretz). The paper investigates the rise of veganism within a contested settler colonial context. Excerpts from the documentary film *Life according to Ohad* (Elrich 2014), which follows the life of Ohad, a Jewish Israeli vegan activist, are introduced to frame an engagement with the interplay between identity, culture and place that has shaped the movement's growing popularity. The paper examines the cultural politics of (in) visibility presented in the film through its use of landscape and visual effects, and how these intersect with settler common sense (Rifkin 2013). Drawing on feminist theory, the paper also analyses the film's affective politics, that is, Ohad's emotional landscape which dominates much of the documentary, and the confrontational direct action tactics used by vegan activists in the film. The paper argues that the ambivalent expression of, and tension between, care, empathy and aggression reveal the affective workings of contemporary colonial power at the level of activist practices and subjectivities. In addition, the discourses and strategies mobilised by Jewish Israeli vegan activists somewhat echo Israeli narratives of national identity and Israeli approaches to the Israeli-Palestinian conflict. This lends support to the argument that veganism cannot be assessed as separate from the Israeli-Palestinian context. This paper therefore seeks to explore

what role place plays: how it informs, shapes and reinforces vegan activism and identities in Israel as a settler colonial state.

CLARE ARCHER-LEAN

University of the Sunshine Coast

Fictional Interspecies Maternity as Intersection: Carol Guess and Kelly Magee's with Animal

American writers Carol Guess and Kelly Magee recent collaborative short story collection *With Animal* (2015) is a post human, speculative and magic realist exploration of the instability and intersectionality of maternity. The twenty-seven brief stories each feature non-human progeny with human mothers: more usually they are narrated by the mother, sometimes a non-gestational parental voice is present and once from a nonhuman child's perspective. The pastiche of frame, first, second and third person narration among the collection (and oft within an individual story) enacts the collection's larger theme of inter-subjective slippage, a slippage embodied in the collection's unifying motif of interspecies gestation. Introduction of the non-human infant and child has many effects. The darkly comic vignettes act as allegory for the complex nature of desire, sensuality, loss and otherness in the maternal realm: the stories intersect with and disrupt gendered, abled and sexual categorisation. Yet the animal infant also stands for his/herself and so the stories simultaneously create an ethic of care for the lives and intimacies of animals with and beyond us. The animal with intense, intimate, familial human connections cannot be an object. Both funny and unsettling, *With Animal* has potential to exceed the limits of the anthroparchy that Adams and other critics have defined (Adams, 1990 and Cudworth 2011). Works cited Adams, C.J. (1990). *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*. New York: Continuum. Cudworth, E. (2011). *Social Lives with Other Animals: Tales of Sex, Death and Love*. Basingstoke: Palgrave Macmillan. Guess, C. and Magee, K. (2015) *With Animal* New York: Black Lawrence Press.

PHILIP ARMSTRONG

University of Canberra

Do Sheep Make Good Humans

Doctor Moreau, the vivisectionist from H.G. Wells' 1896 novel, begins his quest to make human beings out of animals by experimenting on sheep; however he soon turns to gorillas, concluding that sheep 'are no good for man-making'. That these two species are Moreau's first choice is no accident: we have been making humans from both sheep and apes – or at least, using them to make our ideas about what it is to be human – for many centuries. Both apes and sheep are therefore what Giorgio Agamben calls 'anthropophorous' creatures: animals who bear humans, in two senses: they help give birth to our idea of the human, and they carry it like beasts of burden. My paper will begin with a (very) brief historical survey of the well-known tradition – that of primatology – by which Western science has used apes and monkeys to define and refine its understanding of *Homo sapiens*. I will then describe a less familiar, and interestingly different, tradition that takes the study of sheep as a means to reflect on the nature and culture of human beings. It is not often recognised that, throughout the period in which many scientists were experimenting with apes and monkeys to learn about human language, intelligence, emotions, and social behaviour, others were looking closely at sheep, pursuing some of

the same questions but finding very different answers. I will suggest that by thinking about these parallel histories of treating simians and ovines as mirrors for our human self-regard, we can discover some striking differences in the way we understand ourselves – and, not incidentally, how we understand the other species with whom we share the world. Doctor Moreau, the vivisectionist from H.G. Wells' 1896 novel, begins his quest to make human beings out of animals by experimenting on sheep; however he soon turns to gorillas, concluding that sheep 'are no good for man-making'. That these two species are Moreau's first choice is no accident: we have been making humans from both sheep and apes – or at least, using them to make our ideas about what it is to be human – for many centuries. Both apes and sheep are therefore what Giorgio Agamben calls 'anthropophorous' creatures: animals who bear humans, in two senses: they help give birth to our idea of the human, and they carry it like beasts of burden.

ANGELA BARTRAM

University of Lincoln

Collaborating Animals: Dog and Human Artists

How might we consider the non-human animal as equal in a political climate whereby they are eaten, enslaved and exploited? What are the rights and agencies that are afforded when striving for such an act, specifically in a creative sense, and how might we negotiate these animal and human subjectivities through collaborative performance? This paper analyses the relationship that positions animal bodies as hierarchically other, by offering understanding of differing perspectives. Using my art project *Be Your Dog* (KARST, Plymouth, UK, 2016) as a point of analysis, it discusses how the normative rules of socialization are dissolved through a sensing and watchful knowledge of the familiar body, and how this informs an understanding of the propositional and positional dynamics between, and of inter-species cohabitants. The potential of intersection of positionality and subjectivity is encouraged and allowed to flourish through collaborative engagement in the project. The aim is not to confuse species or provoke individuals not being true to animal or human status, but to offer a space where the breathing rights and corporeal and cognate attributes of the other become acknowledged through direct experience. The dog was not anthropomorphized at a loss to its animal-ness, or the human animalized to the point of redundant human-ness, but the project acknowledges equality despite difference through a disrespect of animal pet hierarchies, to see a hybrid emerge through the collaborative act, a fused singular entity made of distinct dog and human parts. The paper will interrogate how this activity sits in relation to anthropomorphism and animality, and what the consequences are for each participant drawing on theories of becoming animal through Deleuze and Guattari, Derrida and Berger. It will discuss the rights and subjectivities of human and animal and how equality of species fits into, and potentially contributes to a new perspective in the economy of animal politics. It will address the contributions of each species and how this used and produced equality, and how and if this brings consequences for domestic animal relationships.

DESMOND BELLAMY

University of Melbourne

Intersection on the Dinner Plate: From Carnivore to Cannibal

What (or whom) would you be willing to eat? My talk will examine the theoretical construct of human cannibalism: is it simply used to demonise the "other", particularly by

colonialists, or does it cast light onto our most profound cultural and moral assumptions and taboos? Eating choices are determined by social and cultural identities, and normative gustatory practices vary widely between cultures, but reification or commodification of our proposed prey is standard. When applied to humans it is shocking because of assumed, largely unexamined human singularity. I examine how this is culturally inculcated in a selection of fiction and non-fiction texts by looking at different iterations of cannibalism: survivalism (necessitated by catastrophe or dystopian social collapse), the primitive savage of colonial discourses, the inhuman psychopath and the opportunist. Incorporation of humans is abject, and disturbs our deepest social and cultural agreements. My research is driven by my desire to define and challenge the humanist, Cartesian, belief that humans are ontologically non-animal. Alterity and reification of the other are used to objectify both non-humans and also those humans who are excluded from the role of subject due to race, creed, politics, gender, sexuality, disability or age. Cannibalism is, at its most basic, about treating humans as objects: meat. It is on the dinner plate that the abyss between human and "animal" is most challenged.

SARAH BEZAN

University of Alberta

Vegetal Flesh: Embodying Edibility in Jim Crace's *The Devil's Larder* (2001)

Contemporary ethical paradigms borne out of a divisive framework have, over the past two decades of Animal Studies Scholarship, fostered a productive critique of meat-eating culture across the globe, from Nicole Shukin's *Animal Capital* to Carol J. Adams *The Sexual Politics of Meat*. Yet such scholarship has yet to explore the intersections between animal, human, and vegetable edibility. In this presentation, I argue that Jim Crace's novel, *The Devil's Larder*, offers a compelling fictionalization of the edibility of human, animal, and vegetable bodies. From an 83-year-old man who produces woody root vegetable polyps in his bowel that are later grown in his doctor's garden, to a professor who serves his study group a stew of leather (assembled from a child's school satchel, a calfskin handbag, and a half-dozen leather belts), Crace's novel makes a case for the indistinguishability of flesh. Out of Crace's fictionalization of the shared edibility of human and nonhuman animal bodies, readers are prompted to consider an alternative ethical paradigm that cannot be satisfied by a divisive framework that strictly delimits the parameters of the human and non-human. Advocating for an intersectional reading of edible bodies, I read Crace's novel through the lens of a compost ethic (in which all organic matter embarks on a return to its earthy origins). As such, I argue that this innovative novel makes it possible to consider the vital and nutritive capacity of all organic matter. Exploring an ethics of enclosure (in the compost-earth) rather than of exposure (in a divisive frame), I treat death and digestion as the basis for a regenerative and intersectional inter-species relationship with embodied edibility.

RONALD BINNIE

University of Edinburgh

Object and Image, the Ethical Representation of the Nonhuman Animal in contemporary Art

Artists have long been fascinated with the form of the nonhuman animal and have historically employed a diversity of methodologies to explore their supposed 'otherness'. In modern and contemporary art, this use has tended towards the manifestation of its

bodily presence as commoditized raw material in the production of artwork. This presence can be characterized as a shift from subject to object, culminating in the objectification of the nonhuman animal, whose body has become a fetishized commodity. This presentation contends that the use and manipulation of nonhuman animals for artistic purpose, rather than expressing a 'transgressive' or confrontational aesthetic is another facet of the continuum of nonhuman animal use for human ends, irrespective of any intended motivations for sociopolitical critique. The specific posthumanist position of redefining the human species as one amongst many others may offer potential for not only challenging the anthropocentric systems that pervade human culture but also developing new ethical approaches to the nonhuman animal in contemporary art. Many contemporary artists and cultural theorists have no difficulty separating the creative process from moral or ethical considerations of the non-human animal subjects used in the production of artwork. This presentation challenges this assumption and contends that contemporary art practice is as inseparable from its ethical responsibilities as any other creation of human systems. The ethical debate around the use of animals for human benefit is one of the key contemporary debates and one that is intrinsically linked to the historical and contemporary subjugation of human subjects. Such intersectionality is crucial in forming innovative ethical strategies in contemporary art practice. There are inseparable connections between the development of human rights, the struggle to attain those for non-human species and the historical, contemporary and discontinuous classification of what it means to be 'human' and 'animal'. Both my academic research and art practice, are intertwined around an examination of how, particularly in so-called 'Western' society, the human and nonhuman animals intersect in cultural manifestations of relationships of power largely based in processes of commodification. How contemporary artists might challenge and question these relationships through an engagement with posthumanist theory is key to challenging culturally embedded anthropocentric attitudes and practices relating to the nonhuman animal 'other'.

HOLLY BOWEN / Janette Young / Lisel O'Dwyer

University of South Australia

Exploring the Intersections of Pets, Health and Aging

Approximately 65% of Australian households have at least one pet, with many of these households aged over 65. From a (human) health perspective, the bond that older people have with their pets may be a valuable asset in improving quality of life, an important but overlooked factor in health promotion in light of population ageing and increasing longevity. The challenge is how to get widespread formal recognition of the benefits of pets for this age group. Pets are rarely considered in aged care assessments, while research on quality of life in ageing has been shown to overlook and even erase pets from data. If pets are effective in health promotion, then opportunities to further older people wellbeing are being overlooked, and we may unwittingly reduce health. From an animal welfare point of view, the pets of older persons are at greater risk of losing their homes and may face unnecessary euthanasia should something happen to their human carers, such as hospitalisation, entry to aged care facilities or death. Our current research with people aged over 65 about their pets is uncovering a unique relationship between animals and humans. Pets give older people meaning and purpose to life, facilitate relationships with others and provide unique supportive bonds. They even protect against suicide for some older people. Older pet-guardians commonly care deeply about the welfare of their pets and have given thought to their future welfare. We present some of the key findings

from this research and consider how healthy ageing policies and systems can include pets. Such integration would also benefit the pets themselves.

MELISSA BOYDE

University of Wollongong

Practising the Art of War

In part, this paper responds to a question posed by a leading animal ethics philosopher seeking evidence to determine whether a cow has an interest in living another day. To begin an answer to a question which I consider imbued with tensions and cracks I offer three stories. These include responses to philosopher Vinciane Despret's considerations on animal talk and animal work, particularly the aspects that follow sociologist Jocelyne Porcher's work on dairy's cows; my accounts of the cows and steers in the herd that I have lived alongside for almost 30 years, a kind of auto-ethnographic approach; and stories and a few facts about the dairy industry in Australia. My juxtaposition of these accounts is informed by another story, told by the feminist philosopher and writer Helene Cixous. Fault lines criss-cross these narratives about bovines. The desire of an animal to live another day is imbricated with the everyday desire of a human for a banquet of death, wrought as Dinesh Wadiwel's recent work reveals in the violence of a war against animals. One of my underlying interests in this paper is in the possibilities of narrative to disturb and disclose cultural secrets of systemic violence, secrets that are born in the desire of the one who proposes a narrative of secrecy and secrets that lead us to a question that we must (unbelievably) take seriously: does a cow want to live another day?

HEATHER BRAY / Rachel Ankeny

University of Adelaide

Happy Chickens Lay Tastier Eggs: Motivations for Buying Free-Range Eggs in Australia

Recent public interest in so-called "ethical" food production, and in particular the welfare of intensively-housed farm animals, has been linked to an increase in sales of free-range eggs in several countries including Australia. Animal activist groups around the world have campaigned for the abolition of caged-egg production, retailers and large food companies are now sourcing less of these products, and governments in various locales have placed restrictions on caged-egg production. In addition, the recent focus on food production and preparation in popular culture including books, films, and television has made food production practices including those associated with eggs more transparent to mainstream audiences. Previous studies have examined consumers' willingness-to-pay for free-range eggs, and community attitudes to animal welfare, but there has been little qualitative work that unpacks a key assumption that underlies much discussion of these issues, namely that free-range egg purchases are primarily or solely linked to consumers' desires to have egg production systems changed from intensive to free-range. This paper analyses qualitative research undertaken in Australia that explores consumers' motivations for buying free-range (or cage-free) eggs, which was part of a larger study examining ethical foods. Qualitative analysis of focus groups and interviews involving 73 participants revealed that free-range and cage-free eggs are perceived as being better quality, more nutritious, and safer, and having better sensory characteristics, than caged eggs. In response to open-ended questions, free-range and cage-free eggs were mentioned much

more frequently than free-range meats, and were described as easy to identify and affordable compared to other products with humane production claims. Several participants even had begun keeping their own hens in order to have an alternative to purchasing caged (or expensive free-range) eggs. Although caged-egg production was described by many participants as cruel, the desire to purchase free-range eggs was more often described in connection to efforts to avoid “industrialized” food than in relation to taking a stance on the issue of caged-hen welfare.

CHARLOTTE CARRINGTON-FARMER

Roger Williams University

Horses, Slaves, and Sugar: New England and the Eighteenth-Century Atlantic World

"From the late seventeenth century through to the end of the eighteenth century, countless New England vessels braved the eighteenth-century Atlantic in a quest for profit by delivering horses to the sugar colonies. This paper will explore how and why Massachusetts, Rhode Island, and Connecticut emerged as breeding grounds for horses, and how they came to dominate the equine trade to the sugar colonies. At every turn, the story of New England horses was entwined with sugar, slaves, and the slave trade. The horses were raised by slaves on plantations along Narragansett Bay, and then traded directly for sugar, molasses, and chattel slaves. If they survived the perilous ocean crossing to the Caribbean or South America, the horses then toiled alongside slaves crushing sugar on the plantations. In some instances, slaves only got meat in their diet when a horse died. Writing in 1732, the anonymous pamphlet *The British empire in America* lamented that the British Sugar Colonies will soon be reduced to a Condition too wretched to be name, and an End be put to the British Empire in America.□ The pamphleteer was not alone, and others ranging from Members of Parliament to merchants, described how New Englanders undermined the British sugar colonies of Barbados and Jamaica. New England’s role in this controversy was clear; they readily provided the French and Dutch colonies with the one plantation necessity that they could not easily obtain elsewhere: horses. New England merchants were not concerned with upholding the empire, and they simply wanted to make money. Merchant account books and ship log books offer an insight into where the horses were sent, and with what frequency. The paper will argue that New England’s horse trading was directly tied to the wider currents of the Atlantic, notably the market for sugar and slaves.

ELLIE COLEMAN

University of Plymouth

Vegan Artists: Reconsidering the Ethical Use of Animals within Contemporary Art through a Reinterpretation of The Vegan Philosophy

As a vegan artist, I am confronted with the ethical dilemma of using animal products within my practice-led research. I am interested in examining the ethical tensions that arise for vegan artists who use animals within their practice. These ideas are investigated through the methods of collecting and recycling discarded animal products. This study addresses the intersections of life and death, human and animal, art and science through series video installations. This paper will examine how animals in contemporary art can be used as a way of challenging scientific methods associated with collection and classification. Through considering the ethical tensions that vegan artists encounter when undertaking a practice-

led research, this paper reconsiders the philosophy of veganism, by investigating the role of animal ethics in contemporary art. This research paper will ask: *'What ethical considerations do vegan artists who use animal products in their practice employ?'* Furthermore, *'To what extent can the reinterpretation of the vegan philosophy aid in developing ethical spaces of practice within the context of my own studio research?'* Through reviewing the ethical use of animals within contemporary art this research paper will establish ethical spaces of practice. These ethical spaces stem from the absence of the vegan artist ideal consequently, this paper will address why they are required for practice-led artists such as myself.

ANDREA CONNOR

Independent Scholar/City of Sydney

Ibis in the City: The Affective Geographies of Re-Wilding

Dumpster diver and tip turkey are just some of the pejorative terms people use to describe the White Ibis - a feathered migrant to Sydney. Since the 1970's this protected species has been migrating from the inland wetlands of New South Wales to the urban coast in search of food and a more accommodating lifestyle and habitat. The City has always been a drawcard for those seeking new opportunities. They have adapted well to their new urban environment finding a plentiful supply of food to scavenge but how are we adapting to their presence? In this paper I consider the changing affective geographies associated with Ibis in the City and their potential agency in forcing us to re-think human nonhuman or more than human relations. Regarded as both feral pest (by many Sydney residents) and a native species (by conservationists and ecologists) Ibis in the City have an unstable ontology and conflicted valuation. This paper takes up the question of Ibis agency and how the freewheeling and unrestricted pathways of Ibis in a City such as Sydney might cause us to re-think the more familiar binaries nature/culture and urban/wild that continue to inform a socially imagined sense of place in the City. An accumulation of affect around human/ibis encounters is now characterised by a more generalizable affective disposition towards Ibis that carries a distinctly negative valency. What can the more-than-human geographies of the Ibis tell us about our own affective attachments fears, anxieties, desires and expectations about living in the City? How does the presence of the Ibis challenge our assumptions about who belongs in the urban metropolis? How do we negotiate the unrestricted geographies of Ibis conservation and their co-presence in what Ash Amin calls the urban commons?

ANDREA CRAMPTON / Angela T. Ragusa

Charles Sturt University

Silencing the Birds: Exposing the Poultry Industry's Cruel Debeaking Practices.

The intersection of science and humanity manifests in contemporary society's treatment of animals for human profit and benefit. Agribusiness remains one of the most intensive, exploitive industries Western civilisations engages in that disregards scientific recommendations that might even slightly compromise economic profit. Our paper explores the industry practice of chicken debeaking, asking why practices disestablished on animal welfare grounds in other countries continue in 2017 Australia and New Zealand. By critically reviewing the intersection of how science, industry, and broader society, specifically chicken consumers, construe the poultry industry, we construct a conceptual

framework about how and why Australasians should become more proactive advocates for ending an exploitive, unnecessary, and outdated practice that perpetuates animal cruelty.

RICK DE VOS

Curtin University

Marine Extinction: Race, Species and Danger on the High Seas

Stories of species extinction extricate species from social and political contexts by way of specimens, or bodies of animals offered for examination and study, which is presented as historic rather than historically and culturally specific, separated from the present in space and time. Similarly stories of discovery always connected with the vulnerability and potential demise of the discovered, offer up historic specimens heralding advances in knowledge and endeavour, the sign of something new rather than of long-term survival and enduring life in the face of continued endangerment. Stories of species extinction and discovery also universalise experiences of marginality, oppression and perhaps of survival. As cultural signposts they point to the positing of specific narratives underpinning specific regimes. Stories of the discovery of new species also identify vulnerable or endangered species possessing their own stories of knowledge, perseverance and survival. The inscribing of such species within narratives of human discovery forgets other non-human perspectives and may have potentially devastating effects on the animals involved. This paper will examine stories of Steller's sea cow and the coelacanth, and the ways in which they constitute sites of historical enunciation, narratives which, shaped by discovery and extinction, write over the acts of violence and displacement required to assert the right to signify, and tell the story as if it was both definitive and resolved. The violent subjection and exploitation of Aleuts by Russian sailors, traders and colonial authorities, and the equally violent dispossession and exploitation of Bantu and Khoisan people by Dutch, British and Afrikaner colonisers, are occluded in these historical enunciations, and with them stories of other relationships between local people and sea cows and coelacanths.

ELISHA DOWSETT /Anna Chur-Hansen

University of Adelaide

Neutralising the Meat Paradox: Cognitive Dissonance, Gender, and Eating Animals

Meat eating is a common behaviour, despite the fact that many people claim to like, love, and care about animals. To consume meat, animals must be slaughtered and this apparent disconnection between not wanting animals to suffer, yet killing them for food, has been termed the meat paradox. The mechanisms by which humans eat meat whilst experiencing uncomfortable psychological inconsistencies (beliefs misaligned with behaviours) are examined through Festinger's (1957) theory of cognitive dissonance. In this experimental study (N = 460) participants completed pre-affect, post-affect, meat attachment, and attitude towards animal's questionnaires, under two conditions: exposure to the life of an Australian meat lamb, and information about the nutritional benefits of meat. A factorial MANOVA revealed that negative affect was significantly greater when participants were exposed to the meat-animal connection; however more entrenched attitudes towards animals and attachment to meat remained unaffected. Significant gender effects were found across all variables and most notably, an interaction found that meat attachment differed according to gender, decreasing in females and increasing in males when exposed to the experimental condition. Open-ended responses were

subjected to content analysis to understand participant's future meat-consumption preferences and accompanying reasoning strategies. The purpose of this research is to measure the application of cognitive dissonance and analyse associated reasoning strategies for meat consumption, which may have relevance to sustainable choices and animal welfare.

KIRSTY DUNN

University of Canterbury, New Zealand

Wharekai Online: Māori Perspectives on Veganism and Dietary Ethics

Against a backdrop of cooking shows, food blogs, and culinary-related social media, and indigenous perspectives on diet, and food gathering methods put forward by various Maori media outlets, Maori food writers have recently utilised online spaces to discuss and promote their own personal tikanga matakitakai (food ethics). From vegan and vegetarian diets and the promotion of clean, natural, and wholefood eating, to the showcasing and celebration of mahinga kai or pre-colonial food sources, and hunting, gathering, and preparation methods, a diverse range of standpoints regarding food ethics and the consumable animal can be identified in these online arenas. In this paper, I analyse blog entries and social-media posts written by Maori writers and the ways in which these writers treat various strands of Te Ao Mori (the Maori world view) in their discussions of food consumption, production, preparation, and ethics. I consider how Maori writers and their online communities draw on aspects such as tikanga (traditional knowledge and custom), whakaaro Wairau (spiritual knowledge), and whakapapa (genealogical knowledge) as a foundation for their own food ethics, and how these writers navigate their ethics in light of dominant Western viewpoints pertaining to food consumption. Woven throughout these entries, are various perspectives on the relationship between human and non-human animals, and reasons for and against the consumption of certain animal species. I also discuss the ways in which Maori who identify as vegetarian or vegan treat the tenets of Te Ao Maori in the formulation of their dietary ethics, and consider their discussions concerning Western industrialized agriculture and food production methods. I also briefly look at how these writers respond to dissenting voices from within their own whanau (extended family) and social circles. I argue that these diverse indigenous perspectives provide a valuable means of analysing and critiquing the dominant ethics and attitudes towards animals used for food in contemporary Western society.

PETRA EDWARDS / Susan Hazel

University of Adelaide

Australian Dog Equipment Project: An Analysis of Equipment Used On Pet Dogs in Australia

The variety of equipment available to pet owners in Australia is vast and diverse. The choices pet owners make regarding equipment can impact on dog welfare through the risk of physical injury or increased stress or discomfort, and is also guided by legal restrictions. Previous investigations into equipment differences identified that guide dog harnesses differed in load and pressure distribution, while an informal study found handlers preferred some equipment types over others. Equipment is often presented as an aid to reduce pulling and facilitate leisurely, relaxing walks with pet dogs, or to assist in training appropriate behaviour. However, differences in pet dog equipment, especially relating to purpose, function or prevalence remain relatively unexplored. An online survey to

Australian pet owners was used to identify what types of equipment owners were using to walk their dogs and why. Eight equipment types were investigated (front attach harness, back attach harness, head collar, flat collar, martingale collar, choke collar, prong collar and electric collar), and the most influential features for equipment selection for walking were identified, including dog demographics (size), training methods used (positive reinforcement or punishment based), problem behaviours and previous use of equipment. There was no one size fits all approach to equipment selection found, with some features influencing some equipment types more than others. A pilot study was also conducted measuring the force a dog could exert on the lead in different equipment (front attach and back attach harnesses). Preliminary results suggesting dogs can exert less force on the lead in a front attach harness. Insight into pet and owner relationships can be gained through developing a greater understanding of owner preferences and choice surrounding different equipment types. The intersections between owner values, beliefs about dogs, perception of their own dog and equipment choice require further investigation."

PETRA EDWARDS

University of Adelaide

Building Better Relationships with Our Dogs through Training

"Domesticated dogs are becoming an increasingly valued addition to households in Australia, with many pet owners purchasing dogs for companionship. Many pet owners also report high incidences of problem behaviours, including barking, digging, inappropriate urination, pulling on lead, excessive timidity, destructive behaviour and aggression or reactivity toward other animals or people. The presence of problem behaviours can impact negatively on the relationships owners share with their dogs, and are also a contributing factor for many in the choice to relinquish their pets to a shelter or rescue organisation. Training can provide owners much needed assistance and support in teaching their dog appropriate manners and clear expectations of the household, as well as reducing the incidence of problem behaviours. However, the training methods used remain a controversial subject. Training has traditionally been divided into two different factions: positive punishment - where an aversive stimulus is presented to the dog after an unwanted behaviour so that it is less likely to be repeated (yelling or smacking); and positive reinforcement - where a pleasant stimulus is presented after a desired behaviour, so that it is more likely to be repeated (treats or praise). While both methods may work to change behaviour, reward-based training nurtures positive and lasting relationships with our companion animals. Understanding how the application of different training techniques can impact on relationships vital if we are to capitalise on building enriching, trusting and companionable human-animal bonds that last."

LINDA EVANS

Macquarie University

Animal behaviour in Egyptian art: Bringing the past to life

The relationship between humans and animals in the ancient world remains a largely neglected topic. Animals are mentioned infrequently in art and archaeological studies and are often viewed by historians as relatively minor players in the development of ancient cultures. Furthermore, when representations of animals in ancient art and texts are described, assumptions are often made about their cultural significance without reference to, or detailed understanding of, the biology and behaviour of their living models. This is

unfortunate as animal-related artefacts undoubtedly reflect their maker's intimate knowledge of the species they depicted, and potentially also their beliefs about and emotional response to them. If in our analyses of animal artefacts we disregard the living creatures that motivated such representations, we see only one side of this relationship and therefore miss a valuable opportunity to understand the experiences of our ancient ancestors at a deeper level. I will illustrate the value of reconnecting with the living animals hidden behind animal artefacts via examples from my work in Egyptology, in which I examine the representation of animal behaviour in ancient Egyptian tomb paintings. This analysis has shown how the meaning of animal imagery is often revealed unambiguously by considering species-specific behaviour. It has also illuminated both the detailed biological knowledge of the Egyptian people and the ways in which they used this information in their physical and metaphysical interactions with animals. Through this process, the past comes alive, allowing for a more accurate and objective evaluation of the Egyptians' relationship with the animal world.

JULIE FIEDLER

Central Queensland University

Public Communication of Animal Welfare: The Case of Animal-Related Sports Bodies

Public expectations about the use of animals for sport are rapidly changing, not least through the rapid dissemination of images in social media. Within a few short hours, sports involving animals can have their social licence to operate challenged. However, it is not clear if industry understands what social licence is, or if it can articulate what are the contemporary public expectations. As a result, animal welfare messaging from organisations may not be delivered to the public in a timely manner, or with significant effect. The consequences may not only be dire for sports bodies, but animals as well. This presentation reconciles the literature on horse sports organizational communication in relation to horse welfare with sports communication relating to participants, animal welfare and social licence. We present preliminary findings, including gaps, issues and needs which will inform a communications framework for horse-related sporting bodies. The framework will in turn support continuous improvements in animal welfare, inform public discourse underpinning a social licence to operate and assist in delivering the socio-economic benefits sports participation.

CLARE FISHER

La Trobe University

The Politics of Dogs in Contemporary Victoria

In Victoria, the canine world is currently experiencing political intervention as the Victorian Labor government seeks to better regulate the breeding, buying and selling of puppies and dogs to stamp out the problematic pet shop, puppy farming and backyard breeding trades. But the politicisation of dogs in Victoria is not confined to the houses of parliament, rather it extends to everyday interactions between those who have a companion dog, and how they conceptualise their own and others canines. Selecting and living alongside one companion dog is arguably not as straightforward as it once was; rather, the selection of a canine companion is inherently tied to historical assumptions surrounding good and bad dog breeds as well as ever-adapting views concerning the ethics and morality of dog-breeding as a practice. This paper will detail the multiple and often conflicting discourses

that are shaping contemporary Victorians relations with their dogs. Drawing upon preliminary findings from survey data targeted towards Victorian dog caretakers, as well as semi-structured interviews with individuals involved in companion dog rescue, this paper discusses the current attitudes and understandings toward dogs in Victoria. Firstly, the traditionally favoured pedigree dog, secondly the growing popularity of the regularly criticised designer dog and thirdly the push towards the adoption of second hand dogs from pounds, shelters and small scale community rescue organisations.

HEATHER FRASER / Nik Taylor

Flinders University

Academics and, or Advocates? Negotiating Controversial Issues in Teaching Animal Studies

Academics in the social sciences are responsible for fostering student's intellectual, emotional and political growth. An ongoing challenge is how they teach material that is politically and emotionally confronting. Wittingly or otherwise, academics have their own ideological understandings of the world, which they convey to students through decisions they make about the literature they use, the questions they ask and the assignments they set. Students often come to classes with strong existing ideological and normative explanations for the world. Without adequate pedagogical strategies to disrupt and challenge these existing explanations, they may remain closed to alternate explanations of social phenomena. In the field of human-animal studies (HAS), many issues are controversial, such as discussions about what separates humans from (other) animals, how animals get constituted as livestock and meat, and what treatment they deserve. HAS requires most students to fundamentally question their understandings of normative relationships between humans, animals and the environment. Communicating this controversial material can be difficult because it can evoke strong negative emotions in students. Finding ways not to alienate students can be challenging especially for those instructors who identify as advocate-scholars. In this presentation we explore how academics undertake this political, emotional and intellectual work, as we reflect on how to enhance student learning. We draw insights from responses to a (2016) survey about HAS teaching strategies. Specifically we analyse the 54 responses made to questions about their institutional contexts of teaching. Their responses speak of their experiences of institutional and collegial support or the lack of them. We also note the differences in approaches and experiences between those who identify as intersectional and who use critical animal pedagogies, from those who do not.

RAF FREIRE / Catherine Mallia

Charles Sturt University

Facilitating the Use of Animal Alternatives to Teach Life Sciences in Undergraduate Education

Establishing how widely animal alternatives are being used in teaching in Australian universities is important to determine whether the 3R's principles of animal use is being practiced effectively. Exposing undergraduate students to best practice with respect to the 3R's during their training can be expected to foster a high regard for animal welfare, and ensure that life science graduates are leading advocates for animal welfare during and after their studies. An online survey was sent to staff teaching life sciences in Universities in Australia to determine the percentage use of animal models compared to animal

alternatives. Participants using alternatives were asked which alternatives they use, the desired learning objectives of these, the perceived efficacy and reasons for choosing said alternatives. Participants not using alternatives were asked in what way animals are used and the desired learning outcomes of each, perceived efficacy of animal models in reaching the desired learning outcomes, and reasons for choosing animal models over alternatives. Results identified which alternatives were viewed favourably by various disciplines, the amount of support for and awareness of alternatives in Australian education and, if alternatives were not widely used, the reasons for this. The findings of this survey will be used to develop a framework for collaboration which facilitates the sharing of teaching resources that reduce the number of animals used in education.

TAMZIN FURTADO

University of Liverpool

Horse owner's perceptions of horse health, wellbeing, and weight management

Intro and aims: The problem of obesity in UK equines persists, despite research highlighting the dangers of allowing horses to become overweight. Obesity is a major problem in the UK horse population, with approximately 30% of horses being obese (Robin et al., 2015). Horse owners are generally in control of the horse environment and management, which may be manipulated to meet a range of goals, including maximising horse health and wellbeing. Therefore, qualitative investigation of owners' perceptions of what constitutes health and wellbeing in horses will lead to important insights into the problem of obesity in UK equines. This study explores owner perceptions around horse health, management and wellbeing through qualitative research methods. **Methods:** The first stage of this study involved conducting interviews with horse owners about horse health and management to determine the main concerns and priorities of owners generally. Owners were not asked specifically about weight management unless they themselves brought up the issue; however, every owner discussed nutrition and body condition, and all owners referred either to their own or to other horses battles with weight and/or related conditions such as Equine Metabolic Syndrome (EMS) and laminitis. **Results & discussion:** The interviews demonstrated that horse owners invested heavily in creating optimum conditions for their horse's happiness, health, or performance. Owner concerns focussed on horse safety, encouraging optimum movement, and efficiency in management procedures to reduce owner workload. Full-time turnout was viewed as ideal for horse wellbeing, but there was tension between this and managing consumption of grass and controlling weight. Several owners detailed the commodification of horse keeping, which promotes accoutrements such as rugs and special feeds that could contribute to problems with weight. This study provides some important insights into the way in which owners take on the messages from the equine industry and the impact of this on a horse's weight management.

DONELLE GADENNE

New Zealand Centre for Human-Animal Studies

When an Irresistible Force Meets an Immovable Body: Analysis of the 'Compass Cup'

The Compass Cup takes place annually in Mount Compass, a town situated approximately 47 km south of Adelaide. Since the 1970s, the Compass Cup has developed into a regional institution widely and proudly marketed as 'Australia's only cow race'. The main event

entails the riding and racing of primarily untrained 'dairy cows' to provide entertainment and to raise funds for charity. This paper outlines the community benefits of regional events before critiquing the role of cows in the Compass Cup. I find that while community events in regional locations ought to be encouraged and supported, a growing awareness of and sensitivity to the use of animals as a means to provide entertainment calls into question the forced participation of cows in the Compass Cup and could negatively impact the socio-cultural benefits of such events.

ISELIN GAMBERT / Tobias Linne

George Washington University/

Lund University

Got Mylk? Uncoupling the exploitation of milk

Milk: it's one of the most widely consumed substances on the planet. The Oxford English Dictionary defines it as a fluid produced by female mammals (including humans) for the nourishment of their young, and taken from cows, sheep, etc., as an article of the human diet. Put simply, the dominant definition of milk is both female and animal in nature, and bound up in exploitation. This presentation will explore, from a feminist perspective, the cultural, political, and legal implications of the prevailing norms and definitions surrounding milk, as well as the opportunities for the word mylk to disrupt the norms of exploitation inherent in the concept of milk and offer a new, subversive, and feminist framework through which to relate to this ubiquitous substance. By examining the prevailing dictionary and legal definitions of milk, all of which exclude substances created by male bodies or plants, we will unpack the ways that laws and norms surrounding the regulation, production, and distribution of milk impact - and exploit - female lives. We will examine the history of plant milk production and the milk wars, discussing the Swedish dairy industry's lawsuit against the plant milk company Oatly for allegedly misleading customers and recent attempts by US lawmakers to prohibit plant milk companies from using the word milk on their packaging. Finally, we will explore the concept of the term mylk as disruptive milk, one that can uncouple milk from its problematic narrative as a pure, feminine, animal substance that is bound up in exploitation and oppression. We will explore the benefits and drawbacks of plant milk advocates adopting mylk in a climate where the dairy lobby is fighting to prevent plant milk from disrupting the power and allure of dairy milk in popular culture, and to delegitimize plant milk as real milk.

JUSTINE GROIZARD

University of Newcastle

Identity, Community and Intersectionality within the NSW Greyhound Racing Community

Subsequent to the exposure of live baiting and animal cruelty within the NSW greyhound racing industry in 2015, a public debate emerged about animal welfare, oppression and exploitation. The exposure resulted in a community outcry, an inquiry into live baiting and animal welfare within the industry and a proposed ban of greyhound racing in the state of NSW. Whilst the proposed ban of greyhound racing was celebrated amongst animal activists, it was met with a mixture of sadness, shock and animosity from people from within the industry. Many of the people within the greyhound racing community felt stigmatised and discriminated against, arguing that the move was purely political. The exposure, the ban and, later, the withdrawal of the ban reflected a moral contestation, underpinned by the question of how humans relate to or should relate to animals. The

debate did, however, largely ignore the deeper ontological foundations for practice with and relationships to animals. Initiating an exploration of the ontological basis of human-animal relationships as it manifests within the greyhound racing community, I will in this paper explore how members of the greyhound racing community use their relationships with both the humans and dogs involved in the sport as a means of constructing their social identity as a greyhound person; a category that delineates particular routines, practices and values. Using ethnographic material collected as part of a two-year long study with the greyhound racing community (2015-2016), I will explore how people within the greyhound community use their human-animal relationship as a means of constructing the self. Seeking to better understand how people involved in the greyhound racing industry rationalise their actions, I will investigate how the lives of the greyhound and the human intersect and how this forms part of people's lifeworld, identity and sense of self.

JOHN HADLEY

Western Sydney University

Love, Dignity and the Badness of Pain

Love, dignity, and the badness of pain In this paper I bring together recent literature on love, dignity, animal welfare, the badness of pain, and the theory of moral language use known as expressivism: A number of theorists have attempted to expand the concept of animal welfare to include values such as respect and dignity (Cataldi 2002, Gruen 2014, Nussbaum 2006). While sympathetic to the aims of these theorists, I think their approach is problematic because it amounts to changing the subject: they shift a debate about the aversiveness of pain (welfare) to a debate about justice in a broader sense (rights). A better approach is to keep the focus on welfare as it is ordinarily understood. Theorists seeking to broaden the debate about welfare need to make stronger connections between an animal's experience of pain and concepts like respect and dignity. A potentially useful approach is relational: shift the focus of the welfare debate from arguments about animals and their capacities to an analysis of citizens and their concerns. Shifting the debate in this way keeps the focus on welfare but allows us to sidestep intractable questions about animal mindedness. The relational approach also brings into play the animal welfare concerns of citizens. When we examine the ordinary everyday valuing behaviour of people concerned for the pain of others (human and nonhuman), it is clear that they care about much more than aversive feelings. Concern for pain is part of a broader and enduring mode of caring for the agent themselves, their life, their well-being, or, simply, them 'for their own sake' (Helm 2010). Helm's theory of caring allows us to understand the usage of terms like respect, dignity, integrity, and inherent value as people expressing their concern for the pain of animals.

SUSAN HAZEL / Jono Tuke / Lewis Mitchell

University of Adelaide

Intersections on the Internet: Relinquished Dogs and Cats Online

For many reasons, people find themselves in positions where they can no longer keep their dog or cat. While there is the stereotype of the person who doesn't care and shouldn't have got an animal in the first place, sometimes changes in employment, housing, or relationships are unavoidable and people make the best decision they can at the time. In the past this may have been giving away to a friend or relative, or taking the pet to an animal shelter. As commerce moves online so are dog and cat relinquishments. In this

study we have analysed data from dogs and cats relinquished online on Australian websites in February 2016. In a 17 day period, over 2500 dogs and cats were relinquished online. Analysis of their demographics (age, sex, breed) is ongoing, and will be compared with dogs and cats relinquished in shelters to determine if they represent the same population. Phone interviews were conducted with a subset of owners. Rather than uncaring owners wanting to get rid of their pet, all interviewees expressed some level of distress and guilt for having to give up their pet, with reasons including relationship breakdown, being forced to move house, and serious allergy. Several interviewees stated that they preferred to know the people and place where their pet was going which they could do online, whereas if they relinquished their pet to a shelter they would never know. If we wish to optimise the human-animal bond, we also need to acknowledge that some matches are not forever. Understanding how and why people relinquish animals is the first step in enabling this transition to support both human and animal. As well as friends, family and animal shelters, future research will need to include online trade.

SIOBHAN HODGE

ARC Centre of Excellence for the History of Emotions

Evolving Emotions in Equestrian Poetry and Art 1600-1800

When we look at artistic depictions of horses produced in medieval Europe, compared to those created between the 1600 and 1800's, there are marked differences not only in terms of biomechanical realism, but also in sensitivity. These later equine portraits; as well as representations of horses in literature of this period, all show tendencies towards heightened awareness of these animals' individuality, emotions, and sympathy for their experiences. In this presentation, I will provide an overview of the history of these evolving emotional depictions of horses, and assess how the ramifications of these may be felt today, including in modern equestrian sport and its literary depictions. Poetic explorations of horses also increasingly moved towards this sympathetic, even humanised approach. Horses in poetry and art therefore become not only avatars of human emotions, but complex hybrid figures that are simultaneously sublime and quotidian, wild and domestic, untameable and broken. Ironies of the horse's body in art and poetry are multitudinous, and can often be linked with the anxieties of its producers. The result is a complex layering of voices and social agendas, as human-like emotions of the animal assign value and meaning. The boundaries between the human and animal are not always distinct, leading to questions about otherness and the abject, which are complicated by the emotional resonance of horses in many early creative works. This linkage of the natural world with human interests, via personification and strongly emotional representations of horses, can be traced in the works of many poets and artists. For example, warhorses and racehorses occupied a central position in art during the 1600-1800 periods, and the emotional links inspired by this, compounded in poetic depictions of horses in general, may even now be reflected in twenty-first century social attitudes towards horses, particularly in racing.

RACHEL HOGG

Charles Sturt University

Managing Personal-Professional Relationships with Horses in Elite Equestrian Sport

The horse-rider relationship is widely considered fundamental to equestrian sports, yet the nature of this relationship, and the intersection between human and animal lives in an

elite sporting context has not been widely scrutinised. Narratives of partnerships between horse and rider suggest that a particular type of relationship may be necessary to achieve sporting success. Yet certain aspects of elite equestrian sport raise questions around the moral and ethical implications of sport for horses and what a partnership can constitute in an interspecies sporting context. This study drew upon a social constructionist grounded theory methodology to examine the dynamics of the horse-rider relationship in an elite sporting context, with symbolic interactionism providing a theoretical lens through which to examine the connection between horse and rider. In-depth qualitative interviews were conducted with thirty-six elite, former elite, and sub-elite international riders. Study findings suggest that horse-rider relationships are fundamental, but contested in an elite sporting context. Participants constructed a relational dynamic between horse and rider that embodied elements of personal and professional interaction. Elite horse-rider relationships occupied a liminal space between pleasure and professionalism, pragmatism and empathy. On one side, participants described a pragmatic, commodity-based exchange system in which the horse was valued predominantly in accordance with its ability to achieve competitive ends. On the other side, participants experienced deeply personal, emotionally engaging relationships with horses, akin in meaning, significance, and intimacy to a human relationship. These findings suggest that elite horse-rider interaction is utilitarian and professional, affection-based and social, and perhaps uniquely, neither entirely one nor the other. Just as previous research has captured a sense of ambivalence in human-animal relationships, a contradiction may exist between the profound affinity and attachment between horse and rider and the profit-based use of horses in sport. This contradiction warrants careful consideration when examining the ethical and moral constraints of interspecies sport and sporting relationships.

KAREN HYTTEN

Massey University

Something Almost Never Said: Eating Animals Causes Climate Change

There is widespread consensus within the academic literature that animal-based diets are a significant contributor to human-induced climate change. The United Nations Food and Agriculture Organisation estimate that animal-based agriculture contributes approximately 14.5% of anthropogenic greenhouse gas emissions globally. Others suggest that cumulatively the production, transport, processing, storage and disposal of animal-based food products contributes up to 50% of global greenhouse gas emissions. As such, reducing the consumption of meat and other animal products can make a valuable contribution to climate change mitigation. However, the connection between eating animals and causing climate change is rarely made within the Australian climate change debate. This study analyses a wide range of media, government and non-government texts produced between 2007 and 2016 to explore the social construction of the issue of how what we eat contributes to climate change. It is argued that excluding the impacts of eating animals from the climate change debate not only obscures the full consequences of our actions, but also makes it easier to continue to largely ignore the issue. As such it is symptomatic of the broader tendency within Australia to ignore both the need to take meaningful action on climate change and the need to take greater responsibility for the full consequences of food choices (both in terms of environmental impacts and animal welfare standards). It is argued that promoting the many benefits of vegetarianism and veganism represents an exciting opportunity for collaboration between the environmental and animal welfare movements within Australia.

Children-Animal Interactions in Aotearoa New Zealand: Understanding Socio-Cultural Context in Shaping Children's thinking of Animals

This presentation reports the preliminary findings of an ongoing doctoral research study that explores human-animal interaction among preschool cohorts in urban and rural settings. Specifically, the study uses an ethnomethodological framework to analyse the conversations that occur between young children between the ages of four and five and between those children and their respective teacher, in the course of authentic experiences with animals within their early childhood centre settings. These experiences include caring for animals that are housed in the centre, having novel interaction with animals brought in for introduction as part of centre's programme, and incidental interaction during nature walks that are conducted as part of the centre's regular programme. Similarities and differences between the conversations occurring within a rural setting as opposed to an urban one are highlighted, so as to provide a snapshot of the breadth of conversations that are taking place. This presentation discusses the implications of these preliminary findings across four main themes (1) the weaving of cultural narratives, symbolism and representation of animals in children's relationships towards animals in New Zealand; (2) the role of the adult in transferring these animal/cultural narratives to children and in mediating children-animal relationships; (3) how this cultural transference and immersion shapes children's thinking and empathy towards animals; and, (4) the reciprocal nature of children-animal relationships and the agency animals possess in influencing children's response towards them.

MIDORI KAGAWA-FO
Adelaide

University of

The Japanese experience with animals - Spiritual or Cultural?

The Japanese intersection with animals is greatly influenced by their commonly held belief that all things, both animate and inanimate, are host to the ever present and myriad kami (deities or gods). Japanese folklore, founded on the base of Animism, strongly re-enforces a reciprocal and moral interaction between humans and animals; the Western interaction is more of stewardship and responsibility and lacks the sense of a shared fate. Indeed, at the shrines of the indigenous Shinto, animals such as foxes, deer, lions, and dogs are elevated to the role of messengers or attendants to the kami residing there. Unlike the role of animals in Western societies which is physical, in Japan their role extends beyond that and they are able to assist humans in a supernatural way. Animals are able to influence events that are outside of and beyond the control of humans; this dependence on animals creates a sense of a mutual destiny. Many Japanese legends that feature animals have the dual role of narrative and moral teaching and these legends are often aimed at children in order to instil an ethical and appreciative dimension into their consciousness regarding their relationship with the animal world. This paper examines the Japanese reciprocal relationship with animals in order to determine the extent to which religion or culture is the determining factor, or if a separation of these factors cannot be made. Shinto grew out of the accumulation of regional legends and traditions and as such incorporated aspects of animism and animalism woven together with Confucian philosophy to produce the Shinto as it is known today. Although Shinto is the major contributor to the

human/animal relationship, Buddhism has also contributed to the Japanese philosophy regarding their attitude towards animals and this aspect will be a part of this examination.

MIRA KALLIO-TAVIN

Aalto University

Shifting the gaze: Humanist and posthumanist intersections in contemporary art

In this panel presentation, I focus on artists' work, which pay attention to the borderline and intersections between the human and nonhuman animal, and address questions of posthumanism development. This presentation is based on crossing the intersection, which Bruno Latour (2005) has called the Great Divide, which has been philosophically and historically argument after Darwin that placed *Homo sapiens* in same category with other animals. Philosophically, the human – nonhuman animal relationship is a constantly developing ethical question that includes companion, respect, curiosity, dependence, ignorance, exploitation and abuse (Haraway, 2008). Posthumanism and critical animal studies offer a possibility to scrutinize the human relationship to animals, and shift the human centered view towards complex understandings of human-nonhuman animal relationships. From an ethical perspective, it is important to ponder what is included into the spectrum: from eating an animal to loving an animal and to using an animal as a new artistic material. As Derrida (2008) has pointed out, the theoretical approach comes from the intersection of humanist and posthumanist points of view. Humanist philosophers, such as Aristotle, Descartes, Kant, Heidegger, Wittgenstein, Cavell, Lyotard, Deleuze/Guatarri, Levinas, and Lacan, have spent a considerable among of time and effort to clarify how, why, and if human kind is different from other animals, to sustain the human centered approach to speciesism. During the panel presentation, the humanist anthropocentric approach is discussed against, and challenged through posthumanist philosophy, especially with Cary Wolfe's (2003, 2009) work. With art examples, I discuss how contemporary artist explore the human – nonhuman animal boundaries, and exchange across those intersections. First, some artists explore the question on the *animal other*, and deepen the conversation on human relationship to nonhuman animals by inviting ethical approaches. These artworks might include questions such as: Should animals be treated as humans? How should we respond to the ethical responsibility that taking care of animals seems to require? The artist might ask also humanists questions through his or her art making: What are we looking at? Is it too late to return the gaze? Does the animal flesh look at us? These ethical questions are crucial, but may not concern the nonhuman animal as much as they concern human. I will elaborate my statement through Emmanuel Levinas's (2008, 2009) work on ethics, which speaks perhaps most profoundly to the ethical relationship that is in the core of the Western humanist philosophy. The second artistic approach is to raise awareness of the gaze through focusing on what firmly remains beyond visual reach. Some contemporary art is able to displace human and humanist visuality, by subverting "the centrality of the human and of anthropocentric modes of knowing and experiencing the world" (Wolfe, 2009, 162). The meaning of the artwork might then be everywhere else than where we think it would be. Thus, we might ask, where does the visual happen, or, where does the art happen? The harder we look, the less we see. Through these artworks, the visual can no longer be compartmentalized to human visual habits, and art can no longer be a form of witnessing. Decentralizing the authority of the human vision, and the role of art as a practice of witnessing, changes the human position. Artworks, such as some biological artworks, which offer views to sights that we are not able to see, can help us to grasp the perspective

of the other, which should include the nonhuman animal other.

ANDREW KNIGHT

University of Winchester

Was Jack the Ripper a Slaughterman? Human-animal Violence and the World's most Infamous Serial Killer

Hundreds of theories exist concerning the identity of Jack the Ripper. His propensity for anatomical dissection with a knife and in particular, the rapid location and removal of specific organs led some to speculate that he must have been surgically trained. However, re-examination of a mortuary sketch of one of his victims has revealed several aspects of incisional technique highly inconsistent with professional surgical training. Related discrepancies are also apparent in the language used within the only letter from Jack considered being probably authentic. The techniques he used to dispatch his victims and retrieve their organs were, however, highly consistent with techniques used within the slaughterhouses of the day. East London in the 1880s had a large number of small-scale slaughterhouses, within which conditions for both animals and workers were exceedingly harsh. Modern sociological research has highlighted the clear links between the infliction of violence on animals, and that inflicted on humans, as well as increased risks of violent crimes in communities surrounding slaughterhouses. Conditions within modern slaughterhouses are more humane in some ways, but more desensitising in others. The implications for modern animal slaughtering, and our social reliance on slaughterhouses, are explored.

ANDREW KNIGHT

University of Winchester

Vegetarian versus Meat-Based Diets for Companion Animals

Companion animal owners are increasingly concerned about the links between degenerative health conditions, farm animal welfare problems, environmental degradation, fertilizers and herbicides, climate change, and causative factors; such as animal farming and the consumption of animal products. Accordingly, many owners are increasingly interested in vegetarian diets for themselves and their companion animals. However, are vegetarian canine and feline diets nutritious and safe? Four studies assessing the nutritional soundness of these diets were reviewed, and manufacturer responses to the most recent studies are provided. Additional reviewed studies examined the nutritional soundness of commercial meat-based diets and the health status of cats and dogs maintained on vegetarian and meat-based diets. Problems with all of these dietary choices have been documented, including nutritional inadequacies and health problems. However, a significant and growing body of population studies and case reports have indicated that cats and dogs maintained on vegetarian diets may be healthy including those exercising at the highest levels and, indeed, may experience a range of health benefits. Such diets must be nutritionally complete and reasonably balanced, however, and owners should regularly monitor urinary acidity and should correct urinary alkalisation through appropriate dietary additives, if necessary.

Critically Evaluating Animal Research

Widespread reliance on animal models during preclinical research and toxicity testing assumes their reasonable predictivity for human outcomes. However, of 20 published systematic reviews examining human clinical utility located during a comprehensive literature search, animal models demonstrated significant potential to contribute toward clinical interventions in only two cases, one of which was contentious. Included were experiments expected by ethics committees to lead to medical advances, highly-cited experiments published in major journals, and chimpanzee experiments the species most generally predictive of human outcomes. Seven additional reviews failed to demonstrate utility in reliably predicting human toxicological outcomes such as carcinogenicity and teratogenicity. Results in animal models were frequently equivocal, or inconsistent with human outcomes. Consequently, animal data may not be considered generally useful for these purposes. Regulatory acceptance of non-animal models is normally conditional on formal scientific validation. In contrast, animal models are simply assumed to be predictive of human outcomes. These results demonstrate the invalidity of such assumptions. The poor human clinical and toxicological utility of animal models, combined with their generally substantial animal welfare and economic costs, justify a ban on their use.

Creature Comforts: Revenant Pets and the Paranormal Everyday

In classics of 19th century ghost lore, the ghosts of animals seldom make a showing except as early warning systems—a soundmark for the paranormal of barks, hisses, and howls: the horse that rears, the dog turning tail at nothing, the cat arching its back at the human-shaped shadow in a corner. Animal ghosts are similarly absent in literature, an absence remarkable given a humanitarian revolution in sensibility (that focused, among other things, on the quality of animal lives and their plight at death) and the emotional concentration on a domestic realm that had come to include household pets imbued with a personhood of their own. There is evidence to suggest that that absence of the figure of the animal ghost has had—over the course of the century since—a turnaround: now the sharing of stories of the felt presences of a pet’s returning ghost can be found on a range of social media sites, blogs, and discussion lists, as well in a smattering of mass market texts collecting stories of the phenomenon. In the burgeoning scholarship of attitudes to death and belief in the afterlife, however, the animal ghost remains absent. While the complicated grieving of people for their companion animals receives due scholarly attention, the ways in which the human-animal bond persists after the death of a pet—the ‘persistent continuation’ (Day, ‘Everyday Ghosts’) of the companion animal—has been little treated. This paper examines the sensuous and numinously material returns home of animal ghosts through an analysis of the most popular Reddit sub-site devoted to the paranormal (<https://www.reddit.com/r/Paranormal/>). Borrowing from the theoretical and methodological approaches of folklore studies—an area notable for a long and lively attention to the cultural work of ghost stories in everyday life—the chapter examines the shape of animal ghosts stories, and the cultural processes of sharing that turn private experience into an articulation of communal understandings both of the afterlife, and of an lived, everyday experience of the domestic.

Howls, grunts, and voices: connecting audiences and onscreen animals.

In this paper three films are examined that depict interactions between human and non-human animals: *Nenette* (2010, Nicolas Philibert), *Bestiaire* (2012, Denis, and Le Quattro Volte (2011, Frammartino). The aim of this textual film analysis is to articulate which film techniques and ways of depicting animals allow viewers to engage empathetically with onscreen animals without imposing a purely anthropocentric perspective, exercising anthropomorphism, or overtly romanticising the non-human species. In doing so, it is demonstrated how established and even reified knowledge systems can be employed for the construction of visual narratives that challenge convictions regarding hierarchical roles between humans and non-humans. Derrida's *Aporias* (1993) is used as a starting point for a framework that shows how to think about ways in which we may anticipate, think about, and interact with states of being or non-being that lie out with our experiential horizon, but nevertheless form part of our world. This is an exercise that is regarded to be at the core of being with animals onscreen and off screen. Contrary to criticism towards the binary language used in speech and writing for addressing the human versus non-human animal, it is demonstrated how in these films onscreen categorical boundaries can help to define each opposing animal as the other and how this separation enforces a sense of human self that offers an opportunity for perceiving and experiencing the other animal.

VICTOR KRAWCZYK / Charles Barthold / Freya Higgins-Desbiolles

University of South Australia / Kingston University London / UniSA

Compassion for Animals in Organizational Life: New Research Directions

Organizations often have dark side where their operations have serious impacts on life and this is unfortunately evident with numerous corporate disasters throughout the 20th and early 21st centuries. However, what is increasingly clear is that corporations not only create problems for humans. Living in this contested period that may well one day be called the Age of the Anthropocene, businesses need to consider their corporate social responsibilities when it is clear their operations exist in a more-than-human world. Of course, the idea of a more-than-human world conjures up a whole host of beings and things that are worthy of consideration through corporate social responsibility frameworks but in this presentation, we consider a long neglected other of organizational life: The Animal. For some time, major thinkers have urged us humans to be more compassionate to nonhuman animals. Among management and organizational scholars, there is a dawning recognition that animals are part of organizational life. More inroads though need to be made to improve their lives and compassion can be a productive emotion for this. We identify that Frost's seminal article on studying compassion in organizational contexts offers an invitation to move beyond an anthropocentric frame of reference and thus research nonhuman sentient life. It is now time for scholars in management fields to devise more empirical research projects that aim for organizations to be more compassionate to animals in their direct care. We propose several strategies to understand how compassion for animal functions in organizations, for example, conducting comparative studies between a business where compassion is seemingly lacking for animals (e.g., factory farm) and where compassion is assumingly abundant (e.g., animal shelter). Such research is vital in a world where it is evident corporations and other businesses can no longer ignore their responsibilities to animal lives.

Post-anthropocentric visions in *The Plague Dogs*

Martin Rosenä's *The Plague Dogs* (1982) is an animated feature that tells the story of two dogs that escape from a research facility and find the outside world is just as hostile to their existence. It was lauded by critics in the 1980s as a work that moved away from the common representations of animals, where the preferred depiction of animals was mainly Disney-like. Unfortunately, this may explain why the film did not become a commercial success in that it presents a representation of animal life, specifically dog lives, that is unfamiliar to many viewers or better yet, something which viewers disavow because it is all too real. Therefore, although this claim could be grandiose, such a work should be regarded as a modernist cinematic work of art in that it affronts viewers to see in a new way. Specifically, to see the intersections of human and animal life with a sense of realism that still reflects the current interactions of human society over animals. In other words, this film challenges viewers to consider what it is like to be an animal in a world dominated by human institutional forces. To argue this point, there is a close reading of several scenes in the film that provide viewers with the possibility of seeing animal life outside the standard tropes of cinema. From the initial analysis, what becomes clear is that this understudied film contains many techniques that depict animals with a greater sense of realism. This film therefore requires even more careful analysis, as it holds promise in creating a mode of cinema that attempts to challenge human exceptionalism as it tries to be faithful to depicting animals on their own terms.

Tears, Seeds and Sore Feet: Dingoes And People On Kâgari (Fraser Island)

On Fraser Island, known to its Butchulla custodians as Kâgari, an estimated 171 dingoes live in nineteen family groups in close proximity to humans. Although only about 200 people live permanently on the island, about 400,000 tourists visit every year. The Fraser Island Dingo Management Strategy (FIDMS), implemented by the Queensland Parks and Wildlife Service (QPWS), aims to ensure that these visitors have a wildlife experience by conserving a sustainable wild dingo population while minimising risks to human safety and dingo welfare. After a nine-year-old boy was killed by two dingoes on Kâgari in 2001, contact between people and dingoes was prohibited and people are encouraged to report dingo interactions so QPWS can manage the safety risks posed by individual dingoes. The FIDMS aims to reinstate dingo's wildness's, including their allegedly natural wariness of people. But tame dingoes have lived with Aboriginal people across Australia for millennia. In a song commemorating navigator Matthew Flinders landing on Kâgari in the early 1800s, the Butchulla likened the sailor's heads to dingo tails. Shipwreck survivors who in 1836 lived for six weeks with the Butchulla described how dingoes helped Aboriginal people to hunt. A 1905 report on the resources of the island lists dingoes as numerous but not as a valued resource. Conflict and insecure colonial authority are features of the nineteenth-century Indigenous settler contact history of Kâgari and the nearby Cooloola coast. In this paper I search for dingoes in the historical narratives and argue that emotional residues of historical incidents still play out in contemporary human responses to dingoes on Kâgari. I also sift accounts of both contact dramas and current controversies about the ongoing treatment of Kâgari's dingoes for seeds of hope, common ground, ways of recasting dingo-human relationships.

Animals in Permaculture: Win-Win-Win Systems

In most food production systems, domesticated animals are valued only for the products they provide: meat, eggs and fibre for instance. Permaculture views animals holistically as part of a fully integrated system, where animal's instinctive behaviours are utilised to benefit the whole system. Animals can provide services such as pest control, fertilisation, weed control, waste disposal, and labour to food growing systems. The permaculture chicken tractor is a classic application of this thinking: chickens are moved onto a spent vegetable bed and eat invertebrates and seeds, consume or shred any remaining plants, add concentrated nutrients and microbes to the soil via manure, and physically turn the soil ready for the next crop. This creates a win-win-win situation: animals have a better quality of life as they are able to undertake their natural behaviours the human farmer or gardener is spared labour and inputs as the animals undertake much of the work – there are overall environmental benefits with less need for agrochemicals and use of fossil fuels. Animals in such systems become partners in land management rather than just protein producers a strong practical application of the intersection of human and animal lives. Integrated plant and animal systems require intelligent and thoughtful design and management on the part of the humans, and this necessitates a strong awareness and understanding of animal behaviour patterns. There has been little academic attention on integrated animal-crop systems, especially in smaller-scale applications; so much of what is published is speculative or anecdotal. However there are plenty of examples worldwide of permaculture systems providing positive benefits to humans, other animals, plants and the wider environment through the integration of domesticated animals. This paper introduces permaculture animal systems as a model for a new paradigm in small-scale food production based on practical and mutually beneficial human-animal interactions.

DAN LUNNEY

University of Sydney

Passionate Perspectives on the Impact of Flying-Foxes

Passionate perspectives on the impact of flying-foxes Daniel Lunney Office of Environment and Heritage NSW, Science Division, Hurstville 2220, and School of Life and Environmental Sciences, University of Sydney 2006. A press release by the Parliament of Australia on 24 November 2016, entitled: Parliamentary roundtable on flying-fox management, states that The Committee is conducting a short inquiry into this topic and has been receiving wide-ranging and passionate perspectives on the impact that flying-foxes have on the environment and community, as well as their critical role within the ecosystem. Further, the Committee Chair said, the Committee has been receiving many representations from across the community regarding the impact of flying-foxes on individuals, businesses and the environment. At the time of writing this abstract, the Committee has yet to release its findings. The 67 submissions range from the view that the grey-headed flying-fox should be removed from the list of nationally threatened species to appeals for better education of the public. In January 2017, the Commonwealth government released a Draft Recovery Plan for the Grey-headed Flying-fox *Pteropus poliocephalus*. It contains the word conflict in 20 places, and the word media only once: Hendra virus has received extensive media attention At the 2015 AASA conference I presented a paper entitled: ~The representation of flying-foxes in the media amplifies the violence against the defenceless. The escalation of this hostility since 2015 is alarming enough, but the issue is now concentrated with

appeals to delist flying-foxes as a threatened species. The Draft Recovery Plan's objectives include improving the community's capacity to coexist with flying-foxes. The extent to which we succeed will be critical for flying-fox conservation. Here the media will play a major role, but so far it has mainly been inimical to flying-foxes. The Recovery Plan needs to formally acknowledge the threat posed by a hostile media in order to combat it, and draw on the wider community, including language skills from the humanities, to complement the work of the scientists.

SIMONE LYONS

University of New England

Living and Narrating With Dogs: Intersections in Rural Australian Autobiography

This paper identifies autobiography as a medium through which intersections between human and animal lives can be expressed. It does this by exploring portrayals of dogs and human dog relationships in the narratives of two contemporary rural Australian memoirs: Maggie Mackellar's (2014) *How to Get There* and Dennis McIntosh's (2008) *Beaten by a Blow*. While these memoirs purport to be about the writer's personal experiences in rural Australian settings, the prevalence of dogs in the narratives is indicative of the entangled lives of people and dogs. Both MacKellar and McIntosh convey significant parts of their own life story through relational narratives that include dogs among their related others. While relational narrative theory typically focuses on human others, analysis of the narratives in MacKellar's and McIntosh's memoirs reveals how dogs can function as related others in autobiographical writing. This analysis also draws attention to the intersection between genre theory and animal studies theory, including the overlapping concepts of entanglement. Nancy K. Miller's commentary on the relational in contemporary memoir in particular, on how the web of entanglement in the writer's life is central to autobiography informs the narrative analysis. Ideas of entanglement in human animal studies, such as those put forward by Donna Haraway, corroborate the significance of non-human others in autobiographical writing. The findings of this paper will be grounded in scholarship on relational narrative and enriched by theory on human animal relationships, highlighting the link between these fields.

MICHELLE MCARTHUR

University of Adelaide

Compassion Fatigue and Compassion Satisfaction in Australian Veterinary Students

Compassion fatigue and compassion satisfaction have not been investigated in veterinary students. This lack of data exists despite the anecdotal evidence that professionals and volunteers in the animal care field are likely at increased risk due to their dual caring roles. The aims of this study were twofold: first to determine the prevalence of compassion, satisfaction, burnout, and secondary traumatic stress among Australian veterinary students and second to investigate the association between these factors and self-stigma, coping, empathy, and mindfulness. A cross-sectional online survey with a response rate of 31% (255/828) of eligible students from six of the seven Australian veterinary schools was conducted. Approximately one-third of veterinary students were at high risk of burnout, one-quarter at high risk of secondary traumatic stress, and a fifth reported low compassion satisfaction. High compassion satisfaction was associated with high empathic concern, low personal distress, female gender, and employment history at a veterinary

clinic. High burnout was associated with dysfunctional coping, low nonjudgmental and acting-with-awareness mindfulness, and lack of previous employment at a veterinary clinic. High dysfunctional coping, low acting-with-awareness mindfulness, high self-stigma, and high personal distress were associated with high secondary traumatic stress. As a result of these findings, certain psychological and emotional characteristics can be identified as a focus of intervention for veterinary students. Given there are corollaries between veterinary students completing clinical placements and the wider animal care profession, the findings of the current study will also include a more general discussion of suggestions for management and identification of compassion fatigue for individuals in the field.

PHILIP MARRIOTT

University of South Australia

Animals in Orchards

Cherries, tree fruit originating from the northern hemisphere, have been cultivated since Roman times. Grouped into predominantly mono-cultured orchards or more diverse gardens, cherries have remained a significant commercial crop. Over time, animals have played different roles in the orchard and have varied in importance to the management of these orchards. In modern conventional commercial agriculture they have little relevance and are actively excluded. However recent attempts at organic cherry production have seen a reintroduction of grazing and foraging animals into cherry orchards (and other fruit and nut orchards). This paper reports on the use of grazing and foraging animals, such as sheep, geese, and ducks, as a tool for the management of weeds and pests in commercial organic cherry orchards. Rather than acting primarily as a source of food and/or fibre, these animals perform a non-traditional role in terms of modern commercial orchard management practice. Through their grazing and foraging behaviour, they act as a replacement for herbicides, pesticides, and fungicides effectively working with the orchardist. The relationship between these animals and the humans who own, manage, and work in these orchards is explored in terms of the influence the animals have on orchard management decisions. Not only must the orchard be a place of fruit production, it must also safely cater for the needs of the animals and encourage the desired behaviours. Theories of Sensemaking and Idea Networking are used to interpret the results. Comparisons are made between conventional and organic orchards and findings are placed in a historical context and recommendations are made for the potential use of animals in commercial organic orchards and the human accommodations and management decisions needed to facilitate their use.

ALEX MAYERS

Donkey Sanctuary

Under The Skin: Donkeys in Crisis

Increased levels of personal wealth in China are fuelling demand for luxury products including ejiao, a product made using donkey skin. A traditional medicine, ejiao's popularity is largely due to its reported anti-aging properties. Demand for donkey skins to produce ejiao is conservatively estimated at 4 million per year. This represents a significant proportion of the global donkey population of 44 million. China's own donkey population has nearly halved in the last 20 years and entrepreneurs are now looking worldwide to satisfy a growing demand. Despite their essential role in livelihoods and

community resilience donkeys are largely invisible in livestock policies, livelihoods and humanitarian projects. It is therefore unsurprising that the emerging trade in skins is also invisible. Donkeys are frequently stolen from owners across Africa and illegally slaughtered in the bush; only the skins are removed and carcasses left to rot. In other areas, donkeys are bought at less than current market value and are transported in inhumane conditions to recently built legal slaughterhouses. In the short term donkey owners are facing donkey prices that have increased up to tenfold within a few years and they are without the means to replace animals they depend on. The invisibility of the trade is compounded by illegitimate export practices and criminal gangs. Due to the lucrative market for skins intensive farms are present in China and are likely to expand to other countries. Such rearing creates significant welfare concerns for a species poorly adapted to intensive practices. Australia has been exploring harvesting feral donkeys in the Northern Territories, possibly including some considered by indigenous communities to be owned and with cultural significance. This demand risks the welfare of donkeys, the communities who live with them, and, within a few decades, perhaps the species as a whole.

GINA MOORE

RMIT University

Empathic Approaches to Computer Animation

For consideration in the general stream and/or art discussion panel, recent research suggests that a computer animation of a whale can replace real whales in human experience (Segovia & Bailenson, 2009). It also suggests that, as computer generated images become more detailed and virtual environments become more immersive, computer animations are increasingly likely to produce false memories. In other words, carefully designed digital things are gaining the capacity to replace the things themselves. What kind of computer animation could allude to a whale without reducing it to a digital data? In order to answer this question I examine the relationship between visual artists, their subject matter and digital technology. This paper describes a practice-led research project which focuses on the relationship between me, my dog and 3D animation software. 15 years as an animator has shown me that standard approaches to 3D are focused on efficiency and control. In standard approaches, things (including dogs and digital tools) are used as a means to an end. My research seeks a more empathic mode of engagement; one that pays careful, caring, attention. Approaching commercial tools in unusual ways, I create a series of experimental animations. I also code custom tools that enable unorthodox practices. I respond to my dog as a particular and peculiar dog, and I respond to computer glitches as aesthetic suggestions. Phenomenological enquiry is my starting point, but the finished works embody a distinctly non-human gesture reminiscent of digital objects and object oriented programming (OOP). Results from this research suggest that my initial question can be further advanced by exploring the intersection between OOP and Object Oriented Ontology (OOO). OOO puts humans among things, allowing us to think in terms of collectives and entanglements. Rather than highly detailed representations, my hunch is that computer animations emerging from entangled relations might avoid reduction and might question anthropocentric assumptions.

***boobscape*: examining carnist ideology and meat culture through sculptural practice**

This paper will consider how visual tropes of beauty and horror, violence and care, abjection and transgression can be put to work to challenge anthropocentrism and carnism, through an examination and articulation of my sculptural series *boobscape*. *boobscape* emerged from traumatic insights into the horrific lives and deaths of agricultural animals. The series is driven by an empathic engagement with non-human others, and a desire to express the entangled relationships between human and non-human agricultural beings. *boobscape* is a response to the dairy industry; the work is a monstrous amalgamation of paradoxical breasts / boobs, playing with and transgressing the borders and boundaries between human and non-human; motherhood and breeder, teats and nipples, mammalian dripping milk, and breasts and udders.

JANE MUMMERY / Debbie Rodan

Federation University Australia /
Edith Cowan University**Memory in Activist Construction and Affective Mobilisation in Animals Australia's "Make it Possible" Campaign**

Although once considered just a psychological phenomenon, memory can be treated instead as material and integral not only to identity construction but key processes cognitive, experiential and affective of social production which can activate social change. Here we utilise a post-anthropocentric new materialist ontology according to which memories as well as bodies, things, social formations, beliefs and ideas possess capacities to materially affect and be affected. According to this perspective, memories link events, lived experience and assemblages across time and space. Affective and productive, memories need to be taken seriously as a key element in assemblages. Although memories thus play a part in producing not just the present but the future, these capacities are not inherent; they emerge rather when memories are assembled with other material relations such as those inherent in activist campaigns. Human-animal relations within Australia mark a context of changing and contested assemblages; thus, memory so understood may prove an important resource in attempts to sustainably revision these assemblages in ways that would give greater weight to animal interests, particularly those of livestock animals. Examining the role of memories in consumer narrative responses to Animals Australia's Make it Possible campaign, we explore here the capacity of memory to affect and effect the development of consumers into vegans and everyday animal activists who materially live their new beliefs regarding human-animal relations. Here we draw on individual stories of specific memories of animals from past events and experiences which affect consumer's present behaviour and choices. We conclude by reflecting on the wider importance of memory for the development of all forms of animal activists and significant social change in human-animal relations.

Attuning to Animal's Voices at the Intersection of Contemporary Art: Animal Studies, and New Materialism

This paper addresses questions of listening to animals' voices – asking how thinking/working at the intersection of art, animal studies, and new materialism attunes us to these voices. Besides attending to the work of other artists, the paper addresses question of animals' voices through a practice-as-research art project, *Working with Worms* (Maria Miranda and Norie Neumark). In this work-in-progress, we work *with* worms in a collaborative, durational, work, as we feed them and they transform 'dead' matter into live soil. The project entangles waiting, conversations, faeces, transformation, and environmental concerns. Waiting, a fundamental process here, is an important part of many artists' practices – involving an attentiveness to time, to 'silence,' to process. It's what artist Lyndal Jones calls a "becoming earth," a responsiveness to the "insistences of the ground." For us, it's the insistences of the ground's worms that we attend to. They provoke an attuned thinking about voice and 'silence.' The project and the paper are nourished by theories at the intersection of animal studies and new materialism, as well as sound/voice studies. How do theories speak to art works and how do art works speak to theories? A key concept is Anat Pick's creaturely vulnerability, which proposes that it is material obligations and shared bodily vulnerabilities that characterize the creaturely commonality and "point of encounter between human and animal" (Pick, *Creaturely Poetics*). As Rosi Braidotti reminds us, "we humans and animals are in this together," affectively and ethically connected by care and relationships of care (Braidotti, "Animals, Anomalies, and Inorganic Others"). Against a politics of speciesism, the project and paper are trying to unfold an attuned aesthetics and ethics of care (Wolfe, *Animal Rites*). Most important, and moving, is Vinciane Despret's understanding of human-animal relations as a mutual attunement—a passionate, bodily *with-ness*. Such relations of attunement depend on the availability of the bodies to each other, to practices that transform both, to affects that move them. It is Despret who most provokes our thinking/working about listening to animals' voices with her, *What would Animals Say if We Asked the Right Questions?* No creatures will suffer in the making of this work or the writing of this paper.

I Wasn't Disabled Until I Got an Assistance Dog

There is a wealth of research highlighting the positive impact that Assistance Dogs can have on the lives of people with disabilities, in particular reducing the stigma and negative attitudes that to exist towards such individuals. Traditionally Assistance Dogs were used to assist people with visible disabilities such the visually impaired; however they are increasingly being used to assist individuals with so call invisible disabilities such as mental illness and diabetes and seizure alert. Hence, if a person with an invisible disability opts to use an Assistance Dog as an adaptive strategy for their disability, they make themselves visible as a disabled individual. This "unmasking" creates complications and complexities that may not have previously existed in the life of the person with a disability. This presentation will explore the self-reported experiences of a hearing impaired individual who uses an owner trained Assistance Dog, highlighting the positive and negative aspects encountered since adopting this adaptive strategy. It will describe the balancing act that

has occurred since a pet dog became an Assistance Dog which includes seeking to ensure that new demands of the dog are not inordinately great and that pet time is maintained. It also extends beyond the Assistance Dog and handler to a second dog that still remains solely as a pet. It will explore how using an Assistance Dog has led to feelings of increased social interaction and positive social acknowledgements on one hand but also unwanted public attention, greater feelings of disability and increased negative interactions on the other. The presentation will also consider how biophilia theory may account at least in part for both the negative and positive experiences when applied to the handler, the dog and the public they interact with on a daily basis.

LISEL O'DWYER / Kirrilly Thompson

Central Queensland University

Patterns of Human-Animal Attachment by Species

Attachment to pets is a potential tool to motivate people to prepare for natural disasters and to prompt evacuation where necessary. Differences in attachment levels to different species imply that people are most likely to act to save those animals to whom they have the most attachment. Different species also have different requirements in their management and transportation needs during natural disasters which may affect the time taken to evacuate and their wellbeing while in transit and away from their usual home. Species (and individual animals) for whom humans have less attachment are also more likely to be at risk of injury and death. We surveyed households affected by the Sampson Flat SA bushfire in January 2015, Pinery SA bushfire in November 2015 and Tasmanian households living in bushfire prone areas, including measures of their emotional or personal attachment to different species of pet (excluding livestock). We report the demographic patterns associated attachment to different species as a whole, the factors associated with high and low levels of attachment to individual pets within households and the implications of these patterns for human and animal safety and wellbeing in natural disaster situations and in general.

LISEL O'DWYER

Flinders University

Walking the Dog a Chore or Leisure?

Having a dog means a responsibility to provide for its needs. Depending on size, age and breed, most dogs in urban areas require daily exercise. However many dogs are not given sufficient exercise or a change of scenery, while others may be walked outside their home several times per day. Controlling for other time commitments, such as type and hours of work and employment status, we explore the reasons why people walk their dogs to understand how best to encourage responsible dog ownership and thus improve dog's quality of life, as well as develop ways to make walking the dog a more pleasurable leisure experience for both members of the partnership. The method used was an online survey of the general population aged 18+ (n=200). Dog owners were not specifically targeted because of the risk of a bias toward more conscientious dog owners who are more likely to walk their dogs and to enjoy doing so (i.e. they would be more likely to see dog walking as a pleasurable leisure activity). Thus by using the general population as the sampling frame, we could confirm the general dog ownership rate, and depending on whether respondents had a dog, we could then

determine how many of these respondents spontaneously reported that one of their three most favourite leisure activities was walking their dog(s). This was a key measure of how they viewed dog walking. Other measures addressed attachment and asking respondents to label a range of various activities one of which was dog walking, as "leisure", "chore", or both (this question was asked of all respondents including non-dog owners).

SIOBHAN O'SULLIVAN / Yvette Watt / Fiona Probyn-Rapsey

UNSW / UTAS /
University of Wollongong

The Trials and Tribulations of Animal Studies

Developing an academic career can be exciting, rewarding, stimulating, challenging and at times disheartening. In this presentation we consider results from the world's largest survey of Animal Studies scholars. We find that survey participants identify a range of reasons why pursuing an academic career in the still-emerging field of Animal Studies might generate additional challenges. For example, 44 per cent of survey respondents stated that in their view an interest in Animal Studies creates challenges for an academic career. This is compared to just 16 per cent who thought that it was an advantage. Similarly, 48 per cent of those we surveyed told us that an interest in Animal Studies makes it more difficult to attract research funds. Yet, despite the challenges, in this presentation we argue that there is much that is positive about an academic career in Animal Studies. We point to other sections of the survey in which respondents describe being in dialogue with clever colleagues; their work as totally engaging and the feeling that they are doing something morally useful. We conclude that there are many advantages to adapting Animal Studies as an academic field of research and that those advantages may be a beneficial overall to Animal Studies scholars in the highly competitive world of academic employment.

CHRISTINE PARKER

University of Melbourne

The Consumer Labelling Turn in Animal Welfare Politics in Australia: A News Media Analysis

This paper uncovers the implications of the turn to labelling for consumer choice in public discourses of agricultural animal welfare policy and politics in Australia. In recent years there has been significant growth in the market for free range egg, pork and chicken meat products and enormous public and legal contention over the use of terms such as free range, free to roam, bred free range and sow stall free. What does this turn to labelling for conscientious consumer choice mean for the politics of food animal? How are pigs and chickens and their rights conceived in public, policy and market discourses? This paper uses content analysis of articles from major Australian newspapers and official policy documents from 1990 to 2016 to track how the politics of food animal welfare came to revolve more around labelling and contestation of label terms and less around the possibility of stricter government regulation of animal welfare and animal rights, and to uncover which issues, concerns and stakeholders hold sway in public debate. We also analyse the words and images on higher animal welfare food labels to critically examine which issues and what ideas about animal welfare are given prominence in market discourses. Does the focus on labelling represent a narrowing marketization and commercialisation in the public discourses around animal rights? Or does it facilitate a broadening of stakeholder concern and a greater ability to build coalitions among animal

rights advocates, consumers, supermarkets and alternative food activists that challenge entrenched industry interests and promote animal welfare? Our analysis of the debate and discourses in newspaper articles and policy documents shows some evidence of greater pressure and wider support for small incremental change in both production practice and regulatory standards for food animal welfare. But there is also a tendency to narrow down the range of contested issues, and to sentimentalise, simplify and deradicalise potential solutions.

DIANA PATTERSON

Monash University

When species met in Antarctica: Explorers, sledge dogs and Adélie penguins

The heroic era of Antarctic exploration was characterized by hardship, personal sacrifice, and new scientific and geographic discoveries. The explorer's fame and fortune was dependant on a receptive press and an engaging narrative, but, as with other periods in history, the non-human animal was underrepresented. In this paper it will be demonstrated that at the turn of the twentieth century, the Antarctic explorers were cognisant of prevailing popular sentiment towards cruelty to animals, including both their own sledge dogs and the native wildlife. The winter quarters of Carsten Borchgrevink's British Antarctic Expedition (1898-1900) and Ernest Shackleton's British Antarctic Expedition (1907-1909) were located within and adjacent to Adélie penguin rookeries, but the popular narratives of both provide little insight into the coexistence of the three societies, human, canine and penguin. In lucrative post expedition lectures "back home", the inclusion of lantern slides of penguins, and anecdotes regarding what was seen as their human-like behaviour, were designed to entertain audiences. Any suggestion that these endearing creatures had been wantonly killed or injured by the sledge dogs would have brought shame upon the presenter. It is evident from personal diaries and correspondence, not intended for publication, that the explorers were conflicted when it came to dealing with vicious attacks by their dogs, with whom they often developed special bonds, on the penguins. In describing the interactions between the two species, the explorers clearly regarded both as capable of reasoning and, in the case of the dogs, guilt. Photographs from the two expeditions reveal that, at least on some occasions, all three species appeared to coexist in the same space. The focus on their interactions with non-human animals better informs us about the values held by the early Antarctic explorers who were driven by the search for new discoveries, adventure, fame or fortune.

ROGER PORTER

Flinders University

Do Cats Ameliorate Loneliness in Residential Aged Care Settings?

Elderly people in residential aged care settings often experience loneliness. This may be due to living alone, lack of close family ties or disrupted social networks. Animal interaction addresses loneliness with varied benefits especially; social, physical and psychological. To take advantage of this interaction with animals some aged care programs bring companion pets on site, and / or have resident pets accessed at the individual's volition. These pets are usually dogs due to temperament, training and sociability reasons. However, many facilities have resident cats, particularly as no standardised temperament and behaviour tests apply. Accordingly, it is easier to utilize cats in aged care settings as they present fewer hazards to residents and caretakers from an insurance/risk perspective.

Surprisingly, given the attention afforded to dogs in aged care, there has been scant research on residential cats. As with dogs, feline companionship can influence human health, wellness, and culture. This is due in part to the generally quiet and gentle feline temperament. Moreover, social boundaries may be crossed and fostered as animals invoke positive reactions from humans. I ask if past research indicates how interaction with resident or visiting cats can lead to improved social behaviour, enhancing communication among residents and staff with diminished instances of loneliness and isolation. This is on the basis that companion cats may be a better match than dogs for some residents; more manageable and requiring less exercise, mindful that some people are either cat or dog lovers. The value of cats centres on their unique qualities and attributes which distinguish them from other animals, particularly dogs. These aspects of feline interaction can be employed to address loneliness in the aged. The nature of cats is to be calm, laid-back and unobtrusive, thus fostering friendship and comfort for the lonely. Accordingly, I address feline animal interaction and intersection themes relating to loneliness issues and consider the social and gendered tensions of human-feline relations. I conclude with considering the policies, procedures and practices related to addressing the issue of loneliness in residential aged care settings through feline animal-assisted therapy.

FIONA PROBYN-RAPSEY/ Yvette Watt /S. O'Sullivan

University of Tasmania /
University of Wollongong / UNSW

So, what brings you to Animal studies?

What do we know about scholars working in the emergent field of Animal studies – who are they, what they think about the challenges of working in AS, what are their disciplinary backgrounds, how do they perceive the future of the field. My particular interest in this paper is discussing what the data might suggest about the Disciplinary formations that already exist within the field and how this might influence the development of curriculum and future directions.

SUSAN PYKE

University of Melbourne

Writing human and nonhuman characters towards new political potentials through post human metamorphosis

In the current draft of my speculative novel, *The Means*, I explore the potentiality of metamorphosis through speculative co-affectivity, in a bid to move my readers towards more generative relations with nonhuman animals. These crossings occur between four young people, an old pony and a young dog. Less contained forms of being/s are also involved. This work is triggered by my acceptance that metamorphoses are always and already occurring at the points of material transfer (Jean- François Lyotard, 1991). It is difficult to depict such co-affectivity in ways that go beyond anthropomorphic replication, where nonhuman creatures are imaginatively co-opted to emphasise desirable or undesirable human traits. One strategy is to attend to convergences and divergences between species. As Vinciane Despret has demonstrated, human/non-human animal collaborations can work against the oppressions of anthropomorphism, when the right questions are asked, and if positive relations are in place (2016). Despret's anthropological approach opens the possibility of theriomorphic writing. If I am to write nonhumans into

the novels storyline in ways that resist human limitations, my nonhuman characterisations must be specific, and at the same time, disturb Romantic notions of subject and object. Erin Manning's work with speciations, focusing on the singularity of beings and encounters, illuminates what it might mean to re-approach categories such as human, dog and horse (2016). Emmanuel Levinas assists in this task, pointing to the ways in which subjugation to the other reaches the ethical position of human witness (1991). I am aware that these complex philosophical questions, explored through my work, may create cognitive dissonance in my readers. Their readings will necessarily include their own knowledges of what it might be, to be a human, a dog, or a horse. The Means thus may well require its readers to be open to their own metamorphosis, their own witness to the other.

ANGELA T. RAGUSA / ANDREA CRAMPTON

Charles Sturt University

'Kill it! Rural media representation and human/non-domestic animal sustainability'

Rural and regional Australian community's closer proximity to non-domestic animal's natural habitat often increases the likelihood of chance/unstructured human/non-human encounters or interactions. At times, this results in a harmless, perhaps enjoyable or inquisitive response for all involved, while at other times the interaction creates outcomes as undesirable as fatality for one or more involved. Local rural/regional media frequently report about wild species in ways that produce discernible patterns. This paper presents a critical media analysis of discourse and images used in local news reporting about animals to reveal how the intersectionality of competing interests frames issues in vastly disparate ways. Through constructing discourses of fear, competition, inspiration, empathy, and disgust, media attribute emotive frameworks reflecting human interest, often without regard to animal's needs or right to existence beyond human expectations / constructions. Such representations may influence how society subsequently views, and potentially interacts, with the species described. In contrast with academically-informed recommendations / representations of non-human animals, media recommendations are largely ill-evidenced, stereotypical, and/or impulsively responsive to current events. Given media representations create, as much as reflect, community perceptions about the animals reported, and news media remain Australians primary source for current information, their reach and influence may far surpass that of government and/or academic reports. Hence, need exists to create representations of wild animals that reach and more accurately inform purposeful and chance human / non-human encounters in ways that positively contribute to the sustainability / well-being and right to existence of all.

DANA REHN

University of Adelaide

Canine Motif as Representations of the Other in Sixteenth-Century Germany

This paper will explore the motif of the canine-human hybrid in German Renaissance pictorial prints (woodcuts, engravings) in the context of representations of the 'Other'. It will illustrate how the motif of the canine was used to demonise and socially marginalise perceived outsiders as sub-human and as signs of the degenerate nature of humanity against the backdrop of this turbulent period in Germany. The prints will be discussed in the context of foreignness, religion, class and gender. These half-canine, half-human

creatures were frequently represented as outcasts and marginalised individuals who inhabited the outskirts of society, that is, outside the civilised Christian realm. This paper will interpret the diverse representation of werewolves and half-canine beasts as symbols of external and internal threats to the safety and stability of sixteenth-century German society. They include unconverted non-Christian pagan foreigners who inhabited remote corners of the world. The infiltration of the Church by corrupt Catholic clergy believed to devour their metaphorical flock of sheep. The insidious presence of violent criminals, or tragic, yet unexplained violent or mysterious deaths caused by murderers, the mentally ill members of society and sexual deviants that were thought to lurk beyond the boundaries of the city walls.

REBECCA REAM

Victoria University of Wellington

Mammalian Maternity: Revisioning a New Zealand arcadia with hoofed companions

Patting, milking, feeding, and cuddling sheep and goats were all serious parts of my doctoral fieldwork. I designed such research to revision colonial masculine understandings of arcadian New Zealand. A New Zealand arcadia is commonly understood as a rural paradise: For example, one of the most common images of arcadianism in New Zealand is a pictorialised view of sheep grazing peacefully on lush green grass. This tranquil vision has been used as a marketing tool for New Zealand's wool and meat industry - while contemporaneously acting as a symbol of New Zealand identity - since the nineteenth century (Belich, 2001; Evans, 2007). To examine this ideology with more embodied sensation, I formulated a feminist more-than-human ethnography to collaborate with Pākehā (descendants of white settlers) women participants and their more-than-human kin. Throughout such ethnographic encounters particular interactions revealed intriguing insights regarding Pākehā identity, gender and maternity. For instance, Lynne, who was a large-scale sheep farmer, rescued orphaned lambs each lambing season and hand fed them until they were robust enough to be returned to the farm. Similarly, Carolyn who worked on a dairy sheep farm also cared for orphaned lambs until they were ready for use, either as meat or milk. Moreover, Lyn and Penelope who raised Saanen goats, regarded their hoofed companions as members of their respective families, but also slaughtered them for meat and utilised them for house milk and cheese. Guided by Haraway's (2008) ~lively capital, these stories highlight the complexity generated between Pākehā women using non-human animals instrumentally while simultaneously feeling maternal attachment towards them. Thus, revisioning these multiple Arcadias could not only be fruitful for understanding gendered Pākehā relations towards sheep and goats in a more embodied and emotional capacity, but also widen the more-than-human debate to encompass issues of maternity and nationhood.

DAMIEN RIGGS

Flinders University

Bare Life: Dignity, Death, and Disposability

A common thread in animal advocacy work is the use of analogies to highlight the intersections of human abuse and animal abuse, specifically to suggest that both the abuse of animals and the abuse of humans should be viewed as crimes, often by highlighting how particular groups of humans have been treated similarly to animals. One example of

such an analogy was employed in the United States in the 1800s, where animal cruelty legislation was used in one particular case of the abuse of a child that of Mary Ellen McCormack to support the rights of the child at a time when child abuse legislation was non-existent. In this paper I seek to explore more closely the effects of the analogy of animal to human abuse in the context of the case. Specifically, I suggest that the analogy as used in the case functioned to the disbenefit of animals, even if it served to benefit the child. Animal cruelty legislation at the time sought to protect the rights of animals to a dignified death (in the service of humans), whereas the use of animal cruelty as an analogy in the case served to protect the rights of children to a dignified life. As such, my suggestion is that analogies between humans and animals may often function to the benefit of humans by relegating animals to the status of bare life. Following Agamben, then, we might suggest that whilst in the context of the case human children were rescued from the status of homo sacer, animals were accorded this status in their place. My suggestion is thus that analogizing animals to the location of homo sacer offers the greatest potential for considering how the lives of animals are so often positioned as akin to non-lives.

JACQUI SANDLAND

University of Adelaide

Achieving Partnership: The Bond between Horse and Rider in Competition

Current literature suggests that the concept, partnership, is routinely used to describe a fundamental aspect of rider/horse compatibility. The present study examines the nature of the relationship in the context of elite-level eventing. Fifteen semi-structured interviews were conducted to explore how elite-level event riders accounted for equestrian performance, with particular focus on ways in which partnership between horse and riders were routinely described. Discursive analysis was used to identify broad patterns in the data. Event horses were routinely described in two ways: as autonomous, decision-making agents, and as social beings, that display specific dispositional attributes that contribute toward performance success. These constructions were applied to an equine habitus framework (Gilbert & Gillett, 2011), to develop the notion of a specific eventing habitus. The findings have practical application for riders and trainers in other competitive environments, as well as for other equestrian professionals (e.g., jockeys and stockmen) who are routinely required to ride unfamiliar horses in high-risk contexts.

CATHERINE SCHUETZE

Australian National University / University of Sydney

A Cross-Cultural Perspective of Animal Life, Suffering and Death through the Lens of Veterinary Euthanasia

There is a stark contrast between the Asia and the Western world view of the non-human animal and its autonomy with respect to life, death and suffering, both in the religious and philosophical systems, and in practice. I will examine these concepts within the profession of veterinary science, and through the example of the veterinary act of animal euthanasia, both in India with its dominant Indic religious cultures, and in Australia with its western paradigms. During my work as a veterinary surgeon in India over the last fifteen years, I helped coordinate hundreds of western veterinarians to volunteer with their Asian colleagues. Most conflicts occurred over euthanizing animals: Western vets were

dubbed “trigger happy” on the euthanasia syringe, and Asian vets were thought cruel to refuse euthanasia. Both groups believed their approach was the most humane and correct, and struggled to understand the other during these emotive cases involving animal sickness, suffering and death. This paper is an examination of those situations and how, through the emerging discipline of veterinary anthropology, human animal intersections can be understood in new ways.

REBECCA SCOLLEN

University of Southern Queensland

Animals and humans onstage: live performances at Sea World

The purpose of this study is to investigate how the live animal performances at Sea World on the Gold Coast, Australia aid the aquarium mission to encourage environmental conservation in its visitors. Particular attention is placed upon the meanings generated by the intersection of humans and animals as presented to audiences. The study employs participant observation at three performances of 'Fish Detectives' and 'Affinity'. 'Fish Detectives' highlights the dangers of overfishing the world's oceans through a narrative driven play, where the seals and pelicans involved in the show perform alongside human actors. The animals do not play their species but instead present anthropomorphic characters that have human traits. 'Affinity' focuses on the long-held relationship between humans and dolphins and stresses the importance of keeping the oceans clean to protect the health of both. This show is one of demonstration with narrated information interspersed by impressive tricks by the dolphins and human trainers. In both productions, audiences are encouraged to respond to the content and to participate directly at times by interacting with the animals. Over the last decade, there has been an increase of academic enquiry into the types of conservation messages at zoos and aquariums and the ways in which they are delivered to visitors. In more recent times there has been a stronger commitment to finding out how visitors engage with the messages onsite and whether they change behaviours upon returning home. Specific research into conservation messaging and the significance of animals in live performance at zoos and aquariums, and the impact this has on audience's knowledge and behaviours, has been chiefly overlooked up to this time. The paper contributes to addressing this gap.

ANN SHENFIELD

Independent Creator

On Not Being Able To See the Dance of the Cordon Bleu Finch

My work is about what's liable to be overlooked in our intersection with animals. The work I've submitted for the curated exhibition re-presents the courtship dance of the blue-capped male cordon-bleu finch. It's only because the dance was filmed with high-speed cameras (by researchers Nao Ota and Masayo Soma at the University of Hokkaido) that we are able to see it. When the high-speed film was slowed down, the researchers found that a tap dance emerged, which would otherwise have been dismissed as a single jump. The blue-capped cordon-bleu finch sees the world many times faster than we do, so its experience of our shared environment may be very different to how we perceive it. And it may be possible that when birds, encounter us, they envisage our movements as awkwardly slow, which in turn raises questions about the limits of our human prism. Through the laborious frame-by-frame process of redrawing the blue-capped cordon-bleu finches it was as if I was also reconfiguring time, a few seconds re-worked through weeks

and weeks. In determining to re-animate the invisible dance of the blue-capped male cordon-bleu finch I became obsessed with the underlying footage, it was as if it opened a door to another realm. If these birds see things more quickly than we do, then it verified that the world was less mono-dimensional than the way I generally experienced it. And instead of seeing echoes of human traits when approaching other species, it opened the door to a more fascinating way to interpret our surrounds. In the past I've made personal, painterly animated films that have sought to interpret issues related to memory and childhood, as well as the natural world, in order to better understand the present. Starting with minutiae, like tiny bird-steps that no one can see, my intention is to evoke broader questions relating to animal and human sentience. My work is an attempt to playfully access a world that is both in front of us and also just beyond the periphery of our consciousness. By turning the live-action footage into animation the real becomes unreal, and while the medium of animation is often considered magical, the concern behind my work is to highlight what's wondrous in the real world.

TANIA SIGNAL / Nik Taylor

CQUniversity / Flinders University

Compassion Fatigue and Working in Animal Rescue: The Australian Perspective.

For more than two centuries, human workers in both the United Kingdom and Australia have been afforded some level of protection at work by occupational or work health and safety legislation. Concurrently, the legislative protection of animals has grown from a bare recognition of some as legitimate objects for protection from cruelty to a space where many species are deemed sentient beings. However, current animal welfare legislation in Australia and elsewhere exempt some classes of animals from protection and allow some questionable practices that result in animals suffering in a range of environments. One such environment is, arguably, the workplace. While work health and safety legislation aims to make workplaces and systems of work safe for people, animals who work are not captured by this legislation in Australia. I argue that work health and safety legislation should take a new, contemporary and inclusive approach by relinquishing outdated anthropocentric perspectives and recognizing the role of animals as workers and their need for workplace regulation and protection. The proposed reform of the work health and safety legislation would incorporate animal work health and safety by, as a minimum, extending the current definition of workers to include animals who work.

KELLY SOMERS / Karen Soldatic

Independent / Western Sydney University

Productive Bodies: How Neoliberalism Makes and Unmakes Disability in Human and Non-Human Animals

We explore how disability, as it occurs among human animals, is juxtaposed, transposed and erased in similar ways to its appearance (and disappearance) in the non-human animals that sit at the centre of neoliberal capitalist production. Taking cues from dairy and non-dairy marketers which alternately present the dairy cow as layabout grazer or as extreme worker, we explicate how the normative codes of farm production and the interspecies relational nature of the slaughterhouse are deeply enmeshed with broader neoliberal regimes of work, welfare and the intensification of work for both human and non-human animals. We describe four instances where neoliberal logic determines the relationship between disability and productivity as it manifests among farmed animals, in

human animals and between human and non-human animals. Among farmed animals, the spectrum of biological diversity is narrowed by the killing of animals that are deemed productively disabled, while impairment is genetically engineered to create hyper productive beings. At the same time, impairment that is created via intensive farming practices is normalised and made invisible. In the slaughterhouse, with the unrelenting demands of low-cost, high-output production, the highly exploitable, low-paid human workers who perform “meat work” suffer injury, ill-health and impairment. Finally, neoliberal welfare-to-work regimes reclass humans who receive disability support pensions as unemployed so they can be transferred to lower paid unemployment benefits and compelled to move in and out of low-waged, precarious work. We follow this with a discussion of the processes that make visible or invisible certain types of work performed by certain types of body and the productive value that neoliberalism places on this work. We conclude by asking how interspecies disability solidarity can be used to resist the neoliberal logic that deems some bodies non-productive.

ZOEI SUTTON

Flinders University

The Significance of Place in Human-Companion Animal Relationships

Human-companion animal relationships have largely escaped the critique faced by other human-animal intersections, maintaining positive connotations of love, commitment and kinship ties. This conceptualisation neglects to acknowledge the problematic aspects of pet ownership visible in breeding, training, marginalisation and abuse. As such there is a need for research that better encapsulates the complexity of these relationships, in which most are not simply good or bad, but have both positive and problematic aspects. In this presentation I argue that this can be better facilitated by focussing not just on who and why of this intersection, but where it takes place. This presentation draws on qualitative data from interviews and observation with thirty humans and their animal companions to demonstrate that when we think about human-companion animal relationships as enabled or constrained by place, we can better understand them as both mutually beneficial and drawing on a problematic anthropocentric foundation. Findings suggest that the freedom and control afforded to humans in the private space of the home allows the creation of a more positive relationship in spite of the anthropocentric outside, and that conceptualising these relationships through this inside/outside lens provides greater insight into the complexities of human-companion animal relationships.

KEVIN TAVIN

Aalto University, Finland

The intersectionality of Ethics: Inter-actions of human/animal/art

In this presentation, I use an intersectional theoretical framework to interpret contemporary works of art that literally cut across human and non-human animal flesh; where artists intersect with their own flesh, non-human animal flesh, living non-human animals, human corpses, and other materials. For example, I interpret the artwork *Obsession with Injury* (2000) through the Lacanian concepts of the Law, the Real, and the Big Other (Tavin & Kallio-Tavin, 2014), Deleuzian concepts of subjectivity (Deleuze, 1991), and new materialist concepts of intra-action (Barad, 2003). *Obsession with Injury* involved animal and human corpses and the *intersection* of bodies in order to challenge conventional assumptions about the limits of both ethics and mortality (Rojas, 2002). The

artists' described their work in the following terms: "we have always wanted to explore fundamental problems concerning the existence and death of human beings, as well as the transformative process of spirit into material" (Wu, 2001, p. 207). According to Lacan, human subjects without Law often turn to the violence of the Real of the body itself through mutilation, and so on. A subject without Law is not been understood in the vernacular sense (no courts, no police, no lawyers, etc.), but instead refers to the human subject as not a "subject" to the rule of the Big Other and, therefore, in search of a defiant stance against the symbolic order—a transgressionary move, cathected with libidinal intensity (jagodzinski, 2005). This artwork, among others discussed in the presentation, will be interpreted as inscribing transgressions of the body politic on different human and non-human animal bodies. Cuts as intersections into the body may internalize the inherent distance between the human and the non-human subject and cause an anxiety to develop that strip the fantasy of the Big Other as Master. According to jagodzinski (2008), this is the "Real death that revisits the (human) subject through the crevasse of the cut" (p. 62). For Deleuze, this might mean the subject becoming un-done, as in a rethinking of our very being. In terms of socio-materiality, this could be seen as an agential cut that "enacts a *local* resolution *within* the phenomenon of the inherent ontological indeterminacy" (Barad, 2003, p. 815). Through intersections and intra-actions between human, non-human, and the inhuman, some contemporary artworks may lead to different questions of ethics, such as, "What would it mean for ethics if we could no longer install or restore subjectivity as the foundation of responsibility (St. Pierre, 2004, pp. 290-291)? Similarly, we might consider a Lacanian ethics of the Real where doubts, distress, and discomfort lead to a kind of overflow of any secure sense of being, and the need for radical change. Moreover, thinking intersections as intra-actions (Barad, 2003) might enable an *ethico-onto-epistemology* (Atkinson, in press) that challenges what it means to be human through material changes.

C. SCOTT TAYLOR

Cetacean Studies Institute

An Intersection of Freaks: Mutualism and the Disabled in Dolphin-Assisted Therapy

The wellbeing of animals concerns us all. Humans place the pursuit of wellbeing at the pinnacle of concern, instituting broad scale healthcare systems, building entire industries on programs and products intended to support wellbeing, and even pursuing wars in hopes of improved wellbeing for the human species. The pursuit of wellbeing for non-human animals has gained much attention in the post-Cartesian era, the ethics of their welfare having developed beyond the academic world and now of increasing concern for governments, corporations, and the general public. Central to all these concerns are intersections that erase differences. Species differences have come under close examination, often resulting in growing acceptance of common interests. Among areas of difference that have come under attention are those of human and non-human ableism. My research explores the intersection between disabled dolphins whose lives are entirely dependent upon human care, sometimes referred to as freaks, and the lives of humans, some of whom might have been referred to as freaks in the not-too-distant past. Using a Foucault-inspired genealogy to trace the histories of freak humans displayed in circus sideshows, exploring the evolution of the term freak, and revealing the use of this word to describe disabled dolphins with no other options but human care, my research opens spaces of under-studied intersection. Finding freakish populations to be intersecting in

specially constructed spaces where sophisticated therapies are performed for the benefit of both, in a mutualistic practise known as Dolphin-Assisted Therapy, my research challenges common tropes of ableism, otherness, anthropocentrism, abuse, difference, and vulnerabilities in these spaces and offers a view of intersections that model future interspecies possibilities.

KATHLEEN VARVARO

Australian National University

The Cultural Politics of Eradication

Many government agencies and academic institutions increasingly endorse the neoliberalisation of wildlife management through the mobilisation of approaches such as the wise and sustainable use of free roaming nonhuman animals. Running parallel with this, the human dimensions of wildlife management is an approach developed in North America by and for wildlife managers in attempt to mitigate the problems and costs associated with human conflicts regarding wildlife. Its selective application in Australia has resulted in distinctly different approaches being adopted compared with other similar countries (Jones, Enck, Siemer, Decker, & Brown, 1998). That Australian wildlife managers hold strong to their expert-managerial approach has been identified as a barrier to community involvement in decision making (Miller & Jones, 2005). Such approaches have attracted the ire of scholars in the humanities and social sciences, with those from the environmental humanities challenging human dimensions approaches and their not-so-comfortable bedfellows from animal studies challenging the culture of eradication within wildlife management in Australia (Probyn-Rapsey, 2014, 2015, 2016a, 2016b; Rose et al., 2012; van Dooren, 2012, 2014). The interstitial spaces between the hypermasculine cultures of wildlife management both in the academy and in government agencies and the staunchly feminist, female-dominated subcultures of animal advocacy and scholarship in Australia has at times been intense and explosive. This paper explores the convergence of these two approaches – the neoliberalisation of wildlife and the human dimensions approaches aligned with their management – and the ways in which their application have unintentionally created the space not only for contestations, and indeed for radical direct action, but for the continuation and exacerbation of associated conflicts.

GONZALO VILLANUEVA

University of Melbourne

Animals and Law in Nineteenth-Century Colonial Victoria

In 1865, Victoria was one of the first colonies in Australia to legislate against the mistreatment of animals with amendments in the Police Offences Statute. In 1881, a more comprehensive Protection of Animals Act came into force. Modern anti-cruelty law had already emerged in Britain in 1822, so why did it take Victorians so long to introduce these laws? Furthermore, how were these laws used to protect animals? Drawing on unexamined archives, this presentation explores the animal condition in colonial politics and law. Prominent, influential Victorian figures like chief justice William Stawell and the young parliamentarian and future Prime Minister Alfred Deakin, the working class and dejected urban animals, like dray horses, are part of this story about the struggle over nineteenth-century morality and social order.

Methodological Issues In Equine-Centred Research

Academic research concerning horse-human relationships routinely speaks for and about horses in ways that render actual horses invisible (DeMello, 2012; Stibbe, 2012: 146). For example, quantitative research typically reduces whole horses (often riding school horses) in their lived, felt, social context into bodily processes such as cognition, behaviours, and body parts, without attention to powerful relations of production influencing this research. Meanwhile, qualitative researchers, such as Lynda Birke (2009; 2008) and Jennifer Mason (2009), show that how horses are socially constructed influences how they are treated by humans, with direct consequences for horses' well-being. Yet these researchers also construct horse and human relationships themselves (Stibbe, 2005: 5). Considered together, this research often reconstructs, and normalises, relationships in which humans ride horses. The horses and instructors who taught human participants and researchers to ride are typically absent. Problematically, the question of riding is not raised, and therefore unequal power relations are implicitly sustained (Fairclough, 1989:84).

Methodology is central to the production of research. Sandra Harding (1987:2) describes methodology as ideas and practices concerning how research does or should proceed & Considering methodology matters, as Linda Tuhiwai Smith (1999:143) points out, because it frames the questions being asked, determines the set of instruments and methods to be employed and shapes the analyses In this presentation, I reflect on how I came to choose an explicitly relational methodology that fits with my guiding concern - what's in all this for horses?"

Intersecting Social Lives of Horse and Human: Transforming Troubled Youth?

The lives of humans and animals have been intersecting in some form or another for centuries. Throughout the course of history animals have long been used and acknowledged for their therapeutic benefits; with animal therapy first being documented by the Quakers in 1792 (Mallon, 1992). Despite this historical context, animal therapy remained absent from the literature until Levinson (1962) argued that animal interaction positively influences a child personality. As studies investigating the effects of human and animal intersections grow, findings have indicated support for the positive therapeutic effects of animals on human development (Beck, Seraydarian, & Hunter, 1986; Folse, Minder, Aycook, & Santana, 1994; Mason & Hagan, 1999). Current understandings of the mechanisms underlying the intersections of horse and human in Equine Assisted Activities and Therapies (EAA&T) is not yet clearly understood, with various models and theories being posited. This presentation reports on the early stages of a study on Equine Assisted Learning (EAL) programs and youth at risk. I argue that among other characteristics, the social structure of the herd and the horses communication pathways present a unique opportunity for participants to practice congruency between their feelings and behaviours, resulting in the social and emotional development of young people within the Juvenile Justice system who are disengaged from society. Further, this presentation offers a combination of both Transformative Education Theory and the Coping-competence Model as a lens in which to explore and develop our understanding of horse and human interactions within an EAL program and how this intersection contributes to the social and emotional development of youth at risk. I ask the question: Can the intersecting social

lives of horse and human, an interaction of two different species, result in a social and emotional transformation of some of Australia's most troubled young people and their future lives?

YVETTE WATT / Fiona Probyn-Rapsey / S. O'Sullivan

University of Tasmania /
University of Wollongong / UNSW

Examining the Relationship between Animal Studies and Animal Advocacy

This presentation will examine data from a recent survey of Animal Studies scholars undertaken by the authors, the largest of its kind to date, with a particular focus on the ethical dimensions of the participant's attitudes toward animals and their perceptions of the field. It will examine data related to participants dietary choices, their identification as an animal lover (or not), what drew them to Animal Studies and what role they think the field should play in regard to animal advocacy. The presentation will propose that there are ethical inconsistencies in the attitudes of a significant number of respondents and that these reflect the breadth of the field, which ranges from the radical to the more mainstream, as well as the fact that it is a relatively new area of study and as such is still evolving.

YVETTE WIJNANDTS

University of Adelaide

Where are the Women?: Intersecting Differences between Species and Cultures.

Intersectionality is, at its core, a feminist concept. First used by feminist and critical race scholar Kimberlé Crenshaw (1989; 1991), it described the precarious position of black women in the American legal system. Quickly, it became a buzzword within feminist theory and now the popularity of the concept among all ranges of the social sciences and humanities has, arguably, alienated it from feminism all together. This paper presents my search towards the meaning and value of the concept of intersectionality in my own research towards the intersection of cultural and species difference in discourses surrounding practices of eating animals. Previous research has looked at intersections between sexual and racial difference and meat from a moralistic standpoint (i.e. Adams, 2015; Singer, 1975). My use of intersectionality is to examine the power relations that influence how species and cultural identities become constructed in debates that supposedly only discuss animal rights. Identifying myself first and foremost as a feminist scholar and using feminist theory, I often cannot help but wonder whether this is justifiable when my research focusses on cultural difference and animals, but not on women specifically. As a feminist scholar, the disappearance of women from feminist theories and concepts seems like reason for panic but during this presentation I aim to make a convincing argument that moving beyond women can be an act of feminism too. I will examine the intersections of cultural and species difference based on the Dutch political debate on un-sedated religious slaughtering. In the Netherlands, it is illegal to slaughter animals without sedating them first, except when this is required for religious diets. Yet, since 2012 this exception became scrutinised in Dutch politics, leading to large public debates about this matter. Looking at this debate, I aim to examine how the Islamic and Jewish population were represented in different manners during these discourses, while the exception in the law affected both groups similarly.

Responsible Anthropocentrism: Human-Animal Interactions in International Human Rights Law

It might be thought that the domain of international human rights law will not have anything to say about human-animal interactions. However, given that humans exist in complex, dense interrelations with other animals it is inevitable that such relations will also raise issues in the human rights context. For example: does the state violate the right to freedom of association if it bans certain hunting practices? Does a state violate the right of religious freedom if it restricts and regulates religious slaughter? Does a state violate the right to freedom of expression if it limits the speech of animal rights advocates? This paper will examine the jurisprudence of the European Court of Human Rights (ECHR) arguably the international human rights tribunal with the most developed case law in relation to its rulings on cases that explicitly implicate non-human animals. It will be argued that the court provides a form of indirect protection to animals in four ways: (1) through protecting animals as possessions; (2) by protecting veganism as a form of thought and conscience; (3) through limiting rights on the basis of countervailing considerations (e.g. public morality, the rights and freedoms of others etc.); and (4) by protecting the political rights of animal rights organisations. This paper will conclude by identifying and critically evaluating the ways in which human-animal interactions are reflected and refracted through the ECHR's anthropocentric jurisprudence.

WENDY WOODWARD

University of the Western Cape, South Africa

'New Articulations': Birds and Humans in Three Recent Non-Fictional Texts

Birds differ from humans in their prehistoric provenance, their sometimes reptilian appearance, their birth through hatching, their flying. Yet trans-species intersections between human and bird bodies may be replete with love, trust and interest. In *The Body We care For: Figures of Anthro-zoo-genesis* Vinciane Despret focuses initially on animal and human embodiment the mutual transformation of bodies, new identities for human and nonhuman through being-with each other, but Konrad Lorenz, she notes, showed that such tendencies recur in the being-with of human and bird. What interests me in this paper is how ways of being-with swifts (Charles Foster in *Being a Beast*) a raven and a magpie (Esther Woolfson in *Corvus: A Life with Birds*) and a goshawk (Helen Macdonald in *H is for Hawk* by) affect human bodies and produce new identities for both human and bird through very different practices of domestication.

NATALIE WORTH / Susan Pfeiffer

Worth Psychology / Worth Psychology

Equine Human Interactions Improving Wellbeing

Experiential, equine assisted psychological processes, designed to achieve deep social, behavioural and psychological change for children on the autism spectrum, are being piloted in the Adelaide Hills of South Australia. Together with a clinical psychologist and equine specialist, horses form a central part of the team co-working with the children ranging 3-13 years. The presence of horses has been demonstrated to lower human's cortisol levels and to slow the accelerated motor processes of anxious children, particularly those who feel unsafe in their world. For many children on the spectrum for autism (ASD)

achieving cognitive and behavioural change, in the first instance requires a therapeutic space that is non-threatening, calming and engaging, even more so than children's therapy settings usually are. Time in green spaces has been shown to assist children with Attention Deficit Hyperactivity Disorder (ADHD) and ASD socially and cognitively. Our model includes working outdoors with animals present, particularly horses, providing an optimum environment to address human client's needs. Psychological evidence based practice, together with Equine Assisted evidence based practice are utilized with children and families to address; emotional symptoms, behavioural issues, hyperactivity/inattention/disrupted concentration, and difficulties making and maintaining friendships, with the unique environment communicating permission for children to explore and practice feelings and behaviours that may be new and challenging. Animal Human Intersections include: horses helping humans understand children's needs, horses helping children understand other humans, humans connecting respectfully with horses, horses relating to horses with humans witnessing. Psychological measurement tools, (the SDQ), qualitative data and case study based outcomes will be presented. Pilot program successes and challenges inform recommendations for further research questions such as; refining the empirical measurement of impact on the above factors and, additionally, on measuring equine and other animals responses to participating in these interactions with humans on a regular basis.

JANETTE YOUNG / Pirun Pech / Carmel Nottle

UniSA / UniSA / UniSA

Disability Support Animals - Human Pathologisation Meets Animal Reconfiguration

Humans and animals have had intersecting relationships both socially and functionally for most of human history. Animals have been participants in human food finding, companionship, labour, warmth, transport, security and other endeavours across time and cultures. Indeed, human life as we know it would not have been possible without animals. But, modern western societies have removed many roles from animals and the closest relationships these humans now have with animals has devolved to being predominately as companions. In this modern western context, close, sentient, other-aware relationships that can exist between humans and non-humans are generally trivialised and disregarded and seen as optional. Within the spaces of disablement, the human: animal relationship may once again gain functional legitimacy. But this can only occur as a human is pathologised, overtly labelled disabled and a non-human animal is reconceived as a disability aid. Registered disability support animals become governed by rules and regulations that on one hand over-ride the common restrictions of pet-ness that companion animals exist within (barred from supermarkets, work places and public transport here in Australia) but on the other, deny their individual sentience. Animal ears, eyes and physical presence are reconceived as devices deemed necessary to normalise a pathologised human. This occurs in conjunction with the pathologising of a human from normal, to disabled or indeed deficient. Deficiency that an instrumentalised, de-sentiented animal is seen to fix, amend or in some way ameliorate. It is this complex picture of pathologisation, desentencing, privileging and trivialising that this presentation will seek to explore and unravel.

Childhood/Animals/Nature: Intersections of Life, Love and Death

Patrice Jones (2015) entreats us to not only map the entanglements in which animals and humans are situated but to interrogate the intersections to see how they support and prop each other up. In this presentation we trouble the intersections of childhood/animals and nature seeking to circulate the borders of sameness and difference that uphold normalising ideologies of speciesism. Research with children and their families showed that learning about life, learning to love and learning about death are seen as inevitable aspects of education and becoming human. Narratives foregrounded here share childhood memories, family values and practices in educational contexts in order to think through these intersections. We argue that oppressive practices force us to not just (re) imagine collaborative strategies but to (re)make solutions. Our intention is to move beyond stories of living/loving/dying in early childhood where pedagogy works in specific ways to bring together children, animals and nature through difference and instead challenge such systems by exploring ways of thinking about difference that can accommodate multiplicity."

Animals in the Kung Fu Genre

Animals and the cultures of martial arts have had an influence on action pictures. In popular culture, it is not difficult, to many people around the world, to see a text involving animals, martial arts, and action scenes. Nevertheless, related scholarship could be barely said it is fruitful. In this article, I'll focus, more specifically, on animals, Chinese martial arts, and the kung-fu genre, trying to provide a preliminary exploration into the dynamics among the three aspects. Perhaps the title "Animals in the Kung-Fu Genre", will make some of you think of those animals shown in the *Kung-Fu Panda* movie series: Animal characters that fight with each other in Chinese martial-arts forms such as "the Monkey Style", "the Crane Style", and "the Mantis Style", instead of their nature-given sharp teeth, claws, and horns. This kind of animal imagery could raise several interesting questions in animal studies. For example, why would audiences enjoy (or be interested in, at least) this kung-fu style of animal fighting? Are the animals essentially humans masking as animals? How does the imagery of this animal fight make the lines between animal and human ambiguous? What potential concepts in animal studies can this imagery be linked to? How about the post-human theory? And so on. From there, "the animal exerting kung-fu" does have a potential to be a meaningful subject academically. But besides these potential issues above, it seems to me that there is some foundational work to do first, which is to delineate the three aspects: relations of animals and the Chinese martial-arts; the roles of animals in kung-fu genre; and then the context where this fictional species which I would term it as "the kung-fu animal" is emerging. It is this trajectory which I would like to look at, and I hope, which would be helpful to those who want to examine related issues further. And so, these animals related with kung-fu mentioned below will cover a broader scope than just those in *Kung-Fu Panda*. This article will consist of four sections. First, I will provide a brief historical overview on how animals came to participate in the culture of Chinese martial arts. Second, I will share my observations on how animals are presented in the kung-fu genre (the media including films, TV shows, and comics). After that, I will identify a particular animal-like human imagery related to kung-fu, and I will suggest to

term it as “the kung-fu animal”. Lastly, I will try to answer why the relationship between kung-fu and animals could be worth looking at, and think about what “the kung-fu animal” could tell us.
