

Animal Movements • Moving Animals

Discussions on direction, velocity and agency in humanimal encounters

- 1 Dr. Carl J. Griffin, (Queen's University, Belfast)

The bestial and the beastly: agrarian capitalism, animal maiming and human desire

The everyday lives of many farm workers in eighteenth and nineteenth-century England were intricately and often intimately bound with the lives of animals. Even in market towns and cities the ebb and flow of human life was inseparable from that of animal life. Market places, streets, fields and barns were all spaces where animals transcended being the mere applicators of capital to instead being obvious co-constituents of the rhythms of existence. Not too surprisingly, as Keith Thomas has suggested, living and working in such close proximity meant that animals were often thought of as individuals. Whilst the psychological and physiological boundaries between humans and animals very rarely ever meaningfully broke down, the relationship, the engagement, was often expressed in complex psycho-sexual ways. Utilizing the archive of malicious attacks on animals, this paper explores the ways in which fondness, attraction, sexual desire and antipathy between humans and animals played out. Not only will it be shown that many cases of animal maiming invoked both tenderness and brutality but also that some cases involving attacks on the sexual organs of animals represented complex statements about the ways in which agrarian capitalism regulated labourers' bodies as (after Foucault) 'bare life'.

- 2 Lesley Instone and Kathy Mee (University of Newcastle, Australia)

Doggy encounters: Performing new pet relations in the park

As Haraway observes, '[b]eing a pet seems to be a very demanding job for a dog' and nowhere are the skills 'self-control and canine emotional and cognitive skills' (Haraway 2003:38) more in demand for the average sub/urban dog, than in the dog park. The dog park is a new spatiality of emerging pet relations where the relations of dog-as-citizen and dog-as-family-member are made and remade through everyday events. Historically the urban park has been a site for domesticating nature and civilising human bodies, and in delineating specific spaces for dogs, the park extends its moral and social role to a more-than-human civic performance.

This paper explores how encounters among and between dogs and humans both shape and are shaped by public open space in the city. It traces the practices of boundary-making and boundary-crossing that perform the space of a dog park in central Newcastle, Australia, in order to appreciate the public spatialities of new pet relations.

- 3 Dr. Jessica Ullrich (Universität der Künste Berlin)

The importance of animal locomotion in animal-cam filmmaking in contemporary art

While animals have long been used as metaphors, symbols or screens on which to project all kinds of things, in recent years films have been appearing in which animals are accorded an increasing degree of autonomy and agency. I would like to discuss this development by the aid of analysing films shot by animal "cameramen" and produced by human artists in order to simulate the animals' own being in the world.

My examples are the video installations of Candian artist Jana Sterbak for which the footage was shot by her terrier Stanley; the dogcam project of Nabuhira Narumi from Japan; the animal-point-of-view-series created by American Sam Easterson, who equipped wolves,

toads and armadillos with helmet-mounted video cameras, as well as the work „Air Time“ by Canadian Annie Dunning who works with doves who carry cameras.

The camera being attached to their bodies the animals transfer their own physiology to film, its jiggle suggests their pulse and heartbeat. The jerky footage captures the animals' movement - may it be roaming, digging, running or flying - and the relationship between the animal and its environment. The resulting videos are thus very personalized, they don't seem like a neutral record of the world but rather as observational documentaries of an individual constructing its territory.

The central issues I shall address are the partial displacement of the concept of the author, the (im-)possibility of adopting a non-human point of view, and the importance of specific animal locomotion for the films' strong impact on the viewer.

6 Ellen Rogers, DVM

The Double-Edged Sword: Emotive depictions of animals as positive and negative forces for wildlife conservation*

Wildlife conservation organizations and projects often rely on emotive depictions of animals to generate interest, influence, and funding. Although intended for positive goals, these images can have negative effects on conservation.

“Cute” pictures of wildlife create a demand for the exotic pet trade. The high mortality rate of capture and transport means many wild-caught individual animals must be captured (or killed) for each live one that makes it to its final destination. Wild populations may not have the regenerative power to overcome the inflated attrition due to market pressure.

Other emotive images of charismatic species are used to produce horror and disgust, which can unduly sway the rational management of a species. Elephants are a prime example. Pictures of elephants illegally butchered for their ivory tusks are used to promote conservation, yet may be counterproductive where the species is vulnerable due to low numbers in one area (East Africa) and at risk because of overpopulation in another (Southern Africa).

Most people will never see wildlife in the natural environment, and wildlife conservation efforts will continue to use animal images to influence people. However, an awareness of the collateral damage these images can cause is needed to maximize the positive results and minimize the negative.

*** This presentation will use still images and video.**

7 Dr Simone Dennis (ANU College of Arts and Social Sciences)

Imploding rats and mutant mice: moving across boundaries in technoscientific spaces

Resultant of their presence in the laboratory, rat and mouse bodies have, in a multiply of ways, moved a long way from their wild counterparts. Laboratory mice and rats are ‘other’ to wild mice and rats in many metaphoric, chromatic, and even morally imagined ways – the deep antipathy borne by disease-ridden sewer rats is not borne by the laboratory rats and mice engaged in the fight against disease—and it has even been suggested that the laboratory serves as a kind of evolutionary space that has ushered in animals that are uniquely suitable for the lab, and that are therefore substantively different from their wild counterparts. Another order of movement, across ontological borders, is made when transgenic mouse and rat bodies populate the technoscientific spaces of research laboratories. This movement, that is necessary to yield the generic animal (the human homologue), and which facilitates certain kinds of scientific knowing, ushers in what some theoreticians call the dangerous ground of technological rationality – it is dangerous because therein, areas of contradiction are dissolved, along with the possibility of single ontological categories or single essences that might constitute resistance. Other theoreticians have argued that this space provides precisely the opposite – it makes the

commonest ontological domains complex and intertwined, dubious and questionable. The hybrid transgenic mouse challenges the straightforward category 'mouse' as a single essence. This paper explores the consequences of transgenic animal bodies as they provide the genesis for the implosion of natural and cultural categories – for better or worse -- and asks what the movement across ontological domains means for animal-human relations in the laboratory.

8 Fredrik Karlsson (*Uppsala University*)

Morally acknowledging the moving animal

The care-ethical approach to the animal issue has been developed with the notion of sympathy as a manner to acknowledge that non-human animals lead a relevantly moral existence. Josephine Donovan claims that this approach is inspired by David Hume's emotive ethics, as well as Simone Weil's notion of love. I will argue that care-ethics may benefit from both Humean notion of moral sentiments, as well as from Weil's thoughts on love, but that the distinction between the notions must be underlined. Sympathy acknowledges suffering. Love, though, acknowledges existence. The emotions, in relation to animals, thus acknowledge different aspects of the animal. Considering animal movements, sympathy acknowledges a reduced aspect of the movement or rather lack of movement, while love acknowledges the moving existence of animals as such. The care-ethical approach has so far tilted too much towards sympathy, being at risk of reducing the animal being. Bringing love into the picture as a distinct emotion with a distinct object also result in an ethical view where animals are existences among other kinds of existences, of which all are possible objects of love.

9 Guro Flinterud (Universitetet i Oslo)

A Polar Bear in Cyberspace; The Zoo, the Arctic and Knut's blog

In the spring of 2007, the story of a hand reared polar bear cub in the Berlin Zoo named Knut made headlines all over the world. A tangled web of coincidences made the little polar bear into one of the biggest animal celebrities in our time, the Internet being an important factor in creating and sustaining the fame. The local Berlin broadcasting company Rundfunk Berlin Brandenburg (rbb) created a blog where Knut himself supposedly wrote the entries, a blog which became immensely popular not only in Germany but around the world. In this paper I will explore the many movements inherent in the discussions in this blog; discussions that move between the zoo and the melting ice of the Arctic, always taking a detour via technologies of text and cyberspace. I will focus on the perspective of the majority of the participants in the blog, the Knut fans, who discuss Knut's wellbeing from within the bounds of the zoo as an institution, thus positioning themselves between the zoo direction and the anti-zoo activists. Through a close reading of some of the discussions in the commentary sections to the blog entries I will look for movements in the text – between places, opinions and emotions – that might help us understand the attitudes that constitute a breeding ground for this particular fandom. How might the movements between topics, representations of animals and conjured places made possible by the Internet help us understand attitudes toward animals, zoos and global warming?

10 Dr. Richard Twine (Lancaster University)

Biotechnology as a strategy for animal liberation?

Increasingly we are confronted with a promissory cultural terrain that locates 'progress' and 'freedom' in the enrolment of specific technological futures. These seem especially prevalent in 'society' – 'nature' relations where we can note the promotion of techno-solutions for climate change such as eco-breeding, geo-engineering and synthetic biology. In this narrative, which is also about the commodification of crisis, movement is located in new bio-sciences against the backdrop of an assumed stasis around social action. The fatalism around the social is interwoven with an understanding of science and technology as

both asocial and salvational. As well as figuring in contemporary crises discourses this narrative has a history in liberation movements most obviously in the contraceptive pill, or more radically Shulamith Firestone's advocacy of new reproductive technology, as a tool for women's liberation. This paper explores the complexities of this narrative by considering the proffered and perhaps counter-intuitive enrolling of biotechnology as a means to animal liberation. Examples range from ideas of 'uplift', to in vitro meat (itself championed by PETA) and de-domestication – the possibility that biotechnology might effectively 'deconstruct' the domestication of animals. These cases are shown to be particularly helpful in questioning both the assumptions of intransigence in socio-technical imaginaries as well as current limitations around how the political goal of 'animal liberation' might be practically realised.

- 11 Dr Rebekah Fox, (Kingston University) Dr Katie Walsh, (University of Sussex)

Furry Belongings: Pet-Keeping, Migration and Home

Previous research on human-companion animal relations has shown how animals are integral to everyday human identities and lives, constituting an important form of intimate social relationship and providing a key element in understandings of 'home' and belonging.

Geography plays an important role in everyday human–pet relations as humans and their companion animals move through a variety of spaces and locations (cage, home, park, veterinary surgery, show ring etc). Animal bodies are also enrolled in wider economic and cultural networks across national and international borders, from trade in exotic pets, to competitions, display on internet chat rooms, international pet rescue schemes, or the introduction of 'pet passports'.

Here we focus upon just one element of companion animal movements, namely the experience of British expatriates abroad. Migration (whether voluntary or not) leads to an uprooting of place / belonging and re-assessment of cultural identity and self. Companion animals are often viewed as kin or members of the family and decisions to move must consider their fate and welfare. Difficulties of transportation, vaccination or quarantine laws may lead to animals being left behind, raising questions of their contested status as individuals / possessions. Where animals do accompany human migrants they often play a key role in re-establishment of 'home' and negotiation of new complex identities and belongings. Based upon ethnographic fieldwork we consider the role of pets in expatriate lives and formation of 'more-than-human' social networks.

- 12 David Redmalm (Örebro University, Sweden)

The Construction of a Celebrity and her Pet: A Case Study of Paris Hilton and Tinkerbelle

Paris Hilton, heiress of the Hilton hotel chain fortune, is well-known from several reality-TV shows, a music career, and frequent appearances in tabloids all over the world. Often by her side, the Chihuahua Tinkerbelle has become one of the world's most famous now living pets, and she is the author of her biography, written in first person singular. The relation between Hilton and Tinkerbelle seems almost archetypal – it appears to be the perfect incarnation of the bourgeois pet-owner, moving her dog around in an expensive handbag as an accessory without any regard to the real pet behind the Gucci collar. Nevertheless, there is a peculiar focus on Tinkerbelle in different forms of celebrity media; people seem to be especially moved by this dog and her destiny.

In a discourse analysis of books, tabloid articles, reality show episodes, interviews and images from celebrity magazines, it is shown that imagery and text cooperate to produce Tinkerbelle as a person. This is done through a number of different discursive techniques and among them is *the linguistic prosthesis*. This concept refers to the way people speak for animals, i.e. ascribe them a voice in first person singular, and it is often done in order to make sense of the animal's behavior. By giving an animal a voice, the animal is made into

an active, social subject, but in the case of Tinkerbell, the voice of the produced canine subject is often heavily normative. It is used to criticize her mistress' sometimes unreliable behavior, to question the mistreatment of pets, and to express a general critique against life in the lap of luxury. In the interplay between text and pet a certain form of common sense is produced and disseminated.

The discussion is divided in two sections. First, it is argued that popular media's fixation with Tinkerbell stems from the way the pet as a social phenomenon trifle with common dichotomies such as nature/culture, authenticity/simulation, wilderness/civilization, speech/speechlessness, child/adult and poor/rich. Second, the relation between representations of animals in media, such as wildlife films and TV-shows on dog-training and veterinary clinics, is discussed in relation to the epistemology of the reality show genre.

13 Erika Cudworth (*University of East London*)

Tracks and trails in everyday lives: love, space and community between the species

This paper considers the social relations of companion species, drawing on a study of companion animals in human households and across social/natural spaces involving ethnographic observation and 'walk-and-talk' interviews with people who live with dogs.

The lives of the human companions in the study demonstrate inter species accommodations and negotiations at home, work and in play. Domestic and public spaces, and leisure and working time can be seen as posthuman, and the micro-communities of dogs and their human companions exemplify the notion of 'dwelling in mixed communities' of species in different kinds of natural/cultural spaces and places. There is 'dog love' and this inevitably involves the imaginary leap of anthropomorphism in order that people know the dogs who live with them, and consider that they are also known. But 'dog love' is not a substitute for human ties and relations. It is about intimacies with unique individuals of the dog-kind. However, the domination of non-human animals makes its presence felt, and the lives of dogs as 'pets' - commodified and objectified, for the most part, as property - are precarious. Two interrelated questions arise. First, the extent to which a broader structural context of anthropocentrism shapes the lives of companion species; and second, the possibility of dogs living their own lives and having 'their own point of view' in companionate relations with humans.

14 Sampson yu-hin WONG (*University of Manchester*)

Biopolitical ecology of livestock animals: urban metabolism as feeding the city with meat

Recent upsurge of interests within human geography to conceptualize urban nature or socioecological processes in the city have brought about the subfield of urban political ecology (Heynen et al, 2006), which provides immense insight and new theoretical tools to rethink human-nonhuman relationship and its role in constituting the urban landscapes, infrastructures and assemblages. While water has been the medium and object of analysis preoccupying these efforts of writing a more-than-human urban studies (Gandy, 2004; Kaika, 2004), this paper serves both as an attempt and an argument for considering the role of non-human animals in the metabolism undergoing in cities, and the politics surrounded. Naturally, the focus is placed on urban livestock animals, as feeding the city (with meat) has long been a urban metabolic challenge. It is hope that through this theoretical exploration, urban political ecology and critical animal studies (geography) (Philo and Wilbert, 2000; Wolch and Emel, 1998) are put into dialogue.

The 'vital' character of urban space and urban flows, is reminded and illuminated by successive epidemics of zoonotic diseases such as the H5N1 Avian influenza and SARS. It is through these state of exceptions during the outbreaks the inextricably entanglements of human and animal become visible, since in contemporary Western societies animals, particularly livestock animals are excluded and deemed to be out-of- place in modern cities.

The paper suggests that these events invite us to trace the historical transformations that took place, when feeding the cities (with meat) is synonymous with the problematic of urbanization of (livestock) animals. For example, how did the slaughterhouses and food markets become contested urban infrastructures when new sensibilities towards beastly places were emerging? And how did the tensions of species relations intensify and in turn transform the city? In short, the paper aims at unraveling the making of modern cities in relation to the contested ideas concerning urban arrangements of livestock animals before the consensus of excluding them was arrived.

Foucauldian concepts thus greatly enhance our understanding of the urbanization of livestock animals, as these aforementioned urban changes can be conceived as biopolitical dynamics 'wherein social relations and codes of bodily conduct were increasingly subjected to indirect modes of social discipline.' (Gandy, 2004: 367) Human-animal relations are played out under politics of hygiene, cleanliness and public health, and the concept of urban governmentality enable us to theorize the dispersed forms of power articulating cross-species encounters and the accompanying urban experiences (Gandy, 2006). By opening up the historical lineage of excluding livestock animals, we seek to further understand the contemporary anxiety and uneven modernization of cities reflected by zoonosis. In a sense, this paper attempts to show that the question of urban modernity, particularly its biosocial functioning or its cyborgian nature, opens up a fertile space to think through species relations with Foucauldian analysis of (governing) the city.

15 Tua Korhonen (*University of Helsinki*)

Transportations of animals to the arenas of Rome

In this paper, I shall consider the transportation of animals to so called *venationes* ("hunts") in Rome.

In these shows, rare animals were sometimes displayed, as wonders of the world, but most often animals were forced to fight against each other or against men for their life. Animals were usually predators against predators, but sometimes herbivores were chased by carnivorous animals. It demanded a huge organization to transport these animals from all over the Empire to Rome. Some units of the legions of Roman army in North Africa and in Europe were organized to hunt, capture, and transport the animals to the centre of the Empire. Exotic animals were also conveyed from India via Egypt to Rome, like rhinoceros, tigers and elephants. The transportation was even reflected in the Roman legislation, where the prizes of wild animals were indicated. There are some suggestive mosaics from the 2nd and 3rd centuries displaying *venationes* mainly from North Africa, where the most of the animals were captured.

I shall concentrate on the animal transportation from Europe, especially from British Isles, Germania and Sarmatia. Animals like wolves, bears, deers, bisons, and aurochs were exported from northern parts of the Empire. The last ones, aurochs, became even extinct or extremely rare due to this industry. My point of view here is the case of the animals, not humans, to whom scholars have traditionally been concentrated on in their studies of *venationes*.

16 Becky Tipper (*University of Manchester*)

Moving encounters with pets: the secret life of Vince the cat.

In contrast to other pets, domestic cats who roam outdoors can have an independent life outside the home, tracing their own paths through a neighbourhood and sometimes developing relationships with humans other than those they live with. In this paper, I look in more depth at these particular animal movements.

Drawing on my ethnographic research into human-animal interactions in a suburban British neighbourhood, I explore a case study of the life and death of one such cat – Vince. Vince was well known to the human residents of this community: he wandered the neighbourhood, was a frequent visitor in many households, and regularly followed locals along the street as

they walked to work or returned home. Through this independent locomotion he touched many people's lives, so when Vince was hit by a car and killed, his death triggered an outpouring of grief in this community. Many locals even left flowers and cards at the corner where he often sat.

Such movement offers a site for exploring human-animal relationships which are rarely studied – those between pets and humans other than their 'owners'. Cats, in such cases, roam literally but also stray across conceptual boundaries, transgressing simple understandings of animals as 'pets', 'captive', 'domestic' or 'wild'. As the community's response to this cat's death showed, through this *motion* there is potential for profound *emotional* connections to be made. Consequently, I also explore the intimate connection between animal *movements* and the way in which humans can be emotionally *moved* by the resulting humanimal encounters.

- 17 Bob Carter, (University of Warwick) Nickie Charles, (University of Warwick)

Conceptualising agency in human-animal relations

Animal studies, as an interdisciplinary field, embraces different theoretical and conceptual approaches to understanding human-animal relations. Many of these approaches argue that animals exercise agency, from Callon's scallops to Irvine's cats and dogs. One of the difficulties with the ways in which agency is used is that its meaning varies and is often unclear and unsociological, frequently implying that agency is equally a property of humans, animals and 'things'. This paper argues for a restoration of sociological notions of agency as social relational and therefore a property only of collectivities. A consequence of being an animal and belonging to the collective constituted by animals in an anthropocentric society is that you may be subject to human abuse, violence and exploitation.

Defining agency in this way implies that our positions within social relations are involuntary and come before any knowledge we may have of them. Consequently, as animals, human beings are committed to continuous, embodied and practical activity in a material world, where subsistence is dependent upon the working relationship between us and things. This emphasis on the primacy of practice asserts its temporal priority over language; pre-linguistic knowledge for human beings, as with other animals, is generated sensuously.

The political implications of this position for the analysis of human-animal relations will be considered, particularly with regard to animal rights and to environmentalism, and the importance of developing a sociological account of such relations will be emphasised.

- 18 Dr Richie Nimmo, (The University of Manchester, UK)

Bovine mobilities and zoonotic movements: ordering and disordering flows in the modern British milk industry

Dairy milk is an intriguing hybrid substance. A supremely mundane artefact, routinely and unreflexively consumed on an everyday basis by millions of humans, it also embodies and mediates a complex ensemble of human-animal-technological-economic relations. As a mass-produced and mass-marketed modern commodity, milk is the product of a highly systematic and rationalised humanimal encounter, in which the cow often seems reduced to a disciplined unit of production. Yet in its irreducible materiality milk still retains the power to disrupt such rationalised systems, to transgress disciplinary boundaries, and to testify corporeally to the vital existence of the animal, as mediated through the milk itself. This paper explores these tensions through a focus upon the complex and contradictory mobilities of milk – as a commodity, as a material substance, and as a dimension of bovine corporeality – in the historical and geographical context of the modernising British milk industry in the late nineteenth and early twentieth century. It proceeds from the vitalist assumption that the milk *is* the cow, that the animal is ontologically present in milk, which does not become fully humanised and separated from the cow in the process of milking, but retains an irreducible ‘cowness’. The multiple forms of expression of this vital ‘cowness’ and its tendency to subvert and disorder rationalised schemes of production and marketing are then examined and conceptualised as distinctive bovine mobilities, spaces and flows.

19 *Perdita Phillips*

The case of the lengthening legs: cane toads in northern Australia

In 2006 it was reported that cane toads at the fore of the front of expansion across the Top End of Australia were developing longer legs. Popular and scientific speculation was couched in terms of accelerated evolution. Cane toads were originally introduced into Queensland in 1935 in an attempt to control beetles in sugar cane. Since then they have expanded north and westward, increasing markedly in velocity in the last ten years, reportedly reaching Western Australia on 9 May 2009. Cane toads are poisonous and have led to the rapid decline and local extinction of top predator species such as quolls, freshwater crocodiles, lizard and snake species. Over 70 years a rich network of associations, as monster, plague bringer, scientific subject, pet and folk anti-hero has developed. Of prime concern is how we resolve the place of cane toads as ‘feral’ in a future ecology, given the considerable impact they have on the animals around them, and given their imbrication into a fabric of fear of invasion and change. Can they be envisaged anew as part of resilient ecosystems or are the changes too great?

20 *Anna Rabinowicz*

Animal Locomotion and Its Lessons for Prosthetic Development

Analysis of the locomotion of extremely efficient non-human animals has resulted in radical advancement in the field of human prosthetics. Scientists and researchers who study the motion of non-human animals, via high-speed motion tracking, are determining the biomechanical origins of running and energy efficiency.

In conjunction with biological analysis, such findings are driving the creation of prosthetic limbs that enhance human function beyond natural abilities. For example, double-amputee sprinter Oscar Pistorius was banned from the Beijing Olympics because his prosthetic legs (based up on the mechanics of a cheetah, the world's fastest land mammal) gave him a competitive advantage over the other runners.

This type of research ultimately lends human function the best mechanical qualities of the non-human animal world. For instance, examining the intricacies of the running motion of highly energy-efficient kangaroos has led to researchers' links between limited vertical translation of the center of mass, and stamina.

Imbuing humans with the power of non-human abilities is facilitating a paradigm shift in the way in which we view the disabled, by changing the perception of amputees from those that are "limited" to those that are "enhanced."

In the way of any system which has been "tampered with," selecting parts of non-human biological systems to apply to humans involves unintended mechanical, moral, and social ramifications. We are at the very beginning of this kind of research and development; only time will tell the ramifications of these efforts.

21 Carolyn Turner

"On View" Series

The 20 works of this series are composed of sequences of photographic and motion picture images taken in succession of varying time intervals that capture the movement of animals at a zoo. In creating this work I have also been able to explore the conceptual relationship between motion picture sequences and the still photographic image. Creation of the work involved capturing continuous photographic sequences, live action video footage, digital imaging and compositing, and archival printing.

In the series "On View" I have been interested in exploring compelling moments in the movement of these animals that reflect their experience in artificial enclosures, the relationship with other animals, with humans, with myself as the photographer, and the experience of being on view. Many of these animals are making their last stand as endangered species and their life in captivity reflects the struggle of wildlife to survive and adapt to modern human cultural and technological environments. In this work I have also been able to explore the intersection between photography and motion pictures by focusing on small periods of time and the movement of animals revealed in temporal sequences.

22 Kristian Ellingsen *National Veterinary Institute (Norway)*

The relationship between empathy, perception of pain in dogs and attitudes towards pets among Norwegian dog owners

Anthropomorphism, attachment level, belief in animal mind, the owner's level of empathy, and attitudes toward pets are important factors affecting human-animal interactions. In addition to characterizing Norwegian dog owners, the aim of this work was to study the relationship between empathy, attitudes and pain. Study population consisted of 1896 Norwegian dog owners sampled using an Internet based survey (QuestBack™). The questionnaire included the Pet Attitude Scale (PAS), the Animal Empathy Scale (AES) and demographic questions. Participants were also presented with 17 photos, provided by the Norwegian School of Veterinary Science, showing dogs experiencing painful conditions and asked to rate the level of pain of which they believed that animal was enduring, using Visual Analogue Scales (VAS). Data were analysed using independent samples t-tests, Pearson's linear correlation, partial correlation, and Principal Component Analysis. Women scored

higher than men (mean & SD) for PAS ($116 \pm 6.6 \times 119.4 \pm 9.9$) for AES ($119.5 \pm 12.9 \times 103.1 \pm 14.3$) for VAS pain pictures ($12.5 \pm 2.6 \times 11.5 \pm 2.7$) ($p < 0.001$). Participants who reported childhood pet keeping scored higher than those without childhood pet experience for PAS ($114.4 \pm 7.9 \times 112.1 \pm 11.1$) and AES ($114.5 \pm 15.1 \times 109.7 \pm 17.4$) ($p < 0.001$). Income and education were negatively correlated with all three instruments ($p < 0.01$). People who reported keeping their dog primarily for companionship scored higher on the PAS, AES and pain scenarios ($p < 0.001$) compared to gundog owners. A positive correlation ($r = 0.58$) was found between animal-directed empathy and positive attitudes toward pets. Empathy was found to be the best predictor of how people rated pain in dogs, however the moderate correlation ($r = 0.31$) indicates that other processes are involved. This study offered valuable information on the relationship between empathy, attitudes and pain, which will facilitate the development of welfare training programs for dog owners.

23 Peta Tait (*La Trobe University*)

Animal Performers in Action and Sensory Perception

This paper discusses how the bodily reactions of spectators are significant for a discussion of animals and their movement in performance. In considering how spectators bring their personal and social experience (Dolan 1988), to the watching of bodies performing in circus (Tait 2005: 141-152), it is possible to speculate further that this socially determined body phenomenology might also encompass prior sensorial visceral patterns. Where do animals come into Merleau-Ponty's (1996) ideas of bodily schemata and how it fleshes the world (Acampora 2006)?

Recently I have been watching a number of big cat acts on film for a history about animal performers in circus. I experience dispersed, edgy tingling feelings under my skin and in the stomach area. Often I was compelled to look away as a squeamish visceral aversion overruled my cognitive interest. While looking at a live act with four placid lions in a fairly spacious cage, I experienced only a trace of these sensations. Had I become accustomed to watching lions or was the sensory body being confronted differently by cinematic acts?

When tiger trainer Mabel Stark claims an inherited ability called "animal sense", she implicitly groups human with animal (1940: 25). Her "animal sense" conveys a way of knowing about others. Admittedly, this aligns with a widespread belief that animals encounter the world through their senses but Stark overturns the way humans value cognitive knowledge over sensory perception. In aligning herself with her big cat performers, she highlights how sensory experience is often omitted from human descriptions of engagement in the world.

24 Liv Emma Thorsen (*University of Oslo*)

An Elephant Dream: The *Loxodonta africana* in Gothenburg Natural History Museum

In December 1948 an old bull elephant's trajectory and that of a Swedish taxidermist crossed each other in the dry and hot Huila province of Angola. The taxidermist killed the animal by a single bullet. The paper will examine the movements involved in the biography of the elephant, today on display in Gothenburg Natural History Museum. Movements create encounters that in turn generate new transfers. To be moved also means to be brought into and through different rooms. As a specimen the elephant represents the transfer from the wild to a natural history museum collection, a special kind of transfer in which innumerable exotic animals have been made participants after the establishment of modern natural history museums. The elephant's transfer from Angola to Sweden and from a live animal to a mounted specimen, had its starting point in a taxidermist's dream, nursed for a couple of decades: To kill, skin and mount an African bull elephant. Diverse movements are concealed in this impressive taxidermy work. Their complexity renders the elephant's biography from a live animal to a mounted skin: The different handling of its flesh, bones and tusks, the movement of meaning from animal (nature) to specimen

(culture), the different movements within the museum of its skeleton and its hide, the oblivion of the actual collecting in Angola, and, maybe the most striking element in its biography, the heavy, physical work involved in moving the elephant itself, when being tracked, skinned, cooked, transported or mounted.

25 Thom Sullivan (*University of Sheffield*)

On walking with a guide-dog.

'You see, the problem I have with a cane is you bump into things; with a guide-dog you go around them' (Eddy, guide-dog user, interview)

This paper is about how a blind person, walking with a guide-dog, moves in a way that alone they could not. Walking with a guide-dog offers a solution to the human's pedestrian problem of movement through a visually-oriented environment. The dog's presence as another perceptual body matters for this walking relationship - by guiding the direction of their joined movement, the guide-dog affects the human, and so involves them in a different kind of pedestrianism. Walking with a guide-dog is a human experience of spatial orientation that does not happen in vision, or alone, but through a kind of contact and perceptual reciprocity with an animal's sensorium.

The paper is interested in how this human-animal relation, and its conjoint walking practice, involves learning to 'handle' and 'get-along' with the senses of a different, and differently perceiving animal body. It is also interested in the pedestrian and everyday nature of this relationship - how walking with a guide-dog means an ongoing relation with the perceptual powers of the dog. Finally, if walking with a guide-dog is an example of that human-animal encounter where influenced and influencer is blurred, and where there is the possibility of cross-species invention, how is this sustained by the human and the guide-dog as they move through the eventful and uneventful, the ordinary and the extraordinary realms of everyday walking experience?

26 Jennifer Lee Johnson

Reeling and Dealing: Sport, Sale, Sustenance and Sustainability in Africa's Largest Freshwater Fishery

Amongst unprecedented species extinction and habitat loss, conventional conservation wisdom has solidified around the need to make preservation pay for itself. Generating revenue from the recreational use of protected ecosystems through ecotourism and by 'adding value' to exports through sustainability certification is presently seen as two of the only ways to ensure long-term sustainable resource management - particularly in economically-poor, but resource-rich contexts. Despite the best intentions of managers, present efforts to promote sustainability through ecotourism and certification obscure the controversial travels of the world's most expansive ecotourists - the denizens of the British colonial empire - and the biological species and managerial expertise they imposed upon their colonies.

Perhaps no other social-ecological system was more transformed throughout its colonial encounter than Lake Victoria. Throughout the early 20th Century, the British colonial administration reconfigured this aquatic ecosystem towards the production of non-native, invasive species for colonial recreation, commercial trade and subsistence consumption. Today, East African fishery managers and international donors alike work diligently to maintain this colonial legacy - and still sustainability as conceived today seems hopeless.

This paper combines archival and ethnographic analysis to examine the interconnections and frictions embedded within the circulation of fish, people and expertise around Africa's largest freshwater fishery - the fisheries of Lake Victoria. Tracing the ecological, managerial and commercial conditions over the past one hundred years, this paper illuminates surprising continuities interdigitating with moments of disjuncture that silently

undergird and challenge present management efforts towards fishery sustainability.

27 Kirrilly Thompson (

Centurian Movements: The role of movement in the quality of the human-horse relationship

Animal riding is a rare but taken-for-granted articulation of human-animal relations; only a handful of animal species are regularly ridden by humans. Animal riding affords humans a particular a particular kind of movement into different material, affective and embodied places. Horses, for example, can extend humans into space in ways fundamentally different to walking, cycling or driving. The experience of horse movement(s) transforms those spaces as well as riders (and of course the horses themselves are transformed by the riding relationship). The transformation of humans and horses through horse-riding is commonly symbolised through the centaur metaphor. Here, the centaur represents a seamless transformation of two bodies and minds into one. However, this level of centaurian harmony is not a *fait accomplis* of the riding relationship. In this paper, I draw from ethnographic research with the bullfight to compare a fairly static equestrian figure (the *picador* of the bullfight from foot) with a dynamic, moving equestrian figure (the *rejoneador* of the bullfight from horseback) to consider the role of movement and motion in the development of centaurian human-animal relations. Whilst this paper concludes that movement is central to the mutual-becoming of human and horse in the rider-horse relationship, it also reflects on the importance of stillness in relation to synchronization and harmony.

28 Neil Stephens (Cardiff University)

Moving Meat Production from the farm to the laboratory: What could In Vitro Meat mean for humanimal encounters?

Animal movement has long been central to the human consumption of meat. While the specific routes of animal bodies and body parts through their life span and into the human diet have changed and progressively globalised over time the essential control over movement has remained. This paper reflects upon the protagonists of a new technological development – In Vitro Meat – who aim to reconfigure this movement and control in significant and startling ways. Essentially a form of stem cell science, these researchers take a biopsy of a small number of animal muscle cells and proliferate them in laboratory conditions to make lumps of muscle tissue that can be consumed as meat. While still very much a technology under development, it provokes human imaginaries of new forms of animal movement and control in the meat industry that, In Vitro Meat protagonists would like us to think, can produce increased animal liberation. The successful promotion and circulation of such politically and ethically focussed narratives are, of course, as central to the future commercialisation of the tissue as is over-coming the current technical deficiencies. In this paper I will reflect upon the movements promised by this technology, and the movements that have already occurred. Using a Science and Technology Studies approach and based upon documentary and interview data with In Vitro Meat scientists, I will articulate the pertinent questions In Vitro Meat raises as they relate to the conference theme and describe the steps In Vitro Meat protagonists are taking to answer them themselves.

29 Sharon Wilcox Adams (University of Texas at Austin)

Mexican *Tigre*/American Jaguar: Transgressive Wildlife Migration Along the US-Mexico Border

Human perceptions and valuations of animals are dynamic and influenced by a variety of factors through space and time. This paper seeks to examine the importance of the rhetoric of “place” in larger discussions concerning the conservation of jaguars believed to migrate across the U.S.-Mexico political border into the southwestern United States.

Within human society, certain places are very specifically coded as appropriate or not appropriate for animals. It is useful to consider Cresswell's notions of "in-place" and "out-of-place" when examining the migratory movement of wildlife species (1996). When jaguars are discovered in areas where they are not typically expected, they challenge humans to reassess where the boundaries lay between jaguar-appropriate and jaguar-inappropriate spaces. Cresswell's discussion of transgression is also useful in examining the ways in which these border crossings make apparent these systems that deem what is considered "correct and appropriate" locations for wildlife (1996, 23). A jaguar whose range bisects the political border may be deemed "in place" while in Mexico, but as it moves across the border (an unwittingly political act), it may also transgress (imposed) identities. This is evident in the distinct racialization of the language locating the jaguar in- or out-of-place in the borderlands. Frequently, those in favor of determining the jaguars to be a "resident population" will characterize these cats as "American citizens," while narratives casting the jaguars as lone dispersers frequently liken these "Mexican Jaguars" to illegal immigrants, clearly conflating the cats with politically transgressive acts, illegitimacy, and Otherness. This paper will examine the effects of these conceptualizations of place and mobility on larger understandings of jaguars and jaguar conservation within American society.