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Keynote address

Why Knowledge of Animal Cultures is Critical

Carol Gigliotti

The relatively new acceptance of animal cultures has opened the door to a more complex understanding of the self-aware capabilities of animals to make choices that direct the path of their lives. Many defences of human superiority have shattered under recent research on animal emotions, languages, creativity, play, empathy and morality, building abilities, tool use, sexual agency, personality, grief, and spirituality. All these qualities indicate how individual animals make meaning for themselves, their families, geographic populations, and species. Individual animals construct and contribute to their cultures because of the dynamic play of these qualities, what cetacean biologist, Hal Whitehead, calls “how we do things.”

That animals are individuals, often recognised throughout history, is still one of the most subversive and dangerous ideas in human culture. Human superiority is the central idea of many human cultures. The widespread forms of capitalism and their insistence on the use of animals as human property have intensified their use, even as the resultant devastation of this planet continues. Time is not on the side of animals, or us. How can we not only acknowledge the cultures of all kinds of animals, but also implement this knowledge in attempts to stop those uses and devastation?

Panel Sessions

Impact of Cultural Understandings on Animal Protection Law and Policy

Elizabeth Ellis, Jed Goodfellow and Alex McEwan

The panel will consider recent developments in animal protection law and policy and how they reflect, and are constrained by, cultural understandings of nonhuman animals within regulatory agencies and mainstream media organisations. Key developments include the introduction of legislation in May 2023 to expand the role of the Inspector-General of Live Animal Exports, the Australian Animal Welfare Standards and Guidelines for Poultry endorsed by State/Territory ministers in July 2023, and the work of the Independent Panel tasked with recommending how and when live sheep exports will be phased out. Recent revelations about the international trafficking of greyhounds, with Australia as a source country, have also raised a range of issues at the nexus of culture, law, and globalisation. Consideration of these recent developments highlights the interconnectedness of regulatory arrangements, cultural understandings, and media portrayals. It also opens a window to understanding the law's potential and limitations in addressing the treatment of non-human animals where the synergies between tradition and neoliberalism's dynamics prove challenging.

The Dingo Session

Rowena Lennox, Charlie Jackson-Martin and Fiona Probyn-Rapsey

The three papers on this panel are devoted to the dingo – their captivity, their cultures, their torture and abuse. The three panellists have been researching and living with dingoes for decades and are prone to bring many conversations about “animals” generally back to dingoes specifically. Here we take the opportunity to talk dingoes together.

- *Encounters at the boundary: knowledge transmission between dingoes and humans at sanctuaries – Charlie Jackson-Martin*
- *Dingoes' pelts and humans' preconceptions: Balnglan, Jax and the dingo skin rug – Rowena Lennox*
- *The Pelorus project – Fiona Probyn-Rapsey*

Voice, Violence and Vulnerability: Writing More-Than-Human Worlds

Laura Jean McKay, Hayley Singer, Vanessa Berry and Briohny Doyle

'Voice, violence and vulnerability' asks: How can creative works create a dialogue between multispecies characters? Or reach for more complex forms of multispecies imagining? How can creative writing interpolate more than human subjectivity in human stories? How can an autobiographical approach be extended to encompass other-than-human perspectives? In what ways is the process of writing human lives necessarily a multi-species contemplation? How to write towards multispecies justice? How might writers bend, break or amplify oppressive language? As we are a practice-based panel, we will offer short readings from our authors of their own and related work as part of our engagement with interpretations of more-than-non-human animal culture and knowledge. Briohny Doyle will look at human-canine relationships in *Why We Are Here*; Vanessa

Berry discusses human connections with other animal worlds in *Gentle and Fierce*; Laura Jean McKay talks about interspecies communication in *The Animals in That Country* and *Gunflower*; and Hayley Singer discusses the amplification of human violence in *Abandon Every Hope: Essays for the dead*.

Animal Studies in the Settler Colony

Fiona Probyn-Rapsey, Elena Filipczyk and Charlie Jackson-Martin

This panel addresses the challenges of doing Animal studies work in the context of ongoing colonisation of First Nations Country across “Australia”. We showcase 3 case studies; cattle on Dharawal country (C19th), deer at Corranderk (C20th) and Animal sanctuaries on Gundungurra Country (21st). Elena’s paper focuses on the acclimatisation movement and Coranderrk Station, examining how biopolitics links the settler-colonial control of introduced species and Indigenous communities. Using historical primary sources, this paper reveals early interactions between Indigenous people and deer and how both became tools and victims of settler-colonialism. Fiona’s paper speaks to a broader research project with Professor Lynette Russell on the “cultural impacts of introduced animals”, in a particular the story of the “wild cattle of cowpastures” who, escaping the colony at Warrane/Sydney, established a large herd living under the “protection” of the Colonial authorities they had evaded. Charlie’s paper examines the responsibilities Australian sanctuaries have as landholders in relation to Indigenous land rights, reparations and caring for country. Australian sanctuaries are largely situated on stolen land, seized by the settler colonial state. This paper explores what decolonisation practices for Australian sanctuaries might look like.

Birds and Language

Jen Valender and Madeleine Kelly

This panel addresses two questions: What is it to talk of birds and language? How might this question provide the ground for synergies between art, science and the natural world? It recognises the interdependence of cultural expressions and environmental custodianship through birds - specifically, that the necessity of preserving and fostering cultural diversity and biological diversity are entangled. Presentations will approach different understandings and presentations of the forms, sounds and behaviours of birds, while reimagining humanity's relationship with non-human life. Together they present birds as communicators and prediscursive agents. The questions arising from this panel are formed not only by birds and language, but also environmental catastrophe spurred by the burning of fossil fuels and mass extinction, and our emotional and aesthetic relationship to it. It also invites a discussion within contemporary discourse in relation to the exploding new field of non-human language. Panellists will explore the performativity and fluidity of language as a tool or mirror and living system which is in a constant state of evolution. Returning speakers from the 2021 Birds and Language Conference will present a compilation of such endless translations across the panel within their new papers.

- *Illustrated lecture: the floating brain - Madeleine Kelly*
- *An Action of Translation - Jen Valender*
- *Grounded hope: storying the Regent honeyeater through visual and material practices - Timo Rissanen and Zoë Sadokierski*

Animal Cultures at the Edge of Extinction

Thom van Dooren, Samuel Widin and Myles Oakey

This panel offers a series of reflections on the entanglement of animal cultures and extinction, exploring how these two phenomena interact with each other and how considering their many intersections might deepen our understandings of both. Papers will draw the approaches and literatures of philosophical ethology and extinction studies into conversation with specific case studies and field research with biologists and broader communities.

- *A Preliminary Taxonomy of Animal Cultures at the Edge of Extinction – Thom van Dooren and Matthew Chrulew*
- *The Composition of Culture, with and Amongst Fragments – Myles Oakey*
- *Viability and Expression: Cockatoo Cultures and Edge Effects in Tropical Science – Samuel Widin*

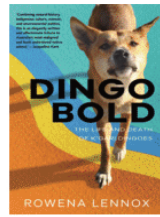
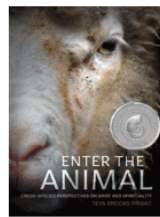
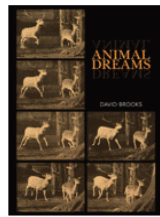
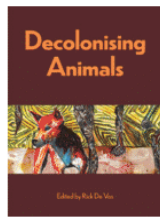
Machines, Enclosures and Animal Labour

Dinesh Wadiwel, Yamini Narayanan and Natalie Lis

The contemporary cultures and conditions of animal labour have been shaped by colonialism, capitalism, globalisation and progressive technological change. This panel explores labour in context with change and development, examining scenes of animal labour ranging from the continuing use of animals as “machines” for traction, to the evolving bodily labour of animals in intensive food systems.

- *Animal labour in global brick production: Informal economies and manual-machines in Indian brick kilns – Yamini Narayanan*
- *Forest birds on pasture: how mobile poultry sheds are used to manipulate labour and cultures – Natalie Lis*
- *Fixed Capital and Animal Labour in Capitalist Agriculture – Dinesh Wadiwel*

Animal Politics



Animal Politics provides a forum for critical animal studies scholarship that is grounded in and expands political and critical theory.

Our understanding of “politics” is expansive, embracing work across disciplines and scales, including but also reaching beyond institutional, cultural, and relational dimensions of politics. We are especially interested in the work of critical animal studies scholars that is intersectional in approach, or that puts considerations of animals as political subjects in conversation with critical race and ethnicity studies, anti-colonialism and Indigenous studies, gender and sexuality studies, feminist and queer theory, critical disability and mad studies, labour, and critical poverty studies.

Established in 2013 as Animal Publics, the series title change to Animal Politics in 2023 marks the beginning of a new phase and collective of editors, but continues the commitment to publish pioneering political and theoretical work in critical animal studies. While the focus of the series remains very much on animals, we welcome works that put critical

animal studies in dialogue with critical plant, ecosystem or environmental studies and other approaches to multispecies justice. When we speak of multispecies justice, we refer to the dismantling of structures and logics of oppression that cut across species or typological categories, and to strivings for animal and ecological flourishing. We offer Animal Politics as a venue for cutting edge research across disciplines that engage with the political positioning of animals.

We are particularly interested in monographs and welcome these in standard academic formats and lengths as well as in experimental and creative genres and books of shorter length.

Series Editors

Professor Danielle Celermajor,
University of Sydney
Dr Rick De Vos, Curtin University
Dr Chloë Taylor, University of Alberta
Dr Katie Woolaston, Queensland
University of Technology

Authors are invited to discuss potential titles with the series editors, or Naomi van Groll, naomi.vangroll@sydney.edu.au

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Complete list of papers

[Animals in Australian Children’s Literature: The Importance of Learning to Nurture Nature](#)

Anita Ahmadizadeh

Children’s literature can provide an opportunity to highlight critically endangered animals with the hope that they will develop a desire to protect them and their habitat. This research has examined the way non-human animals are narrated and portrayed in contemporary Australian children’s literature. It incorporates a distinct emphasis, which emerged during the research process, on how the human-animal connection became a significant point of representation for non-human animals. Centred on the Children’s Book Council of Australia “Book of The Year: Early Childhood” award category, sixty books were selected for this study spanning 2001-2021. Native species, natural habitats and the overall natural world were somewhat neglected in the books selected for this study. The presence of native Australian animals was overall minimal, with preference going first to domestic “pets”, farmed animals, and anthropomorphic animals. The majority of animals were pictured out of context of their natural environment and connected to humans rather than to habitat. There was a noticeable lack of native Australian animals. This paper argues for the importance of featuring natural landscapes and environmental learning in children’s literature and explores the gap that has been identified in this key area during the study.

[From Farmers Friend to Bin Chicken: The Australian White Ibis and Post-Federation Nation Building](#)

Paul Allatson and Andrea Connor

Australian White Ibis began their migrations into the country’s coastal cities in the 1970s and 1980s, impelled by degraded wetlands, the damming of rivers for irrigation, and drought. But long before then, from the late colonial and post-Federation periods and well into the post-WW II era, the ibis was known on rural colonised land as “the farmer’s friend” on account of its insect dispatching capacities. As such, to paraphrase from Jamie Lorimer, in Australia’s farmlands the concurrence of the ibis’s ecological rhythms with those of settler humans constituted the species’ ecological charisma. This is a charisma distinct from that evident today with the urban bin chicken, for many city siders a feral interloper. It is also a distinct charisma from that which speaks from Country. In this paper we refer to the surprisingly generous news coverage of the Ibis in regional and rural Australia from the 1890s to the 1950s. Notable among the headlines is the widespread use of military metaphors to denote ibis flock movements and the predations of ibis on insect pests. The Australian White Ibis, we argue, was implicated in a national and decidedly colonialist discourse that lauded the Australian farmer-the white settler-occupier of the land-as the battler-backbone of the country’s economy, and by extension of post-Federation nation building.

[Intersectionality in Conflict: The Affective Geographies, Politics, And Practices of Shared Struggles](#)

Esther Alloun and Nicole Cook (co-author)

Political frameworks of intersectionality have inspired calls for activism that move beyond single issue struggles and engage with diverse, multispecies social justice agendas. In this paper, we contend that the experiences of activists attempting to practice an intersectional human and animal rights politics are a crucial yet overlooked resource in the development of such conceptual imaginaries. Drawing on an historical case study conducted with activists involved in the anarchist collective One Struggle in Israel/Palestine, we argue that an ethic of shared struggle cannot be separated from place-based and embodied politics. We show that activists cultivating intersectional politics in practice must negotiate affective forces of discomfort, alienation and exhaustion that wear down and constrain the potential for intersectional coalitions. These affects are generated through state disincentives, violence, the cultural politics of nationalism and incommensurable differences. To better capture the precarious, contingent and provisional nature of animal and human rights activism, we propose the concept of “actually existing intersectionality”, illustrating how intersectionality is retheorised via emplaced, embodied activist practices. In so doing we make visible the affective geographies that centre limits, compromise, and conflict also at the core of intersectional activism.

“In this country the animals have the faces of animals:” *Animal Voices* in Laura Jean McKay’s ‘The Animals in that Country’

Caitlin Anderson

Non-human animals have long acted as intermediaries for human conception of self and as vehicles for moral transformation. A wave of young Australian authors has brought about a surge in novels that explore human relationships with animals in narratives that expose the human threat to ecological equilibrium whilst negotiating human storying of self in the context of an entangled more-than-human world. This paper examines human and non-human animal communities in Laura Jean McKay’s 2020 dystopian novel ‘The Animals in That Country’ to consider how McKay challenges anthropocentrism and comfortable literary styles of human-animal relationships. In her novel, McKay wields anthropomorphism to subvert both idealisms of human-to-animal communication and typically imagined animal voices in literature, offering new visions of animal experience and revealing human motivations behind our treatment of animals. By examining McKay’s representation of animal voices, this paper will consider how animal cultures are being newly depicted in contemporary Australian literary landscapes.

Relational Cultures in Melissa Lucashenko’s *Mullumbimby*

Clare Archer-Lean, Sandra Phillips, Larissa McLean Davies and Sarah E Truman

The novels of Goorie / Bundjalung author Melissa Lucashenko are consistently read through the interstices between land and gender (Henderson 1998, Messick 2013, Brockman 2016), work that disrupts patriarchal and colonial resonances of spatiality and place. This paper extends these insights to consider Lucashenko’s representation of relational interspecies and intraspecies cultural complexity. Cultural knowledge is held and carried by many subject positions, human and nonhuman, and a deep waiting and listening beyond species boundaries intimates new visions of both history and future. This paper is informed by Kombumerri writer, Mary Graham, and her analytical insights into Indigenous relationality (Graham 2014), picking up the provocation of Phillips

et al to use Indigenous relationality as a new frame for reading (Phillips, McLean Davies and Truman 2022).

Reimagining Multispecies Cultures in The Swan Book's Climate Changed Future

Chantelle Bayes

We are seeing increasing migrations of people and other animals as a response to climate change and environmental pressures (Yong 2023). Cultures rely on transmitting knowledges, behaviours and traditions to others often through story and these stories are impacted by places and contexts so as communities move and change so too their cultures and stories are likely to adapt. Alexis Wright's *The Swan Book* (2013) explores what happens when swans are displaced from their lands due to changes in climate and environment. The book was informed by the changing migration patterns of swans, who are now being found "in the drier northern inland areas of Australia" after unseasonal heavy rains impacting the imaginaries of both the black swans and inland areas of the north (Wright, 2019). Wright has said that one of the questions she was interested in exploring was "what happens when there is no story for swans in the places where they were now migrating?" (Wright 2019). In addition, we might ask how swan cultures might change as they move and particularly as they move alongside migrating humans and other animals. In this paper, I discuss how stories might reimagine multispecies cultures as they change to accommodate new conditions as a result of environmental change. In particular, I'm interested in how we might tell stories that reimagine more just multispecies cities.

Cultural Burning and Animals

Marcus Baynes-Rock and Shaun Hooper

From the early 2000s, Aboriginal Cultural burning has gained widespread popular acceptance among settler Australians. This has accelerated since the devastating Black Summer bushfires which fostered a heightened sense of climate emergency and acknowledgement of the failings of colonial land management practices. Cultural Burning is perceived by wider Australia variously as a means of hazard reduction, landscape restoration, carbon abatement, and Indigenous empowerment, and indeed while it has proven to be all of the above, there is another element that is often underemphasised: Cultural Burning is a relational practice that is undertaken in cooperation with animals. This paper highlights this relational aspect of Cultural Burning. It explores how various animals create conditions under which burning can be successful; how the actions of animals dictate to humans the when, where, and how to burn; how some animals confound the efforts of humans to burn; how stories create cultural milieus in which these relations are perpetuated. These relations in turn underline how Cultural Burning is always a response to Country and is always done with animals.

Saving the Breeds' Through "Responsible" Purebred Dog Breeding Practices: A Critical Examination of the "Responsible Breeding" Discourse in Aotearoa New Zealand

Marlies Bockstal

The breeding of purebred dogs receives much criticism nowadays due to the widespread health and welfare problems related to these practices. In response, Kennel Clubs and their registered breeders have moved towards a discourse of “responsible breeding”, by introducing intervention schemes that encourage more careful genetic selection and “better” welfare standards for the dogs involved to “save the breeds”. Yet such a discourse continues to normalise dogs being bred for human purposes, according to human-made breed standards that still undermine dogs’ health, well-being, and autonomy. This paper is part of a PhD project that critically examines this “responsible breeding” discourse in the context of Aotearoa New Zealand. The paper will focus on some of the ways in which breeders try to legitimise their breeding practices as “ethical” through a discourse of “responsible breeding”, while also considering the complexity of power and care relations between the dogs and breeders in the context of these “responsible breeding” practices. Some preliminary findings will be discussed from feminist narrative and sensory interviews and observations that were conducted with a small sample of accredited breeders of Dogs New Zealand and their dogs.

Creating Interspecies Legal Visions

Karen Bradshaw

This panel considers how to update the modern legal system to incorporate the lived experiences of nonhuman animals. It begins from the premise that British colonial systems of law (including the United States, Canada, Australia and New Zealand) displaced Indigenous worldview and legal traditions that emphasised the more-than-human world as co-equal actors in systems of economics, governance, and property. New scientific information about the behaviour, experiences, and culture of animals blends with traditional ecological knowledge to form a robust basis for reprioritising the role of animals in law. The Rights of Nature, titling land to animals, and the incorporation of traditional ecological knowledge into modern federal administrative law are some of the modern legal innovations that reflect this shift. How, then, can and should law be led by transdisciplinary advancements—including that of ethology (or the scientific study of animals) and the humanities—to create new legal realities for scholars, advocates, and commentators to build towards.

From Animal Cultures to the Institutionality of Life

Robert Briggs

As a key value and instrument not just in post-Renaissance humanism and its civilising mission but also in the modern discipline of anthropology, the category of “culture” continues to function in many intellectual and social spaces as the very mark of hominisation. It’s not surprising, therefore, to see researchers in animal studies insisting on the existence, even prevalence of animal cultures as evidence that the principle of human exceptionalism is less ontological truth than ideological prejudice: a cultural convention. But if the cultural or institutional nature of human exceptionalism serves as the grounds for dismissing that principle’s truth value, this move simultaneously calls into question the status of culture generally, including those instances of animal culture that are taken to evidence the cultural nature of the human-animal distinction. In this paper, I take up this problematic by engaging with the readily intuitable logic that sees culture or institutionality in general as the subsequent and supplementary expression of an otherwise self-sufficient process of life as such. In so doing, I elaborate a conception – owed to the work of Jacques Derrida – of life as always already

institutional and reflect on its potential implications for the eco-politics of conservation and extinction.

Evaluating Legitimacy: Adopting a Multi-species Lens

Lev (Leo) Bromberg

The central claim of democratic legitimacy is that collective decisions must genuinely take all affected interests into account (the ‘all affected principle’). Applying a “multi-species” lens, this paper illustrates that conventional understandings of legitimacy theory fail to account for the interests of animals. The theory needs to be adapted to be more inclusive, on the basis that animals represent a relevant affected stakeholder constituency. The paper argues that ensuring that animals are empowered with a voice in democratic deliberation is key to enfranchising animals in society. To accord with ideals of deliberative democracy, animal stakeholders should be empowered to participate in deliberation that affects their interests – either directly, or via human intermediaries. The multi-species lens sheds new light on the affected interests, values and information that should be considered in making collective decisions in accordance with principles of deliberative democracy.

The paper concludes providing the preliminary empirical findings of a PhD project evaluating the substantive and procedural legitimacy of farmed animal welfare standards in Australia, based on data collected from semi-structured interviews with regulatory stakeholders and documentary analysis. A key concern is that the lack of genuine consideration of affected farmed animal interests in standard setting is contributing to a legitimacy deficit in Australian farmed animal welfare regulation.

The Sheep That I Am: Formation of Animals’ Individual and Cultural Selves

Teya Brooks Pribac, Sharon Mclay and Paul Mclay

In the French language the first-person singular form of the verbs to be and to follow is identical: je suis = I am; je suis = I follow. Like the French verb form, animals’ development is also marked by a close affinity between being and following. To be-come is to follow first. Rewinding back to the time of our birth, we find our organisms substantially underdeveloped but ready to continue development in relationality with our socio-ecological environment, which influences our maturing brain, our psycho-biological regulation as well as the emergence of a sense of self. Humans are quick to condemn sheep as ‘stupid’ for being “followers” without recognising the extent to which our own being and behaviour are permeated with social learning, imitation and other forms of cultural dependency, influencing our affective and decision-making dispositions and capacities. Like other social animals, sheep too follow, of course, but not anyone and not always. Building on the theoretical bases of animals’ developmental commonalities, this paper proposes to explore the complex phenomenon of “following” and culture formation in captive domestic sheep (*Ovis Aries*) in a sanctuary setting (Ostara Farm, Tasmania).

Animal Others in Young Adult Fantasy: Exploring Econarratology of Character in *Eragon* and *How To Train Your Dragon*

Josephine Browne and Owen Browne

This paper extends on the theory of character proposed for econarratology (Caracciolo, 2018) in order to explore historical use of the strategies by comparing novels with film portrayals of animal-others in fantasy worlds. Considering contrapuntal readings (Said, 1993), we discuss displacement of human agency, destabilising temporality, nonhuman processes and cultures of alterity in fantasy worlds using *Eragon/The Inheritance Cycle* (Paolini, 2002-2011) and *How to Train Your Dragon* (Cowell, 2003-2015), focused on the first book in each series. These constructions will be contrasted with the later film versions. In being guided by Caracciolo's (2018) formulation, the paper seeks to expand this approach to both literary practice and analysis, and to illuminate its usefulness for cinematic critique.

Dialoguing with Ewe, Then and Now: Considering Cultures on an Australian Sheep and Wheat Farm

Josephine Browne

This paper begins with a flock of mother sheep affected by blindness after ingesting a weed on a Riverina farm. When one is stuck in the muddy creek bed, the farmer plans to shoot her. In a narrative of this event, 'Ewe', published in *ACE Anthology IV* (Recent Work Press, 2023), I describe 'rescuing' this sheep by mimicking her lamb. But rescuing for what?

In this paper, I consider a moment of conjunction for three cultures on an Australian farm: sheep, farming and urban. How were sheep, mothering and farm cultures impacting agency for one fallen sheep, her lamb, and one human? Does an account of this Ewe's experience, as an attempt to write a sociological narrative (Watson 2022), have a role in unsettling normative anthroparchal relations? Beginning with an analysis of the spatial and temporal of the ewe and the farm, and attending to the cultural and political textual production, the paper considers dilemmas of communicating disruptive multispecies ethnography in ways that are materially useful to other animals.

Multispecies Cultures of Resistance

Darren Chang

The understanding that nonhuman animals possess and transmit culture has gained growing acknowledgement in recent years (Whiten 2021; Brakes et al. 2019). This paper considers animals as cultural or enculturated beings in conjunction with the "from below" analysis that animals are also individual and collective agents of resistance (Hribal 2007; Wadiwel 2016; Meijer 2019; Colling 2020). Taking this approach, my aim is to examine the numerous ways that nonhuman animals express and practice forms of resistance, how human allies participate in nonhuman animal resistance in various contexts, and ultimately argue that there already exist multispecies cultures of resistance that are foundational to the pursuit of multispecies justice and liberation. Some particular focuses here include the work of animal sanctuaries, autonomous nonhuman animal communities, and cross-species responses to the entangled impacts of oppressive structures on human and nonhuman lives. Thinking through the recent wave of recorded orca attacks on boats alongside Alexis Pauline Gumb's (2020) *Undrowned: Black Feminist Lessons from Marine Mammals*, I propose a number of questions and suggestions regarding what and how might human and nonhuman animals learn from each other to more consciously co-shape enduring, intergenerational, interspecies cultures of resistance as we collectively face increasingly disastrous crises.

Transforming Animal Culture

Matthew Chrlew

What does it mean, to speak of animal culture? The observation among certain nonhuman animals of learned, socially transmitted behaviours, undetermined by environment or instinct, is often taken to undermine notions of human exceptionalism. Yet others have argued that this biological expansion of cultural traits only serves to reinforce the naturalistic ontology that undergirds western humanism. Paying attention to key moments and texts in the history and philosophy of ethology, this paper will explore the implications of this debate about animal culture for the struggle to destabilise and overturn anthropocentric concepts and practices.

Raw “Meat” and Vegetarian Dilemmas; Multi-Species Feeding Relations Between Dogs And Humans in Australia and the UK

Natalia Ciecierska-Holmes

What counts as food varies across social and cultural contexts. However, acknowledging that the social is already more-than-human begs the question: what counts as food across different species? Dogs living in domestic arrangements, for example, require their human guardians to feed them a suitable and appropriate diet in order to meet their welfare needs. These food choices are not set in stone and tell us as much about perceptions of dogs as they can about the human’s own preferences and values. In this paper, I present findings from a qualitative empirical project exploring multi-species feeding in Australia and the UK. In both contexts, an increasing number of humans are choosing to feed their dogs alternative raw meat-based diets, which include fresh or uncooked “meat” ingredients from farmed or wild animals. While raw “meat” was seen as the appropriate choice for dogs, the human participants in this study all followed a plant-based diet. This contrast sheds light on human perceptions of appropriate diets for different species as well as tensions that emerged from this dynamic. Moreover, I compare Australian and British contexts to explore socio-cultural aspects of feeding relations between dogs and humans.

New Perspectives on Koala Cognition – When it’s Smart to be Slow

Danielle Clode

Koalas are often denigrated as slow, stupid and doomed to extinction. Their mental capacity (like other marsupials) is regarded as below average, due to a small brain reduced by poor diet. This view of ‘maladapted’ antipodean species is a longstanding cultural bias that sees Old World/Northern Hemisphere species as superior to Australian species. Critically examining the pervasive stupid koala myth reveals no evidence that koalas are maladapted or ‘doomed to extinction’. Their brains are average-sized for their body size, there is no evidence that their diet causes lowered activity, nor that they significantly less ‘smart’ than other similar mammals. Despite being the most studied Australian mammal, koala cognition and perception has received little attention. Nonetheless, their behaviour demonstrates high curiosity, inter- and intra-specific sociality, foresight, planning with a high probability of complex spatial mapping. Being willing to engage with and learn about koalas requires us to adapt to their slower time frame. Indigenous cultures often recognise the koala as a source of

knowledge, with travellers stopping to consult with koalas about the best direction. This notion of taking time to observe, reflect and consider how animals interact with their environment helps us to better understand them on their own terms.

Caring for Flying-Fox Worlds

Davita Coronel

Scholars are exploring ethical relationships with other animals that respect their agency and lifeworlds. This is a quite a challenge in the anthropocentric society of settler-colonial Australia, where dominant efforts of elimination or instrumentalisation of animals persist. Living with flying-foxes, or fruitbats, has proven particularly challenging for Australians, exemplified by centuries of persecution and habitat destruction since British invasion. Bat advocates try to garner support for the flying-foxes based on their keystone role as pollinators, yet amid calls for harmonious cohabitation, residents struggle with the bats due to noise, droppings and other impositions on their lives. This paper explores the pragmatics of living in relationality with flying-foxes and their worlds, that I describe with ideas on animal culture. I outline the caring skills for flying-fox worlds informed by feminist and Indigenous ethics of care. I will present data on current relationships of care with the flying-foxes derived from interviews and participant observation with scientists, volunteer bat carers and an Elder of the Wurundjeri Woi Wurrung community in Naarm / Melbourne, on whose country the biggest roost of flying-foxes in the state Victoria is located. This paper will highlight the skills that become apparent in caring for collectives of animals, and that especially western people can cultivate to care better on Aboriginal country.

Sea-Ice Cultures and Narwhal Meanings

Rick De Vos

Narwhals have endured and thrived in their sea-ice environment for at least the past one million years, living in familial pods and following established seasonal migration patterns within the Arctic Ocean. However, they remain a cryptic group of marine animals, avoiding contact with humans, sensitive to oceanic disturbances, with little known about their social and cultural lives. In addition to scientific research, narwhals have also been subjected to Indigenous and Western cultural representation, both historically and in contemporary contexts. While these representations have contrasted markedly with biological interpretations of narwhals, they have proved to be enduring to the point that many people are unsure of the habitat, physiology or even the existence of the elusive marine mammals. Narwhals have been culturally implicated in human lives in ways that conflict with or deny their watery ontology, knowledge and perspectives, or indeed the need to protect their environment. In considering the human and nonhuman cultural relationships that narwhals are a part of, this paper reflects on how these relationships contribute to narwhal endangerment, and thinks through ways of making space and time for all Arctic inhabitants.

Pascal's Tick in The Geometry of God

Alex Dibelka

Uzma Aslam Khan's novel, *Geometry of God*, is set in Pakistan and follows four main characters as their lives twist around various complex issues. Hidden within this story is the recurring theme of Pascal's tick: the tick that alerted Pascal to the two infinities and the desire to remain eternally curious. The tick has a certain history within Western philosophy that allows it to expand human/animal relations that can influence animal ethics. Yet, this trend does not adequately address how the tick has been a colonised entity within the post-structuralist tradition. The tick must be reanalysed so that it can work in the service of the subaltern. Khan's novel develops the required methods that allow the postcolonial tick to be illuminated. She uses her novel to transform what is ordinarily a repulsive creature into the key to finding a completely new way to live and view the world. Through the dynamic interactions that the characters have with the tick, themselves, and each other, entire universes are revealed. Khan allows the audience to experience a new culture through the life and phenomenology of the tick existence. Ticks allow us to see beyond just the story, beyond our own desires, and into a new field of possibilities and compassion.

The Disruption of Animal Culture by Zoos and in Conservation Practices

Eve D'Vincent

This paper analyses zoo animal biographies focusing on how animal cultural histories and identities are lost in favour of zoo propaganda. These constructed stories involve the intentional de-individualisation and pseudo-individualisation of animals, eclipsing true messages of education and conservation. To demonstrate the limited and distorted nature of the types of biographies provided by zoos, I delve into explorations of animal umwelt through the use of cognitive ethology, animal culture, trans-species psychology, and critical anthropomorphism. I argue that alternative animal biographies that genuinely attempt to consider all the many dimensions of animals' actual lives, might allow humans to re-frame the conceptualisation of animals as individuals and as subjects of their own lives. This paper also examines how the capture of animals from the wild to replenish captive zoo populations results in the radical disruption of transgenerational communication of animal culture, vital to the survival of species in the wild. The paper critiques zoo captive breeding programs and how animals released from such programs are left devoid of cultural knowledge necessary for their survival, thus undermining the objectives of these conservation initiatives which are seen as a justification for the continued existence of zoological facilities.

Meat Culture in Aotearoa New Zealand

Éilis Espiner

Post European colonisation, culture and society in Aotearoa have been shaped by meat consumption. One of the last places to be colonised by the British Empire in the 1800s, New Zealand was chosen as the perfect location for another of England's "gardens" in which to raise sheep and cows. Today 45 percent of Aotearoa's total land mass is taken up by agriculture, of which 31.9 percent is for sheep and "beef" farming, and 9.8 percent is for dairy. My work seeks to uncover how "meat culture" (consumption of both farmed and hunted animals) has informed mainstream hegemonic society in Aotearoa, and how our culture has informed the ways in which we imagine other animals, the world around us, and each other. My presentation investigates the relationship between animal consumption and New Zealand mainstream culture, which I argue has been largely shaped by rural "blokeish" masculinity. I examine this through close readings of texts such as The

Bushman's Bible (a fictional account of hunting in New Zealand backcountry spaces), and recent accounts by popular media figures in which veganism is presented as a direct threat to kiwi identity.

The Natural and Cultural Significance of the Mongol Horse

Natasha Fijn

Mongolia is known as 'The Land of the Horse'. From recent genetic analysis, it is evident that the Mongol horse is genetically diverse in comparison to other breeds, indicating an ancient lineage, while the social connection with this horse has a deep history spanning thousands of years. My focus within this presentation is on the intertwinement of the bio-social, or entangled nature-culture of the Mongol Horse. The horse has been central to herding families as a source of sustenance, but also as a means of mobility, as an integral part of mobile grazing practices. Nowadays, the motorbike is increasingly replacing the horse as a mode of transport, while foreign, big and fast breeds of horse are being inter-mixed with the small, yet hardy Mongol horse. What are the cultural implications of these introductions to Mongolians' deep connections with the horse? Meanwhile, what is the impact on the social structure and cultural dynamics of the horse herd in Mongolia? There is a need to internationally recognise the unique natural-cultural heritage of the Mongol horse, in the form of genetics, herd management, and mobility, while also taking into account the significance of the cultural heritage and symbolism of the horse in Mongolia.

What Makes Cows Happy? A Vegan Feminist Perspective

Heather Fraser and Nik Taylor

In this joyful presentation we explore the question of what makes cows happy. We start with some representations of cows from dairy farmers we interviewed in our previous work affectionately called The Cow Project. After identifying some of the main orthodoxies about cows expressed in animal and veterinary science, we explore cows from a post-positivist, vegan feminist perspective. In epistemologically and methodologically, vegan feminism helps us to 'see' cows differently. From this hybrid perspective, we take for granted that cows are sentient beings who feel and express sociality, emotions and different aspects of the self. Our interest is in representing their expressions of happiness ("gregariousness) through play, connections with others, and empathy. Through this we try to piece together aspects of cow culture.

Animal Cultures in The City: A Short History of a Small Space

Carol Freeman

This interdisciplinary paper looks closely at a tiny wedge of neglected land on the margins of a busy city after two hundred years of colonial occupation. With Vessel and Wong's Natural History of Vacant Lots as a driver, my aim is to identify the interactions of plant and animal communities in three key eras, focusing on a recent guerrilla gardening project. The research suggests that even the smallest piece of exposed earth in a city invites animals who fly, burrow, forage, stroll or alight to come there. In the light of species extinction and climate change I argue that, as Gilles Clément's Manifesto of the Third Landscape suggests, the garden acts as a rare "refuge for diversity" in the city

and may encourage adaptive behaviours to evolve. Using evidence from the experiences of ethologists in local and other urban areas, I discuss how animals live in novel ecosystems like this one and ask “can they be a catalyst for the development of new animal cultures”? I also consider whether the existence of the garden fosters a human culture that lives in harmonious coexistence with its more-than-human residents.

Insights Into the Cultural Life of Kangaroos Through “Being-For” Relational Learning Steve Garlick and Rosemary Austen

In the journal *Animals* (Garlick, et al, 2011) we argued the way to fight the neoliberal paradigm of monetarised wildlife brutality and disregard was through place-based relational learning (Derrida) between humans and nonhuman animals of the “being for” (Bauman) kind. We have applied the same ethical principles of mutual learning, kindness, and compassion, in our wildlife veterinary hospital and recovery centre. At Possumwood Wildlife we have around 200 injured and sick patients each year requiring treatment. Ethical engagement, an understanding of the emotional lives of wild animals and the role of the autonomic nervous system, dialogue, and observed behaviour are important tools we use in our practice of wildlife recovery. Our assessment is that through this, recovery outcomes are much better than typical veterinary and rehabilitation practice. Kangaroos are a plentiful patient at the Possumwood veterinary hospital and recovery centre. Relational learning of the “being-for” kind gives us a window into the cultural life of the kangaroo that cannot be obtained by transitory associations of “being-with” and “being-alongside” (Bauman). Here we detail these cultural aspects of the kangaroo, evidenced through communication and observed behaviour. They include memory, group dynamics, play, nurturing, anger, dominance, distress, lust, relaxation, grief, and trust.

Keep your Friends Close, but Keep your Enemies Closer: Knowledge of Animal Cultures and the Colonisation of Hokkaidō

Tarik Geber-Mérida

In 1869, the Japanese state formally annexed the island of Hokkaidō and introduced Western-style agricultural techniques. Conflicts with nonhuman animals soon followed: The island was home to a multitude of endemic animals, including the Ezo deer, the Ezo brown bear, and the Hokkaidō wolf, whose natural habitats were now destroyed by ranches and farms. Many animals had to turn to cattle and fields for food, thereby impeding the spread of agriculture. In reaction to these conflicts, in 1883, the department of Agriculture in Tokyo ordered the town and hamlet leaders of Hokkaidō to compile lists of all the animals living there. They were to be classified in three categories: “with merit,” “useful,” and “harmful.” For each animal, detailed information about their behavior, character, reproductive cycle, and home had to be recorded. These lists are a rare window into the multispecies dimension of empires: They do not only highlight the importance of knowledge of animal cultures in the context of imperialism, but also the capacity of nonhumans to actively resist imperial encroachment. The aim of this paper is to introduce these lists and their significance for the place of animals inside historical studies.

Animals, Aesthetics and the Sublime: Moving Beyond Animal Othering

Fraser Gray

Animals commonly feature in human aesthetic experiences. Whether it be charismatic megafauna appearing as conservation mascots or animals that symbolise the spirit of a nation, the animal continues to capture our imagination. In animal aesthetics, the sublime is often utilised by philosophers to account for animal qualities which escape comparison with the human. However, I argue that the use of the sublime in this case creates an “other” out of the animal and their cultures and, thus, prevents human beings from fully recognising their affinities with the animal. Instead of an identification with the animal, we are presented with a reminder of that which separates us (humans) from them (animals). Utilising the work of French philosopher Jacques Rancière, I will highlight how a certain catastrophic understanding of the sublime became popular in Western aesthetic discourse and the problematic implications of this development. Finally, I will utilise an example from Rancière’s work which illustrates how the human can share an affinity with even the more sublime aspects of animal being which teaches us that the gap between the human and the animal has never been insurmountable.

Unicorns and Monsters: On Greyhound Value in Greyhound-Oriented Worlds

Justine Groizard

Greyhounds represent a very public breed of dog in Australia. Bred specifically for racing, greyhound puppies are exceptionally hard to come by as companion animals. As a result, those who partake in greyhound rescue will refer to greyhound youngsters as “unicorns”, and they are highly valued within the greyhound rescue community. Whilst unicorn greyhounds are rare, greyhounds as a breed represent dogs in need of adoption. The racing industry in which the unicorns are born generate a surplus of dogs who, eventually, are in need of rehoming. Rescue factions struggle to find homes for these dogs. This paper takes as its starting point the seeming paradox of the valoration and desire for the unicorn and the challenge in rehoming former racing greyhounds. I bring together multispecies ethnography and monster anthropology to consider the question of greyhound ethics and explore how the devaluation of greyhound lives can turn someone magical and beloved, such as a “unicorn,” to someone unwanted and un-adoptable. Drawing on two years of multispecies ethnography conducted in NSW, Australia, I examine how greyhounds and the people in their lives transform as they exist in and between the spheres of greyhound racing and greyhound rescue. This tracing of transformations can aid both spheres of greyhound-oriented communities in considering an ethical future for greyhounds.

The Last Point in The Evolution of Human-Animal Perception and its Reflection on the News in Turkey

Kazım Tolga Gürel

The human-animal relationship has changed from time to time with the evolution of cultural history. In the theoretical part of the study, a journey from being one or brother and sister to seeing the animal as an object and from there to be reduced to a means of healing traumas is described to the extent permitted by the dimensions of the article. The main stops in this evolution are emphasised, and the structural constructions of this relationship are analyzed. Following this analysis, the

discourse analysis of the news articles was carried out. Through this analysis method, it was shown what the real purpose of the news articles was and where this purpose stood in the evolution described in the theoretical part. After constructing the background of the article's narrative with qualitative-historical descriptions and interpretations in the theoretical part, discourse analysis was chosen as the method. Since the November 25th incident at the Konya Animal Shelter created a debate in a large segment of social institutions, four news articles from four newspapers covering the incident on the same day on the internet were selected and analyzed.

Animals and the Right to Editorial Control

John Hadley

In this paper, I explore whether nonhuman animals can have a right to editorial control. A right to editorial control is a normative concept that features in recent debates about the ethics of portraiture and street photography. The right is intended to protect subjects from the harm attendant upon viewing an unfavourable representation. Proponents of the right have argued that subjects should have creative input into the production of a representation. Some have gone so far as to argue that represented subjects should be regarded as co-creators of any image. I explain the practical implications for serious artists and ordinary smartphone camera users of extending the right to editorial control to animals and address the objection that the neurodiversity of animals renders extending the right to them as logically meaningless.

Lorikeets Are My Art Homies. Learning To Re-Sense the Art of Rainbow Lorikeets Via Sound Colour, and Posture

Oliver Hamalainen

In Australia, Rainbow Lorikeet art is easy to see but infinitely more complicated to perceive. Ever-present and flamboyant Rainbow Lorikeet performance art is the gateway drug of extra-human art. By learning to body sense and interpret the works of Rainbow Lorikeets, we become more sensitive to other organisms' aesthetic dialogues with us. The proposed essay will explore expanding the notion of aesthetic agency and embodied knowledge beyond homo sapiens using the art of Rainbow Lorikeets as a case study. It will do this via the lens and vernacular of art criticism. In the process uncovering new ways of learning from and responding to aesthetic dialogues with other organisms via criticality. Although this approach risks a foolhardy anthropomorphism, a calculated risk is necessary. Challenging the anthropogenic centre of creative agency allows us to sense new inter-species knowledge that we urgently need. Not perceiving the art other critters exhibit in the Gallery of Life makes it easier for us to displace and exterminate the artists.

Violent Corporeality: Animal Culture and Orca Attacks

Deborah Hardt

Since 2020, killer whales have been attacking boats off the coast of Europe. Orcas are destroying rudders, disabling engines, and ramming vessels with their bodies. The whales sometimes call to each other during the orchestrated attacks, their whistles so loud that the humans aboard the ships

must shout to be heard. This phenomenon is spreading to other orca pods. Theories as to why this new and stunning behaviour is happening are plentiful, but is it possible to interpret this animal culture in a post-anthropocentric manner? New materialism offers a political and biopolitical framework for contextualising animal culture, including agential paradigms. Coole and Frost write, "... the role played by the body as a visceral protagonist within political encounters" (19). Within this framework, bodily comportment is a form of communication, and these physical acts of resistance assert the orcas' presence as a political subject. This paper proposes that the orca's actions represent a culture of animal revolt. In this context, the incidents demonstrate that animals use their physicality to communicate their desires. The shared behavior embodies an animal culture that can be interpreted as bold, corporeal protest, the form of which—were it a human event—counts as a political action.

Who's Afraid of the Deep Dark Woods: Challenging Traditional Fictional Representations of Woods and the Wild

Shannon Horsfall

How can reimagining fairy tales through a post-anthropocentric lens disentangle and reconfigure human-more-than-human relations in the real world? Fairy tales have long positioned the wilderness as a scene of unimagined horror. Enduring tales like 'Little Red Riding Hood' revolve around human-wildlife encounters in the woods where the wolf is anthropomorphised and portrayed as a bad man in animal clothing. The manipulation of real entities into that which can be 'understood' by humans is a falsity and presents an undeniable threat to the survival of the natural world. So deep is the unreasoning, automatic fear released by the figurative wolf it will take 'generations of informed biological reality' to subvert it (Hollindale, 1999: 98). By which time there will only be unwooded 'wilds' without wolves. However, this particular tale can also be interpreted as a story of multispecies entanglement. In examining how modern adaptations of 'Little Red Riding Hood' use various strategies to foreground different species' voices and worldviews embedded in the tale, fairy-tale enchantment can serve as a means of critical anthropomorphism, inviting both children and adults to imagine the needs, pleasures and pains of more-than-human species without erasing their differences, and to reconfigure human-more-than-human relations in the real world.

Clashes in the Cove: Unraveling Japanese Whaling through Documentary Films

Yuping Hsu

This paper straddles both the fields of Animal Studies and Cinema Studies to observe recent documentary films that deal with animal advocacy in contemporary Asia by focusing on documentary films that contribute to significant debates on the issue of Japanese whaling and dolphin hunting. This issue has produced a great deal of controversy since the release of the Oscar-winning documentary film *The Cove* (Louie Psihoyos, 2009). I investigate three documentary films, *The Cove*, *Behind the Cove* (Keiko Yagi, 2015), and *A Whale of a Tale* (Megumi Sasaki, 2016) to examine how films as a medium exemplify the conflict and complexity of traditional local culture in dialogue with the global animal welfare movement. I look at ways in which documentary film plays an integral role in social movements advocating for (or sometimes against) the other-than-human and observe film's

role as a medium at the intersection of the interplay between animal advocates, the filmmakers, the public, government policymaking, as well as the animal itself.

Racehorses as Idols: Challenging the Horse Racing Industry Complex in Japan and Beyond

Yuri Imazu

In this presentation, I aim to explore the cultural construction of racehorses as ‘idols (アイドル, *aidoru*),’ which play a central role in Japan’s horse racing industry complex. Horses hold significant symbolic value in Japan, and their perception has evolved over time. While initially regarded as war horses or symbols of modernisation during the introduction of modern horse racing in Japan, their significance shifted during the post-World War II era. The emergence of “idol horses (アイドルホース, *aidoru hosu*)” as celebrity figures contributed to the acceptance of horse racing as a prominent aspect of popular culture, further complicating critical examinations of the industry. Examining the heavily commercialised and sexualised nature of idols in Japan, it is crucial to analyse how objectification and commodification align with the foundational principles of modern horse racing. This presentation emphasises the significance of an intersectional critique, examining the intersections of sexist and speciesist violence inherent in the transformation of racehorses into “idols”. It concludes by highlighting the necessity of untangling these intersecting forms of violence when challenging horse racing or other animal industrial complexes, not only in Japan but also in other geographic contexts.

“The Animal Gothic”: Exploring Animal and Ecological Intersectionalism in Zora Neale Hurston’s *Their Eyes Were Watching God*

Kathy Jackson

Extraordinary animal and ecological presences haunt US Southern Gothic fiction, yet it is notable that they are largely overlooked in intersectional analyses which tend to highlight race, class and gender oppressions. I argue that just as Ellen Moers advocated for focused explorations and analyses of the “female Gothic” (1976), the same is required for what I call the “Animal Gothic,” and, specifically, to situate its place within the “intersectional gothic.” To establish this, I explore Zora Neale Hurston’s transformative approach to non-human representation in her ground-breaking novel *Their Eyes Were Watching God*. Numerous scholars have highlighted the abundance of animal life in Hurston’s text, and her utilisation of “nature-inspired” metaphor, but few have examined the meaning of animals and the environment in their own right, not purely as signifiers for human emotions and narratives. Non-humans are authoritative and remarkable in Hurston’s story, questioning notions of human “exceptionalism.” In exploring shared marginalisation, I analyse the connections between racism and speciesism, with Hurston writing back to one-dimensional and derogatory assumptions of non-white humans and non-human animals. As well as challenging “discourses of animality” (Johnson 21) the novel offers a way of understanding existence beyond the realm of human “truth,” projection and transference.

Encounters at the Boundary: Knowledge Transmission Between Dingoes and Humans at Sanctuaries

Charlie Jackson-Martin

An emerging area of research within Animal Studies focuses on the unique environments and potential for multi-species communities created by animal sanctuaries. Animal sanctuaries are spaces where human-animal relationships often transgress the normal boundaries set by Western societies. In this paper I will explore inter-species and intra-species communication and knowledge transmission within sanctuaries, focusing on the case of dingoes and live-in volunteers at Sydney Fox and Dingo Rescue. Sydney Dingo Rescue is home to over 100 dingoes and has hosted live-in volunteers from 19 different countries around the world. In a political climate where human-dingo (wild) coexistence is an increasingly divisive public issue, understanding the nuances of dingo-human encounters and interspecies communication may be crucial for transforming public perspectives on dingoes. Drawing on existing literature on dingo behavior and communication in combination with my own experiences living and working at Sydney Fox and Dingo Rescue over the past decade, I will explore the multidirectional and reciprocal nature of knowledge exchange between humans and dingoes. I will also consider the complicated implications of captivity on human-dingo communication within sanctuaries, and how captivity acts as both a barrier and a conduit for intra-species relationships and communication.

Picturing Pigs

Shannon Johnstone and Jane Casteline (co-author)

As two animal loving advocates living in North Carolina (the second largest producer of pork in the USA), we are concerned about the depiction of pigs in our daily lives. From Piggly Wiggly to most BBQ joints, a pig is almost always pictured as a butcher, a flank of meat, or a body with a piece carved out of it. Pigs are not seen as the sensitive, forgiving, sociable, and loving creatures that they are. This paper takes a closer look at the caricatures of pigs in advertising, the media, and entertainment and analyses the harm that comes from these depictions. Additionally, this paper will discuss our visual art project which consists of three billboard campaigns featuring imagery that highlights the benevolent and positive attributes of pigs- qualities missing from media representations. The billboards are situated in Duplin County, a rural part of NC that is home to the largest pork producing county in the USA. We will discuss the impact this project had, and examine the effectiveness of our visual strategy in encouraging the public to see pigs as sensitive, sentient creatures, not as meat.

Empowering Hypnotic Animals

Susanne Magdalena Karr

Animals spark our imagination. This is reflected in the integration of power animals in trance journeys. The practice draws from ancient animistic backgrounds inspired by various holistic worldviews. Of special interest is the concept of power animals in a transformational context. Rather than reducing animals to mere symbolism, in the context of hypnosis, power animals can be regarded as real beings. Furthermore, even smallest members of the animal kingdom may be power animals. As in other models, the 'self' is seen as a sum of different parts that make up the

personality. This concept assumes that some of these sub-personalities are consciously accessible, while some of them are present in the unconscious mind. In the trance journey, unconscious parts can be made available. By connecting with the power animal, or merely by listening or watching them, inner wisdom/intuition/a new perspective can be gained. This subjective experience may have profound psychological and emotional effects, allowing individuals to tap into their inner resources and strengths. Moreover, it offers a perspective of sapiens sapiens having more than human sub-personalities and thus may enhance their understanding of the natural world. This inner connection will affect human animal relations in the outer world as well.

Illustrated Lecture: The Floating Brain

Madeleine Kelly

From the mythological “language of birds” to musical or whistled bird-human languages, exchanges have occurred from birds to humans. The reverse has also occurred, with birds such as Australian lyrebirds and parrots imitating non-bird sounds. Evolutionary biologist Mark Pagel claims that the compositionality of human language makes it a digital form of communication – words are either on or off – while animal communication, be it colourful or durational sound, is analogue, so continuous in amplitude. Following from this, the “analogue” is associated with the sensory and, by implication, nature, while language is associated with culture, the combinatorial logic of the “digital”. This raises interesting questions about birds and language. In this paper I will show that combinatorial language does not eclipse birds and human language is anything but a uniform, quantitative, digital concept. While exploring these concepts, I will show you some of my key artworks, and works by other artists from my Birds & Language curatorial projects, and explain how they sit within this context.

Managing Intimacy in the Animal Shelters in Korea

Elma Eunji Kim

The animal shelters in Korea are often isolated and concealed space where the unwanted dogs are gathered to be dealt of their redundant beings. So many adoptable dogs-mainly big, mixed, unsociable, or aggressive-live life in confinement and their bodies adjust and adopt the ways of living the institutional context. For instance, the bodies of newly coming dogs are marked by abandonment anxiety, whilst manifesting through either endless seeking of intimate attention from unknown humans or entirely withdrawn intimidated by the unknown. More long-term resident dogs develop their own ways of managing distance they feel most comfortable, ranging from initiating touch to develop intimacy to preferring a touch filtered through the safeguard of bars. However, dogs who lived more extended life in confinement attain knowledge that such interaction with randomly coming and going humans cannot bring significant changes to their lives. As such, they adopt the bodies that do not respond or react to the presence of the others. Albeit the institutionalised context limits the agencies of both humans and dogs, the dogs bring their own biographies and personalities to the shelter and meet with humans in shelter with their own ways of having their needs responded to.

Animal Screencultures in the Metacinema of the Universe

Tessa Laird

Philosopher Henri Bergson imagined the universe as a “metacinema”, with all life a play of light, shadow, and duration. For Gilles Deleuze, this implies that we have always-already been cinematic, indeed, contemporary film scholars ask, “What is not cinema?” Following biologist Peter Godfrey-Smith’s equation of cuttlefish skin to a “ten mega-pixel screen”, film theorists William Brown and David H. Fleming argue that just as cephalopods are always becoming-cinema, so our own cinematic and digital cultures are becoming-cephalopod. If cuttlefish skin operates as a public cinematic production, echolocating microbats generate live, real-time film for private viewing only. Bats emit sound which bounces back to them, giving an impression of the surrounding space. Deleuze’s “the brain is the screen” can be applied to echolocating bats: in emitting vocal refrains, they collaborate with their environments to produce live, internally projected, cinema. In both instances, animals are understood, not as passive subjects of films, but as creative beings, filmmakers, in fact. In this paper, case studies of animal screencultures as well as experimental films by human animals that celebrate more-than-human expression, will posit cinema as an ecological mode of being in the world.

More than Human Poetics: Writing Awe in the Pyrocene

Nellie Le Beau

In this pyrocene era of mass extinction and fire and swiftly warming planet, poetry is being written that decenters the human, with ambitions to extend consciousness to the more than human world and include that sphere as subject, object, intention of its verse. In a moment also focused with who the lyric I is in poetry, there is simultaneously emerging a poetry that attempts to step out of human form and imagine a broader world, in our time of species extinction and climate change, when lands are on fire, towards an arrival to a new more than human poetics. Who are these poets, and what are they saying-what tools do they use as they drop the flesh of being human to imagine a more than human poetics? How does awe, a component of poetry throughout the ages, coexist with tellings both documentary and fabulist, mythologic and scientific, as poets depict the pyrocene, species extinction and conservation, and the more than human world? This paper will examine the writings of poets’ as they aim poetics towards a comprehensive imagining, and reimagining of our time, as they endeavor to elevate more than human species and components of our planet into their verse.

Dingoes’ Pelts and Humans’ Preconceptions: Balnglan, Jax and The Dingo Skin Rug

Rowena Lennox

During the 2021 Covid lockdown in Sydney my family and I fostered a dingo called Jax. Running through my mind as I came to know Jax were many other dingoes: those who died in baiting programs; those who lived in places where no dingoes live now; and the hunter Balnglan, who belonged to First Nations people from the Herbert River in North Queensland. The stories of these dingoes are bound up with contact between Indigenous people and settler-colonialists in this country. Thinking with dingoes calls attention to the violence of Australia’s colonisation and the ecological challenges we now face. My time with Jax also sensitised me to the present: to the pleasure and richness of life with a being of another species. I tried to observe Jax in grounded and particular ways, to enable him to resist or ignore my preconceptions and, possibly, change my

perceptions. As Lori Gruen writes in her work on entangled empathy, we are changed by working out what another cares about and how they see us (Entangled Empathy: an alternative ethic for our relationships with animals, Lantern, Brooklyn NY, 2015, p. 75). This paper thinks about how Balnglan's and Jax's stories have the capacity to expand my human consciousness and knowledge.

Forest Birds on Pasture: How Mobile Poultry Sheds are Used to Manipulate Labour and Cultures

Natalie Lis

Mobile commercial poultry sheds force chickens, naturally forest birds, into pastural farming models that are at odds with innate chicken cultures. For chickens to tolerate this artificial environment continuous interventions are made through chicken, human and mechanical labour. This paper reveals these labour relationships with Pasturebird's Automatic Range Coop (2022), a robotic self-driving mobile poultry shed in Southern California that was funded by Perdue Farms. Pasturebird's promotional material greenwashes commercial meat farming and misleadingly situates chickens as natural pastural farming allies. Yet the incorrect representation of chickens on pasture and farmyard settings, has a longer human cultural history that may contribute to this kind of marketing. Through mobile poultry sheds a discussion emerges around tensions between human and chicken culture that is fully dependant on labour exchanges.

Human Culture, Domestication and Animal Life

Simon Lumsden

Modernity has largely conceived of culture as a self-enclosed human domain that has forged itself through the control of nature. It is underpinned by a commensurate conception of freedom that is achieved by our liberation from nature. This paper examines the problematic legacy of the western conception of culture, focusing on the way in which the domestication of non-human animals requires their appropriation into human culture. It explores some options for a revised conception of culture that might allow a different basis for the human animal relation that moves beyond domestication as the dominant human-animal relation.

The Overlap of Ideas in the Papers Published by the Royal Zoological Society of NSW and the Mission of Australasian Animal Studies Association

Daniel Lunney, Martin Predavec, Brad Law and Pat Hutchings

"The absence of the humanities within wider discourses of ecological degradation, including extinctions, is part of our current problem." Deborah Rose (2013) made that point in her paper in a forum – Grumpy Scientists: the Ecological Conscience of a Nation" run by the Royal Zoological Society of NSW (RZSNSW). One of us (DL), in the same forum, examined grumpiness among Australia's ecologists, arguing that their disillusionment is a result of first-hand experience of irretrievable, but preventable, losses of species and ecosystems. These two sets of like views reflect an overlap of the mission of the AASA and aims of RZSNSW. This paper explores that overlap by presenting a selection of the papers published in Australian Zoologist, the journal of the RZSNSW, as well as the books

published by the RZSNSW. We reflect, among others, on Richard Beggs' paper: "Native to Nemesis: a cultural and environmental history of the Noisy Miner 1788 – 2019"; and David Newsome and Kate Rodger's paper, "To feed or not to feed: a contentious issue in wildlife tourism". If you want to know more about Australian zoology and the Royal Zoological Society of NSW, go to the website rzsnsw.org.au.

'Possums are as Kiwi as Fish and Chips'

Emily Major

In Aotearoa New Zealand, the Australian brushtail possum (herein: possums) has been centred in a "propaganda campaign", Predator Free 2050, which seeks to eradicate all rats, stoats, and possums by 2050. Possums, introduced from Australia in 1858, have been blamed for the drastic reduction in many native flora and fauna species. Their presence also threatens the nation's lucrative beef and dairy industries, as possums are vectors of bovine tuberculosis. Subsequently, possums are targets of extensive hunting, trapping, and poisoning campaigns, which have fostered a dangerous culture of cruelty, desensitisation, and normalisation of violence towards the marsupials. For the Predator Free 2050 campaign to materialise, all New Zealanders need to support the goal of eradicating these "pests". This has resulted in children being encouraged to participate in "conservation" fundraising events where possum bodies are defiled and desecrated in an effort to unite communities to "protect" valued native species and the environment. However, these attitudes are intimately tied to Pākehā (New Zealanders of European descent) understandings of their "belonging" within the postcolonial environment. Though this thesis is primarily concerned with possum advocacy, it also considers how current methods used for conservation have the potential to severely damage the growth and experience of empathy for its participants (particularly for children). Much is already known about the "mainstream" attitudes towards possums as "pests", but there is little acknowledgement of "alternative" perspectives which disagree with these dominant views as they are often ostracised and silenced for sharing their beliefs. This doctoral research was initially introduced at the 2022 AASA conference; however, this more recent version summarises the outcome of this work and explores how compassionate forms of conservation can rebel against traditional anti-possum attitudes and help to evolve the nation in kinder, more inclusive ways.

Consider the Tītī: Re-imagining Indigenous Relationships with Non-Human Animals

Philip McKibbin

In this paper, I explore the special relationship my iwi (Māori tribe), Kāi Tahu, has with tītī (*Puffinus griseus*, a species of seabird, commonly referred to as 'muttonbird' in English). Traditionally, juvenile tītī have been harvested for food, a custom which is still maintained by Kāi Tahu today. As we have sought to protect and revitalise our Kāi Tahu (Kāi Tahu tribal identity), our relationship with these birds has taken on increased significance. Drawing on multispecies theories of justice, as well as the work of vegans of colour (especially contributions by Margaret Robinson), I argue that we need to radically reimagine this relationship. I suggest that we can transform our relationship with tītī by foregoing our consumption of them, and extending those of its dimensions that involve care, nurturance, and protection. I also contend that, if we choose to transform our relationship with tītī, we will simultaneously have to attend to the ways in which modern mahinga kai practices –

especially our heavy investment in dairying – are exacerbating environmental degradation, threatening not only us, but the non-human animals we are in relationship with, too.

“Horse Crazy”: YA Horse Stories and Human-Horse Relations

Alannah Mewes

The contemporary pursuit of equestrianism has become one dominated by women. Emphasis is often placed on women-horse relationships due to a perceived “connection” women have with these animals (Savvides 60). This perceived connection is partially produced by tropes in embedded YA horse narratives. The narratives evoke young female empowerment through equestrian endeavours and the equine relationship bonds that ensue. Horse stories, then, in many ways, are exemplars of feminist fiction for young women. However, this female empowerment is both contingent and limited. It is contingent on a revisiting of the “beauty and the beast” monomythic logic. *National Velvet* (1935) and *The Saddle Club* (1988), staples of the genre, depict the horse as a “true love” of the human-female protagonist: horse is a domesticated, loving “partner” through the girl’s efforts to tame the beast. Further, a literary animal studies reading exposes such representations as deflecting and ignoring the desires of the horse. Liberation is principally for the human characters. In this paper, I reflect on such iconic horse stories and my own developing doctoral craft to examine the potential for equine agency in the YA horse story.

Animal Labour in Global Brick Production: Informal Economies and Manual-Machines in Indian Brick Kilns

Yamini Narayanan

Global production networks of scale such as the South Asian brick kilns make extensive use of animal labour, including equids, camels, and oxen. In contrast to the rapid mechanisation and technologisation of animal farming, including in the Global South, South Asia’s brick kilns, regarded as the face of modern slavery, are almost entirely characterised by coercive use of *manual* labour, human and non. Focussing India’s construction sector, the paper brings attention to bricks, a commodity rarely scrutinised in animal studies. Where mechanisation is associated with mass production, this paper brings attention to the elements of *informal* (even unauthorised and illegal) political economies of scale that are required to *resist* mechanisation, and deploy ‘manual-machines’, human and animal.

The Composition of Culture, with and Amongst Fragments

Myles Oakey

This paper attends to the conservation of the regent honeyeater (*Anthochaera phrygia*), a critically endangered songbird endemic to the southeast of Australia. In recent years, regent honeyeater has shifted its attention to song behaviour as researchers have come to recognise a divergent and depleted song culture amongst wild/free-living populations. In addition to and in conversation with research on regent honeyeater vocal culture, the species’ captive-breeding and release program now, too, has become a mode of experimentation and intervention into process of cultural learning in

juvenile song tutorage and development with captive-bred birds. In the woodlands and forests of Australia, both songs and landscapes have been and continue to be reconfigured by and through relations of fragmentation, processes of undoing and redoing with the threads of material-semiotic weaving involved in crafting and composing vocal cultures. This paper thinks with vocal cultures of regent honeyeaters and other songbirds across the Pacific in to storying histories and cultures of fragmentation in times of ecological crisis and extinction.

To Hell with Symbols! Men and Pigeons in Indonesia

Robbe Peters

Pigeon (1986), an Indonesian novel by Imang Simatupang, tells the story of a man who is drawn out of his village in search of his escaped pigeon. Both the man and the pigeon become reflective once outside the village and the cage, neither knowing exactly what they are seeking on the outside. They both find themselves reflecting on a key problem: the meaning of pigeons. The man concludes “to hell with pigeons, to hell with symbols!” while the pigeon concludes that men do not know what they see in pigeons. Both find that pigeons do not mean anything but that they do something: they take men out into the world. I want to explore this idea that pigeons mean nothing but do something. The idea challenges the basic anthropological premise distilled by Clifford Geertz that birds are ‘symbols par-excellence.’ It also challenges his other premise that birds “make nothing happen”: they “do not even redistribute income in any significant way” for those who wager money on them. For Geertz, all birds do is symbolise things. I want to interrogate this premise, not simply by showing like many others that the symbol is a fallacy, but by turning the premise on its head. I want to use Simatupang’s idea of men realising that they do not know what pigeons mean and pigeons realising that men do not know what they see in pigeons. I want to develop this idea of not knowing to show that pigeons make a lot happen precisely because they confuse meaning.

Accounts of Flourishing in Farmed Animal Sanctuaries

Lisa Powell

Organisational “accounts” are a mechanism for organisations to demonstrate accountability. Traditional notions of accounts are often based on calculative practices, however, accounts are more than merely a numerical record. Accounts represent a way for organisations to tell a story, where non-financial accounts can include narrative, visual, and audio elements. For not-for-profit (NFP) organisations with social aims, non-financial accounts can be used to demonstrate accountability in relation to human and nonhuman stakeholders. For NFPs in animal rescue, such as farmed animal sanctuaries, accounts can be used to demonstrate accountability for animals in their care. Sanctuaries for formerly farmed animals represent potential sites of animal flourishing, such as where animal residents are provided with space and opportunity to shape their own lives (Gillespie, 2021). This study explores accounts of animal flourishing within the context of NFP farmed animal sanctuaries. Specifically, this study explores how NFP farmed animal sanctuaries account for the flourishing of animals in their care and examines the nature of these accounts. Research findings contribute to a broader understanding of organisational accountability in relation to nonhuman stakeholders, encourage a reconceptualisation of the nature of accounts, and promote greater awareness and understanding of flourishing within the context of farmed animal sanctuaries.

The Pelorus Project

Fiona Probyn-Rapsey

Rowena Lennox and I were contacted by Animal Liberation Victoria with the results of their FOI application to gain access to data pertaining to an experiment to eradicate 'feral' goats using captured dingoes on Pelorus Island (QLD, Australia). The two dingoes released on the island had been implanted with a slow-release capsule containing sodium fluoroacetate, commonly known as '1080'. These so-called 'Tik Toks', produced by a firm called Scientec, were designed to release their poison into the bodies of the dingoes in approximately 600 days, after they had served their purpose as goat exterminators. The public and political backlash that the Pelorus experiment aroused reveals a gap between the team's ambitions to 'set the platform' for the conservation of 'pristine' islands and community sentiment concerning animal cruelty. Just how this 'bizarre' experiment (as it was described in State parliament) gained ethics approval is one part of this story. Another relates to implants themselves and what this 'innovation' ('the stuff of horror films' as one petitioner described it) reveals about attitudes to 'killing for conservation'. The Pelorus experiment also shows us what is frequently concealed by eradication programmes, which is that they rely not on a single act of eradication, but a cycle of violence. In the case of Pelorus, the 'implants' tipped conservation's motif from the romance of 'rescuing nature' to that of horror, imperilling the social licence that conservation projects assume. Rowena and I have published two papers about this experiment (2022) and here we will provide an update.

Rhi Gyancha; Jewel of the Mountain

Mona Quilty and Kate Thomson

To share cultural and creative knowledge of snow leopards through art making, artists Mona Quilty and Kate Thomson travelled to the Himalayas to collaborate with the Snow Leopard Conservancy of India Trust (SLCIT) in late 2022 and early 2023. Tracking snow leopards across vast distances of seemingly empty terrain, the two artists improvised and developed their art practice through vocalisation, footprints, remnants and material transference between sites of encounter. In the extreme Ladakhi environment, they explored experimental forms of dialogue such as magic, performance, poetry, mimicry, mark making, movement and installation. Their privilege was to learn from local wisdom keepers and SLCIT experts in the field. Bringing prominence to these knowledge systems through interviews, stories and locally authored literature will reveal the deeply intertwined lives of those living in snow leopard territory. As a means of facilitating exchange, Mona and Kate partnered with SCLIT to deliver workshops on the making of snow leopard jewellery in small, remote communities where snow leopards live alongside people. This presentation reflects on these animal human experiences. It aims to bring forth the plight of the snow leopard and highlight the importance of cultural engagement in art making between all shapes of life.

Grounded Hope – Storying the Regent Honeyeater Through Visual and Material Practices

Timo Rissanen and Zoë Sadokierski

Within our Precarious Birds collaboration, we use creative practice to make sense of the cultural and ethical dimensions of the extinction crisis. Our paper for the 2021 Birds and Language conference reported on one aspect of the collaboration: communicating ‘with’ and about the captive Regent Honeyeaters at Taronga Zoo (Sydney) through a series of observational field trips, as well as interviews about concepts of ‘home’ and ‘futures’ with people who study and care for these critically endangered birds. This paper focuses on our collaborative and independent attempts to translate the ‘entangled significance’ of these birds into compelling narratives for broad audiences, to help people imagine damaged but still liveable futures, for humans and birds alike. Here, we turn our focus to the visual and material languages of our creative practice; how we go about embedding the slow processes and more than human perspectives of our research practice into design objects (illustrations, visualisations, cross-stitch poems), drawing on our observations of and research into the precarious circumstances of these birds.

What Is It Like to Be an Owl ... in a Human World? Mutual Support, Conflict, and Design Imagination in Interspecies Communities

Stanislav Roudavski, Dan Parker and Kylie Soanes

This paper challenges Thomas Nagel’s scepticism about the possibility of understanding the lives of nonhuman animals and explores cultural relationships between humans and powerful owls (*Ninox strenua*) in southeastern Australia. We argue that a better understanding of stakeholder interactions in interspecies communities is not only necessary but readily attainable and can reverse many designed or unintentional harms to support mutually beneficial cohabitation. To investigate this proposition, we conduct immersive ethnographic interviews with humans who have committed numerous years to living with owls and apply their learning to map existing and potential contributions of nonhuman stakeholders in the design of urban places. In the process, we document previously unpublished observations of owl cultures, including mourning, farming, teaching, personal expression, place use, and decision-making. Our approach contrasts these behaviours of owls with aspects of human cultures that cause disturbance, intrusion, and misunderstanding. In response, we describe observed motivations for sustained cultural interactions across species, highlighting the need for a fundamental reframing of power relationships in interspecies communities. Our paper contributes to the theme of Animal Cultures by demonstrating encouraging existing practices and practical steps that can lead to substantial improvements in parallel with the visionary possibilities of politically inclusive interspecies communities.

Animal “Irrationality” as the Basis of Human Exceptionalism in Liberal Political Thought

Serrin Rutledge-Prior

One of the central claims of liberal political thought is that the capacity for reason marks humanity out as unique, and uniquely valuable. While accounts of rationality in canonical liberal works differ, they all agree either that animals are not rational or that they are not rational in the “right” way. This paper argues that such claims about animal irrationality reveal that liberalism’s emphasis on rationality as the marker of human exceptionalism obscures a deeper foundation of anti-animality. That is, it is not so much that humans are rational that marks them out as exceptional, but rather that they are not animals. At the same time, the paper suggests, the focus on rationality rather than humanity, per se, has served an important purpose. Not only does drawing the line at rationality

enable humans to psychologically distance themselves from all other animals, it also provides a justification for the exclusion (and exploitation) of certain marginalised human groups. The paper concludes that the concept of rationality should be understood as serving a crucial normative function in the history of liberal thought, in establishing human exceptionalism over both animals and those human groups deemed not fully worthy of moral or political concern.

Rabbit-Girl-Machine: Carrying the Dead

Andraya Stapp-Gaunt

My PhD practice-led research explores how and why living and dying well with companion rabbits matters. Using Indigenous epistemology (Yunkaporta, 2019) and multispecies feminist theory (Haraway, 2016), I negotiate entities in my network of relations to tell stories of living and dying well with rabbits. Companion rabbits are my whanau (family) and within this relationship of custodial obligation I must sustain them. My creative writing/art projects are examples of kawe mates, Māori ceremonies of remembrance and mourning to “carry the dead”. These stories extend to wild rabbits, who through virtue of connectedness, are also in my web of relations.

Caring for Animals During the Black Summer Bushfires

Anna Sturman, Dany Celermajer, Blanche Verlie, Freya MacDonald and David Schlosberg

During and in the aftermath of the Black Summer (2019-20) bushfires, the state, across all levels, was virtually silent when it came to care and protection of domesticated animals and wildlife, despite the massive threats this human induced disaster posed for them. For many humans, however, their relations with and care for other animals drove them to not only intervene individually, but to establish networks for action and care. This presentation reports on such community efforts in the Shoalhaven region. We discuss efforts to locate, evacuate, feed, water, calm, heal and/or euthanase animals, and the networks, resources, knowledges and skills communities required and acquired. We consider the challenges communities faced, including cultural, economic, legal and political structures that hindered their work, and enabling factors, such as established social networks and community organisations, social media platforms, infrastructures and abundant unpaid labour. Finally, we provide recommendations at local, state and national scales for more effective (efficient and caring) systems for protecting animals during catastrophic climate disasters.

Multispecies Homemaking: Exploring “Home” Through a Multispecies Lens

Zoei Sutton and Alexander Hill

“Home” is a contested site. The socio-spatial configuration of homes enact power relations when homespaces are shaped around particular bodies, norms, and expectations. While some privileged humans experience home as a site of relative comfort, security, and freedom, other humans and nonhuman animals are heavily constrained, excluded, and/or killed in the name of maintaining normative and material “order”. Addressing this complex regime of intersecting oppressions requires radical un-thinking of current relations so that we might imagine new ones. We contribute to this re-imagining by systematically reviewing the existing scholarship to highlight current trends, exclusions,

and, ultimately, to suggest future directions in the empirical and philosophical study of “home”. We asked, to what extent do the social sciences and human-animal studies consider nonhuman animals’ socio-spatial needs, preferences, and interactions in exploring conceptions and experiences of “home”? By critically examining “home” through a multispecies lens, we unsettle assumptions about what “counts” as home, whose perspectives are – and could be – considered in (re)constructing homespaces, and the responsibilities of settler-colonial human-animals in demarcated private homespaces. In doing so, we argue for a radical re-imagining of “home” that better encapsulates the complexity of multispecies co-existence and moves towards less anthropocentric homespaces.

Heterotopian Inter-species Micro-Cultures: Factors for Inclusion When Considering Cetaceans in Human Care

C. Scott Taylor

Cetaceans in human care are under threat. Limited understandings of the lives of ‘legacy dolphins’ (‘specimens’ collected long ago; those rescued from certain death; the descendants of both; and others who, via various routes have come to live in human care) by well-meaning humans has led to campaigns to “empty the tanks”. Doing so, whether by concerted efforts to train/untrain them in preparation for placing them into the open ocean (O’Barry), or moving them into ‘sanctuaries’ (Marino), has become a popular goal. Funded by aggressive campaigns, the effort to remove cetaceans (in almost all cases, dolphins) from controlled environments has grown in both social and political strength. This paper is intended to describe another perspective on this situation, one that takes into account the liminal cultures that have developed in the heterotopian space of contemporary dolphin facilities and their importance for future design and operation of improved facilities. Understanding the hitherto undescribed, yet significant, ‘captive cultures’ that have developed in various facilities is of critical importance for overcoming objections to human care. Embracing these inter-species micro-cultures can afford both humans and dolphins opportunities to improve care and to foster greater and closer integration of human-dolphin relations. This is an alternative to the current, typically overlooked, project of intentional death for all dolphins living in human care (White).

John Gould’s “Birds of Australia” as Cultural Allegory of Empire

Leah C. Tharpe

My paper takes an allegorical view of select images from John Gould’s *Birds of Australia*. Gould (1804-1881) and his wife, Elizabeth (1804-1841), travelled to Australia in 1838 to study the avifauna, bringing with them specimens to study and taking back thousands more, which Gould introduced to science, participating in and expanding the Western system of scientific knowledge. The global exchange surrounding Gould is emphatic: much of his archive is at the University of Kansas, many publications come out of Australia, and most of the physical specimens of birds he collected remain in the British Natural History Museum. In addition to his role as a publishing ornithologist, Gould acted as a settler-colonial agent of the British Empire, proselytising for the colonies through his depictions of birds and their habitats and creating views of birds imbued with his cultural stance. Situating Gould within ornithological illustration, I present close readings of four images: the black swan, emu, satin and spotted bowerbirds. I delineate a second stage of settler-colonial development,

which follows discovery and land capture, is built on penetrating interiors and developing infrastructure, and extends across traditional geographic borders. I combine national art histories, frontier studies, and empire studies to challenge and expand the canon into territory.

Listen to Us: Perceptions of Animal Voice and Agency

Anja M. Thomsen, Adam P. A. Cardilini, William T. Borrie and Kelly K. Miller

This study explored how animal moral claims and interests may be best represented in the human world. The findings suggest that the key to animal representation lies in human perceptions of animal voice, and that these perceptions are shaped by cultural, social, economic, legal and political language constructs and paradigms. Our findings illustrate how human contextual definition of animals as voiceless or as having a voice has serious implications for animals, society and the environment. This study highlights the importance of recognising animal voice as crucial for animal representation and draws parallels with similar calls in the literature. We recommend future research to focus on developing ethical, compassionate and respectful approaches to understanding animal subjective experiences to empower and amplify animal voices.

An Action of Translation

Jen Valender

This paper poses the question: do birds know when they are creating art? In resisting simplistic accounts of ethics and animal rights within contemporary art, the primary research method within this paper is a practice-led methodology founded on a phenomenological approach to constructive realism: the epistemological framework which emphasises the existence of multiple, individualised experiences and constructed perceptions of the natural world (Crotty, 2020). To analyse the use of avian performance within the visual arts and my own art practice I will question the integrity of utilising animals for the purpose of creating artworks. Key examples of animality within contemporary art will be drawn upon, such as to Ana Prvački's 2007 moving image performance, *The Wild Goose Step*, in which she dances/runs away while playing with/being attacked by a large grey goose; guitar playing young male zebra finches trained by ghost conductor and French composer Céleste Boursier-Mougenot and so on.

A Preliminary Taxonomy of Animal Cultures at the Edge of Extinction

Thom van Dooren and Matthew Chrulew

As animal species decline and approach the edge of extinction, their cultural behaviours and traditions play a range of roles in shaping whether or not, and in what ways, they are able to endure. In some cases, the loss or diminishment of a culturally acquired behaviour 'like birdsong' can undermine the reproduction of a species, hastening the path to extinction. In other cases, an animal culture is something that can be intervened into by conservationists to help conserve a species, perhaps offering a new, safer, migratory route by teaching it to a founder population. In yet other cases, animals are themselves experimenting with new cultural behaviours without any deliberate input from humans, creating alternative modes of life that might allow them to escape the threat of extinction. And then, in yet other cases, animal cultures play a pivotal role in the public relations

work done to generate popular support and funds in the fight against extinction, generating a unique kind of charisma and value for these species or populations. This paper explores some of the many ways in which animal culture and extinction intersect and matter for each other, drawing out how our understandings of both phenomena ‘animal culture and extinction’ might be deepened or transformed by a consideration of their multiple sites of intersection.

Fixed Capital and Animal Labour in Capitalist Agriculture

Dinesh Wadiwel

As animal agriculture has intensified, we have seen increasing involvement of machines, enclosures and technologies. This follows the general pattern of capitalist development, where intensification is accompanied by a ‘rising technical composition’ which tends to replace human labour time with machines and technologies (at present we are seeing this with the arrival of artificial intelligence). However, in animal agriculture, technologies do not replace animals, but rather arrive as instruments of domination and control over animal lives. This history highlights the unique relationship between machines, enclosures and technologies in the history of animal agriculture. It also poses a challenge for ‘human animal studies’ given that most interactions with animals in animal agriculture are actually mediated by ‘fixed capital’ – in other words these industries are not in essence about the relation between humans and animals, but increasingly at least, about a confrontation between animals and machines.

Sensing Animals, Sensing Disability

Jessica White

When the World Shivered is a work-in-progress about the connections between animals and disabled people. The novel, which feature young disabled adults and their associations with animals, explores the question of where the animal ends and the disabled body begins. It is informed by the long and traditionally negative history of associating disabled people with animals. This paper explores the role of the senses and emotions in the continuum between animal and human, which underpins the novel’s plot. It examines the correspondences between cross-modal plasticity in disabled bodies (when some senses are enhanced following the reorganisation of the neural network) and senses in animals, focussing in particular on the olfactory. It also explores research on the purported lack of feeling in autistic people and how this has been used to consign them to a nonhuman realm, and how many autistic people have identified with animals rather than humans. By troubling the concept that five senses, and/or an emotional sensibility, makes us ‘human’, or that to be animal is to be unfeeling, the novel unsettles the divisions between human and nonhuman.

Viability and Expression: Cockatoo Cultures and Edge Effects in Tropical Science

Samuel Widin

In Queensland’s Cape York peninsula, there is a small population of palm cockatoos (*Probosciger aterrimus*). While much larger populations of ‘palms’ endure on the other side of the Torres Strait, it is a specific sub-population within Cape York who have become the locus of palm cockatoo science and ecotourism. In the region around Lockhart River, the birds are known for their ‘drumming’, a

unique percussive act tied to territorial delineation and pair bonding. Increasingly, this endemic behavioural quirk is taken as evidence of a unique avian culture (Keighley et al 2019). The famous Lockhart population are also known to be in steep decline (Keighley et al 2021). Conservation has traditionally been guided by genetic, ecological and demographic indicators, and there is a rising awareness that animal culture might be another consequential marker of population viability (Brakes et al 2021). Yet, in addressing (cultural) extinction, what can be made of behavioural traditions which do not present clear advantages. Here I examine what it means to campaign for an expressive culture, where value is conferred on aesthetic, not functionalist grounds.

No Flourishing Without Culture

Rachel Yerbury

In an age of species extinction and habitat loss, animal studies and scholarship must ensure that the flourishing of all beings are valued and advocated for. Accepting that more-than-humans need components of wellbeing in their lives similar to those required by humans, it is acknowledged that culture is essential for all beings. Further, an understanding of more-than-human flourishing needs to be based on the foundations of animal research and literature, which encompass their lifeways, cultures and needs – from their perspectives. Further, as more-than-humans are intrinsically interconnected with their environments, they need healthy, functional and safe habitats and ecosystems to flourish and to express their cultures. This paper explores the significance of more-than-human culture through the lens of Nussbaum’s Capability Approach – particularly her 2023 application to all sentient beings, which is founded on agency, dignity, justice, respect and freedom. It is maintained that more-than-humans are often unable to express their cultures when their essential capabilities are impeded by anthropocentric entitlements that cause interference and impacts. It is suggested that when humans acknowledge that all of the earth and beings are equal and interconnected, essential rights to culture and flourishing can be respected and defended for all.

CitizenKin: Disrupting Anthropocentrism in Citizen Science Classrooms

Tracy Young, Karen Malone and Pauliina Rautio

In times of pressing global problems such as the ecological crisis and biodiversity loss, research reveals deeper understandings of animal cultures and multispecies interdependencies. Education is critical for imagining sustainable futures and yet, education has been among the slowest of disciplines to respond to the challenge of anthropocentrism to support an “animal turn”. While animals are part of children’s everyday lives, research indicates a lack of educational initiatives exploring the entanglement of children in local multispecies communities. And although citizen science projects, are popular in many Australian schools they mostly fit into the category of “contributory projects”; students collecting data on animals to add to “big external data sets” with little or no contribution for analysis or action. Research is now showing children who are provided learning beyond traditional scientific data collection, who are creatively situated in holistic place-based learning, are more motivated to explore deeply human-animal-nature cultures. This paper outlines a new interdisciplinary research project, CitizenKin (designed on the successful CitiRats project in Finland), which explores how a shift away from western anthropocentric thinking in

Australian classrooms could theoretically and methodologically situate animals and children not as instruments of science data production but as co-designers in multispecies liveable futures.

Exploring the Potential of Video Game Aesthetics to Imbue Non-Anthropocentric Relations with Animals

Roko Zaper

My paper seeks to address eco-aesthetics in video games and how they are able to advocate for non-anthropocentric worldbuilding approaches regarding animals within game constructs. This will be examined within the context of my own video game project, Nautilus Epoch, a creative practice-based response to both emergent environmental theories and the potential for video game design to contribute to a re-evaluation of the human place within the biosphere. My approach is informed by the study of both historical and contemporary video games (Ecco the Dolphin, Abzu) and how they have approached encounters with marine animals. The paper will focus on representations of hauntology and extinction in the current ecological crises. It will do so by focusing on encounters with one particular species of animal facing extinction, the Mediterranean Monk Seal. The Monk Seal will be examined from mythological, environmental and visual design perspectives which will provide an insight into how theoretical and creative processes intersect and how they can be used to address real existential threats.

Bios

Anita Ahmadizadeh

Independent Scholar

Anita Ahmadizadeh Creative Director, A Gentle Heart. Dip (S.Sc). BA (S.Sc & AH). MS.Sc. HDR candidate (UTas to be completed this year). I am Anita, Tree Gazer. Art Lover. Anti-Speciesist. Animal Rights Activist. Gentle Parent. Educator. Researcher. I love working in the juncture of animals and children. Particularly children's literature. My current Masters by research is currently in its final moments after receiving a solid and positive response from both examiners who encouraged the continuation of my work.

Paul Allatson

University of Technology Sydney

A/Prof Paul Allatson is a cultural studies scholar who has published widely in the areas of Latinx and transamerican cultural studies, postcolonial theory, sexuality studies, media studies, and literary and performance studies. One of his current research projects, with Dr Andrea Connor, Western Sydney University, is on human-Australian White Ibis (*Threskiornis molucca*) interactions. With that project we are interested in the cultural place of Ibis and how the species is at the heart of a new if ambivalently received 'bin chicken' phenomenon and contributing to new political entanglements in the 21st century in ways that find few cultural parallels anywhere.

Esther Alloun

UNSW

Esther Alloun (she/her) is a research fellow at the University of New South Wales. One strand of her research explores intersectionality, and the potential for shared struggles and decolonial collective action in Israel/Palestine. Her work on veganwashing and intersectionality has recently been published in the Journal of Intercultural Studies and Environment and Planning E: Nature and Space

Caitlin Anderson

The University of Sydney

Caitlin Anderson is undertaking a PhD in the School of Art, Communication and English at The University of Sydney. Her doctoral research, which focuses on representations of animals in post-2018 Australian fiction, responds to a fast-evolving global subject and enacts a vital teleological investigation into human and ecological interdependence.

Clare Archer-Lean

University of the Sunshine Coast

Clare Archer-Lean is Senior Lecturer in English and Business and Creative Industries Higher Degree Research Coordinator at the University of the Sunshine Coast.

Rosemary Austen

Possumwood Wildlife veterinary hospital

Rosemary has a PhD in biotechnology and has qualifications in science and medicine. She has been a general practitioner for 27 years in NSW and the ACT. With Steve she has been rescuing, treating and rehabilitating wildlife for 23 years. Together they established the Possumwood Wildlife veterinary hospital.

Chantelle Bayes

Griffith University

Chantelle Bayes is a writer and researcher on Kombumerri country (Gold Coast) in South-east Queensland. Her work has been published in TEXT, Australian Geographer and Swampen among others. Her book *Reimagining Urban Nature: Literary Imaginaries for Posthuman Cities* was released in March with Liverpool University Press:

<https://www.liverpooluniversitypress.co.uk/doi/book/10.3828/9781802077278>

Marcus Baynes-Rock

Deakin University

Marcus Baynes-Rock is an anthropologist who specialises in relations between humans and animals in evolutionary history and contemporary ecologies. His books include *Among the Bone Eaters*, an ethnographic account of spotted hyenas in Harar, Ethiopia, and *Crocodile Undone*, an exploration of processes of domestication of Australian fauna.

Vanessa Berry

University of Sydney

Vanessa Berry is a writer and artist whose work centres around autobiography and its formal and experimental possibilities, arising from her background in zine making and DIY literary practices. She is the author of four books of memoir and essays including, most recently, *Gentle and Fierce* (Giramondo 2021) an illustrated essay collection considering human and animal interrelationships. She is a Lecturer in Creative Writing at the University of Sydney.

Marlies Bockstal

New Zealand Centre for Human-Animal Studies

Marlies Bockstal obtained her Master of Science in Sociology at the University of Ghent in Belgium in 2019. Her master's dissertation focused on the interactions between young children and their dogs in the family context. Before starting her PhD in 2022, she also worked as a junior researcher at the Sociology Department of Ghent University in Belgium. She is currently a PhD candidate at the New Zealand Centre for Human-Animal Studies at the University of Canterbury. Her PhD project focuses on purebred dog breeding practices in Aotearoa New Zealand.

Bill Borrie

Associate Professor Bill Borrie is a conservation social scientist who is fascinated by human-nature relationships. For many years he has researched the wild, wilderness areas, and the lived human experiences of them. Bill's writings have raised issues of technology and wilderness, "disneyfication" of wilderness, privatisation of nature, the difficult notion of primitiveness, the role of wilderness as sanctuary, the engendering of wilderness, and on the measurement, monitoring, and management of quality visitor experiences. Recently, Bill and his colleagues have been investigating the measurement of environmental values, including intrinsic value, and call for methodological pluralism in the evaluation of sustainable ecosystem services.

Karen Bradshaw

Arizona State University, Sandra Day O'Connor College of Law

Bradshaw is a Professor of Law at the Sandra Day O'Connor College of Law Arizona State University, where she teaches Property, Contracts, Environmental Law, Natural Resources, and Biodiversity. She is a Senior Sustainability Scientist at the Global Institute of Sustainability and a Faculty Affiliate Scholar at the New York University School of Law Classical Liberal Institute. Bradshaw is the author of the internationally acclaimed book *Wildlife as Property Owners: A New Conception of Animal Rights*.

Robert Briggs

Curtin University

Robert Briggs is Associate Professor in the School of Media, Culture and Creative Arts, Curtin University, Australia, and author of *The Animal-To-Come: Zoopolitics in Deconstruction* (Edinburgh University Press, 2021).

Lev (Leo) Bromberg

PhD Candidate and Lecturer, Melbourne Law School

Leo is a PhD Candidate, Research Fellow and Lecturer at the Melbourne Law School, University of Melbourne. Previously, Leo was employed for a number of years at a regulatory agency, the Australian Competition and Consumer Commission. His research interest is at the intersection of ethics, animal law and regulation. His PhD, in the area of animal law and socio-legal studies, develops a theory of regulatory legitimacy that accounts for animals as an affected stakeholder constituency and uses the theory to evaluate the legitimacy of Australian public farmed animal welfare regulation.

Teya Brooks Pribac

University of Sydney

Teya Brooks Pribac, PhD, is a scholar and multidisciplinary artist, living in the Australian Blue Mountains with sheep and other animals. She's currently a research affiliate at the University of Sydney. Her latest publications include the Nautilus award winning monograph *Enter the Animal* (Sydney UP 2021).

Josephine Browne

Southern Cross University

Josephine Browne (she/her) is a Narrative Therapist and Sociologist writing in critical animal studies and masculinities. She is on the committee of AASA, co-convenes The Australian Sociological Association's (TASA) Sociology & Animals Group, and disability rep for the Australian Women's and Gender Studies Association (AWGSA). She is co-editor, with Zoei Sutton, of a forthcoming sociology collection, *Human-Animal Relationships in Times of Pandemic and Climate Crises* (Routledge), and co-author, with Chantelle Bayes, of a forthcoming narrative collection on other animal subjectivities (an awarded selection of which is published in ACE IV Anthology, Recent Work Press, 2023) and a chapter in *Animated Wor(l)ds: language and relationality for multispecies kinship* (ed Tavella and Spiegelhofer).

Adam Cardilini

Dr Adam Cardilini: I am an environmental scientist working on questions related to ecology, conservation and society. In particular, I am most interested in: i) how concern for Animals informs environmental values and practice, ii) the environmental potential of transitioning to plant-based agriculture, and iii) more critical approaches to how the sciences consider Animals. I want to leverage research to help create a better future for Animals, the environment and humans.

Jane M. Casteline

NC State University

Jane M. Casteline explores the nuances and unique qualities of the natural, human, and built environment through photography. Her work has been featured in juried and non-juried exhibitions since 2014. Her current project, "Mushrooms in Raleigh" documents the multitude of fungi species located in and around Raleigh, NC, also seeking to capture the beauty that flourishes from the naturally decaying environment. She is currently developing a documentary photography series on the journey of homeless Turkish dogs from abandonment to rescue to adoption. Ms. Casteline is a research administrator at NC State University in Raleigh, NC.

Darren Chang

University of Sydney

Darren Chang is a PhD student in the Department of Sociology and Criminology and a member of the Sydney Environment Institute at the University of Sydney. His research interests broadly include multispecies justice, interspecies relations under colonialism and global capitalism, practices of solidarity and mutual aid across species in challenging oppressive powers, and social movement theories. His current research explores how animal sanctuaries could be generative sites for solidarity between animal liberation and other justice movements, and for prefiguring just multispecies relations.

Matthew Chrulew

Curtin University

Matthew Chrulew is Senior Research Fellow at Curtin University, Perth, Australia. He is co-editor of *Kin: Thinking with Deborah Bird Rose* (Duke University Press, 2022), *Extinction Studies: Stories of Time, Death and Generations* (Columbia University Press, 2017), *Foucault and Animals* (Brill, 2016) and *Animals in the Anthropocene: Critical Perspectives on Non-Human Futures* (Sydney University Press, 2015). He is series editor of *Animalities* (Edinburgh University Press). He has also co-edited numerous special issues of journals including *Angelaki*, *SubStance* and *parallax*.

Natalia Ciecierska-Holmes

University of Adelaide and University of Nottingham

Natalia Ciecierska-Holmes is a PhD student on a jointly-awarded program between the University of Adelaide and University of Nottingham. Her project is exploring social and ethical aspects of human-dog diets in Australia and the UK. She has an interdisciplinary background in sociology, human-animal relations, environmental politics and linguistics. She completed MAs in European Politics at the University of Bath and Social Science Research Training at the Humboldt University and Freie University in Berlin, Germany. She enjoys taking part in urban gardening and community-supported agriculture and is curious about the various roles of animals in food systems.

Danielle Clode

Flinders University (adjunct)

Danielle Clode is a narrative nonfiction writer whose writing over the last 30 years has made significant contributions to public understanding of Australian science, nature and history. She has a background in animal psychology and a doctorate in conservation biology from Oxford, is a full-time freelance writer and writing teacher and is currently an associate professor in creative writing at Flinders University. Her latest book is *Koala: A life in trees* (Black Inc).

Andrea Connor

Western Sydney University

Dr Andrea Connor is an interdisciplinary researcher who works across the fields of human and cultural geography at Western Sydney University. Space and place, material culture, human-non-human relations motivate much of her research. She is currently working with Paul Allatson (UTS) on a project involving the Australian White Ibis and its migration to urban environments and changing cultural significance as humans adapt to co-existing with Ibis in urban spaces.

Davita Coronel

Deakin University

Davita Coronel is a PhD candidate at Deakin University, Melbourne, in animal geography. Her research interests include urban and animal geography, in particular relationships with other animals through the lens of ethics of care, anticolonialism and animal liberation.

Rick De Vos

Centre for Culture and Technology, Curtin University

Rick De Vos is based in Naarm/Melbourne and conducts research in animal studies and anthropogenic extinction, particularly in terms of extinction's cultural and historical significance and the way it is articulated and practiced. He is an adjunct research fellow in the Centre for Culture and Technology at Curtin University, Western Australia. He has published widely on animal studies and extinction topics, and recently edited the collection *Decolonising Animals* (Sydney University Press, 2023).

Larissa McLean Davies

University of Melbourne

Larissa McLean Davies is Professor of Teacher Education, Melbourne Graduate School of Education at the University of Melbourne.

Alex Dibelka

Purdue University

Alex Dibelka is a PhD student in the philosophy department at Purdue University in the United States. Her current research focuses on the intersection of animal and environmental ethics, post-colonialism, post-structuralism (especially Deleuze, Guattari, and Bataille), aesthetics, anthropology, and philosophy of technology.

Briohny Doyle

University of Sydney

Briohny Doyle is the author of three novels *Why We Are Here*, *Echolalia* and *The Island Will Sink*, all of which explore, to varying degrees, the relationship between human and nonhuman beings. She is a canine enthusiast and a lecturer in creative writing at the University of Sydney

Dr. Eve D'Vincent

University of Canterbury PhD Graduate 2022

Dr. Eve D'Vincent is a recent graduate of The New Zealand Centre for Human-Animal Studies (NZCHAS) at the University of Canterbury. Her dissertation, entitled *Captive Ambassadors: A Critical Animal Studies Analysis of Zoo Animal Biographies*, explores animal umwelt and the experiences of captive individuals while advocating for a more compassionate and effective approach to the conservation of animal species.

Elizabeth Ellis

University of Wollongong

Elizabeth Ellis is an honorary senior fellow with the School of Law at the University of Wollongong where she taught for many years. She introduced Animal Law into the LLB curriculum in 2008 and her diverse range of animal law publications reflect her interests in public law and legal education. Her most recent work is *Australian Animal Law: Context and Critique* published by Sydney University Press in 2022.

Éilis Espiner

New Zealand Centre for Human Animal Studies

Éilis (Eilish) is a PhD candidate in human-animal studies at the University of Canterbury, Aotearoa (New Zealand). Her proposed project involves a sociocultural and political analysis of human-animal relationships in contemporary Aotearoa New Zealand, exploring how reductionist attitudes towards nonhuman animals inform mainstream culture in Aotearoa. Her research interests include ecofeminism, gender studies, queer theory, meat culture, climate justice, and veganism (and all the intersectionalities between them...!). She completed a Master's of Policy and Governance in 2019 with a dissertation thesis titled *Interspecies Sustainable Development: intersectional empathetic approaches to food and climate justice*.

Todd Farrell

University of Melbourne

Todd Farrell is a casual academic tutor at the University of Melbourne who completed his PhD in 2020. He is interested in the role of electoral institutions and their role in shaping both political behaviour and party systems.

Elena Filipczyk

University of Wollongong

Elena Filipczyk is completing an MPhil at the University of Wollongong in Animal studies as part of the ARC project "The Cultural impacts of Introduced Animals in Australia" (Probyn-Rapsey and Russell). Elena has worked for the Animal Justice Party, and has published work on animals and also autism in media outlets here and overseas.

Natasha Fijn

The Australian National University

Natasha Fijn is an ARC Future Fellow and Director of the Australian National University's Mongolia Institute. Her ongoing interest is in cross-cultural perceptions and attitudes towards other animals with visual and sensory ethnography as integral components of her research. She has edited a number of themed issues on visual and sensory anthropology and multispecies anthropology. Her first monograph, "Living with Herds: Human-Animal Coexistence in Mongolia" (2011) was published by Cambridge University Press.

Heather Fraser

QUT

Heather Fraser is a critical social worker whose work focuses on violence and abuse, for humans and non-human animals. She works as an Associate Professor of Social Work at Queensland University of Technology, Brisbane Australia. Visual and narrative methods, and animal assisted and art interventions are her other specialties.

Carol Freeman

University of Tasmania

Carol Freeman is an Adjunct Researcher at University of Tasmania and a founding member of AASA. Her work focuses on representations of extinct species, animals in literature, film and wildlife documentaries and subjects such as the animal body, ethics in human-animal relations and genetic technologies and animals. Carol is author of *Paper Tiger: How Pictures Shaped the Thylacine* (Brill 2010, *Forty South* 2014) and co-editor of *Considering Animals: Contemporary Studies in Human-Animal Relations* (2011), as well as animal studies papers and essays in journals, book collections and exhibition catalogues.

Professor Steve Garlick

University of Technology Sydney

Steve was a senior executive in the Federal Government; university professor in Queensland, NSW, and Victoria; consultant on higher education for the OECD and Pascal Observatory; founder and former president of the Animal Justice Party; and he established the first licenced veterinary hospital for wildlife in NSW. His PhD is in spatial economics. He is an honorary professor at the University of Technology, Sydney.

Tarik Geber-Mérida

Freie Universität Berlin

Tarik Geber-Merida is an assistant professor of Japanese Studies at Freie Universität Berlin. He has studied East Asian studies and history at Heidelberg University and received his PhD from the same university with a doctoral scholarship from the Cluster of Excellence, Asia and Europe in a Global Context. His book, *Japanese Racial Identities within U.S.-Japan Relations, 1853-1919* was published by Edinburgh University Press in 2023. He is currently researching the influence of imperialism on human-animal relations in Japan.

Carol Gigliotti

Emily Carr University of Design

Carol Gigliotti is an author, artist, animal activist, and scholar whose work focuses on the reality of animals' lives as important contributors to the biodiversity of this planet. She is Professor Emerita of Design and Dynamic Media and Critical and Cultural Studies at the Emily Carr University of Design, Vancouver, BC. Canada. Her new book, *The Creative Lives of Animals*, was published by NYU.

Jed Goodfellow

Australian Alliance for Animals

Jed Goodfellow is a co-founder and director of the Australian Alliance for Animals and leads their work in law and policy reform and government relations. His previous work includes senior policy, prosecutorial and enforcement roles with the RSPCA across Australia. Jed has a PhD in animal welfare regulation and developed Macquarie University's Animal Law course which he teaches annually.

Fraser Gray

Macquarie University

Masters student in the Macquarie University philosophy department. Completed BA (Honours) at the University of Queensland in 2022. Currently researching the work of French philosopher Jacques Rancière and the position of nonhumans in politics.

Justine Groizard

University of Newcastle

Justine Groizard is a PhD candidate in the School of Humanities, Creative Industries and Social Sciences at The University of Newcastle. Her research explores multispecies relationships within and across the spheres of greyhound racing and greyhound rescue in the state of NSW, Australia, with a focus on how people construct both the dogs, one another and themselves within these emotionally and politically fraught spaces.

John Hadley

Western Sydney University

John Hadley teaches philosophy in the School of Humanities and Communication Arts at Western Sydney University. He is co-editor (with Elisa Aaltola) of *Animal Ethics and Philosophy: Questioning the Orthodoxy* (Rowman and Littlefield 2015), and the author of *Animal Property Rights: A Theory of Habitat Rights for Wild Animals* (Lexington Press 2015) and *Animal Neopragmatism: From Welfare to Rights* (Palgrave MacMillan 2019).

Oliver Hamalainen

Independent Scholar

Oliver Hamalainen is a Narm (Melbourne) born and based artist who works across video, performance and sculpture. His practice uses the body as the site of investigation and collaboration to activate cultural solidarity with the more-than-human world. He is recently completed a Masters in Contemporary Art at the Victorian College of the Arts.

Deborah Hardt

University of Wollongong Dubai

Deborah Hardt is Assistant Professor School of Humanities, Social Sciences and Health at University of Wollongong Dubai. She holds an M.A. in Media Studies from The New School in New York and a Ph.D. in Philosophy from the European Graduate School in Saas-Fee, Switzerland. She is currently authoring a chapter, 'Animal Agency and Animal Sovereignties in 'Roar' for the Palgrave Series in *Animals and Literature volume Creaturely Fear*. She also recently co-authored the book chapter 'The Strong Female Lead: Postfeminist Representation of Women and Femininity in Netflix Shows', also for Palgrave Macmillan. She has presented papers on the topics of animal agency and animal revolt at conferences across Europe.

Alex Hill

Alex Hill (he/him) lives and learns on Gadigal and Wattamattagal land. Having recently completed a Master of Research in Sociology at Macquarie University in Sydney, his research explores the contours of gender and species. Specifically, his thesis examined the relationship between veganism and masculinity in Australia. Alex co-convenes TASA's Sociology & Animals Thematic Group, sits on the board of Macquarie Graduate Research Union, and is now working as a research assistant ahead of commencing a PhD. When not studying, Alex can be found worldbuilding, playing boardgames, or watching insects.

Josh Holloway

Flinders University

Shannon Horsfall

University of the Sunshine Coast

Shannon Horsfall is a children's author-illustrator published by HarperCollins, Scholastic, Hachette and State Library of Queensland. Shannon was shortlisted for the Speech Pathology Book of the Year Award in 2017 for her picture book 'Was Not Me' and was a CBCA Notable in 2018 for *Nomax*. She has been a presenter with Queensland Writers Centre at various literary festivals, including Voices on the Coast and Burdekin Readers and Writers Festival. She is currently undertaking a PhD in Creative Writing, after completing Honours First Class A (Creative Writing) at the University of the Sunshine Coast where she was awarded the University Medal of Academic Excellence.

Yuping Hsu

Nagoya University

Yuping Hsu is a Ph.D. candidate in Cinema Studies at Nagoya University. Her research interests is in animal advocacy documentaries in contemporary Asia. Her current works focus on documentary films engaging the issues of the no-kill policy in public shelters in Taiwan and whaling and dolphin hunting issues in Japan.

Emma Hurst MLC

Member of the Legislative Council of N.S. Wales

Emma Hurst MP is an animal advocate, and your representative for animal rights in NSW Parliament. Emma is Chair of the Animal Welfare Committee, Deputy Chair of the Legislative Council's committee on animal agribusiness and Chair of the committee that oversees companion animal issues in NSW. As a member of the Animal Justice Party, Emma represents animals and people from across NSW. She is passionate about listening to your concerns and making sure animals stay at the top of the parliamentary agenda.

Yuri Imazu

independent scholar

Yuri Imazu recently completed her master's degree in the Department of Cultural Anthropology at Yonsei University in South Korea. Her master's thesis centered on ethnographic research conducted at a farm animal sanctuary and a 'Yoro Ranch' in Japan, a facility dedicated to retired racehorses. With a strong interest in exploring intersectional critiques of the horse racing industry, she is currently eager to delve deeper into the subject.

Kathy Jackson

New Zealand Centre for Human Animal Studies

Kathy Jackson is a final year doctoral student at the University of Canterbury, under the supervision of Professor Annie Potts and Doctor Nicholas Wright. Her thesis explores animal and ecological intersectionalism in the fiction of Zora Neale Hurston, Carson McCullers and Flannery O'Connor. Primarily, her thesis aims to examine the human-animal complex within the US Southern Gothic through an intersectional and critical animal studies lens, revising and extending not only considerations of the Southern Gothic, but our readings of these novels. She has also completed a BA and a BA (Hons) in English at the University of Canterbury.

Charlie Jackson-Martin

University of Wollongong

Charlie Jackson-Martin is completing a PhD at the University of Wollongong in Animal studies, on the topic of animal sanctuaries. He also runs the Sydney Fox and Dingo Rescue, an animal sanctuary located 2 hours south of Sydney on Gundungurra Country.

Shannon Johnstone

University of Canterbury

Shannon Johnstone's photographic work deals with themes that reclaim what has been discarded and make visible that which is hidden. Her project, "Landfill Dogs", has been featured nationally and internationally, and was most notably on ABC World News with Diane Sawyer (2013), and CNN.com (2014). Her recent project 'Stardust and Ashes' was a Critical Mass Finalist (2017), and her newest work, 'Roadside Zoo' won an Honorable Mention in the International Photography Awards (2021).

Johnstone is a tenured professor at Meredith College in Raleigh, NC. She is also a PhD candidate in Human-Animal Studies at the University of Canterbury in New Zealand. Johnstone is an Oxford Centre for Animal Ethics Fellow."

Susanne Magdalena Karr

Independent Scholar

In my philosophical work I focus on human-animal relations and the possibilities of communication, also those apart from verbal exchange. I question the artificial dichotomies between nature/culture, humans/animals and body/soul. My book "Connectednes" (Verbundenheit, 2015) deals with communication and its prerequisites. I am working as a life coach, integrating hypnosis and systemic tools. The concepts of hypnosis offer a wide variety of research into layers of human consciousness that point to an (un)conscious awareness of the interconnectedness of all living things.

Madeleine Kelly

Sydney College of the Arts

Madeleine Kelly is an artist and senior lecturer at Sydney College of the Arts, The University of Sydney. Her work explores the many, often ineffable, points of contact between people, animals and plants such that the material world is transformed in rich and absorbing fantasy.

Elma Eunji Kim

PhD candidate

Master of Anthropology in The Australian National University, PhD candidate in The University of Sydney

Tessa Laird

University of Melbourne

Tessa Laird is an artist, writer, and Lecturer in Critical and Theoretical Studies at the School of Art, Victorian College of the Arts. In 2018 her book *Bat* was published by Reaktion, London, as part of their celebrated *Animal* series. In 2021 she edited a special issue of *Art + Australia* on the theme 'Multinaturalism', and in 2022 she curated the exhibition *Baroquetopus: Humanimal Entanglements and Tentacular Spectaculars*. She is currently writing a book called *Cinemat: the becoming-animal of experimental film*, for the University of Minnesota Press *Art After Nature* series.

Nellie Le Beau

Adelaide/independent scholar

Nellie Le Beau's debut poetry collection, *Inheritance*, won the Puncher & Wattmann Prize for a First Book of Poetry. Her work has been translated into Arabic, Spanish, and French and has been widely published and presented in the Antipodes, Europe, and elsewhere. She is the recipient of Wheeler

Centre, Writers Victoria, and Australian Government support, as well as fellowships and awards in Australia and overseas.

Natalie Lis

University of Queensland

Natalie Lis is nearing submission of her PhD at the University of Queensland. Her research explores how architecture influences bird and human relationships. She investigates how human-built structures such as sky burial sites, penguinariums, cockfighting arenas, chicken coops, duck decoys and eider duck shelters act as an intermediary for material exchanges in addition to cultural and social symbolism. Lis also works as a sessional academic at UQ, tutoring and course coordinating architectural design, theory and history.

Rowena Lennox

UTS

Rowena Lennox is the author of *Dingo Bold: the life and death of K'gari dingoes* (Sydney University Press, 2021) and *Fighting Spirit of East Timor: the life of Martinho da Costa Lopes* (Pluto/Zed, 2000), which won an NSW Premier's History Award. Her essays, poems, short articles, stories and academic research on dingoes are widely published. Rowena teaches creative writing at the University of Technology Sydney where she is also an adjunct in the Centre for Public History. From 2021 to 2023 she edited *Animail*, the digital magazine of the Australasian Animal Studies Association. She lives in Sydney on Gweagal Country.

Simon Lumsden

Humanities and Languages, UNSW

Simon Lumsden is Associate Professor in Philosophy and Environment and Society at UNSW, Sydney. His research is primarily concerned with Environmental Philosophy, German Idealism, the Philosophy of History and Modern European Philosophy.

Daniel Lunney

Royal Zoological Society of NSW

All four co-authors are zoologists, are council members of the Royal Zoological Society of NSW and co-edit the Society's journal and books. All have extensive experience in zoological research focused on Australian fauna and its conservation.

Emily Major

University of Canterbury

Emily is an academic activist who loves all things furry, scaly, feathered, and slimy and advocates through her work that all beings receive empathy and compassion, no matter their species. Her Human-Animal Studies PhD, which she recently defended successfully, was based at the New Zealand

Centre for Human-Animal Studies at the University of Canterbury in Christchurch, New Zealand. Emily's research critiques the mainstream 'possum-as-pest' discourse in conservation education and considers how principles from compassionate conservation could help alleviate suffering and cruelty towards brushtail possums.

Karen Malone

Swinburne University of Technology

Karen Malone is a Professor of Environmental and Childhood Studies in the School of Social Sciences, Media, Film and Education at Swinburne University of Technology in Melbourne. She is an international expert in science, sustainability and environmental education, human geography, climate change, and theorising childhoods with posthuman and Indigenous approaches.

Alex McEwan

Central Queensland University

I am an interdisciplinary scholar and Lecturer in Law at the College of Law, Criminology, and Justice. My research focuses on animals and the law and is informed by Pierre Bourdieu's social theory. My recent research and publications have focused on wildlife trafficking in Vietnam, and on Ag-gag laws.

Laura Jean McKay

Massey University

Laura Jean McKay is the author of *The Animals in That Country* (Scribe 2020) - winner of the Arthur C Clarke Award, The Victorian Prize for Literature, the ABIA Small Publishers Adult Book of the Year and co-winner of the Aurealis Award for Best Science Fiction Novel 2021. Laura is also the author of *Holiday in Cambodia* (Black Inc., 2013) and an Adjunct Lecturer in Creative Writing at Massey University. She was awarded the NZSA Waitangi Day Literary Honours in 2022. Her latest collection is *Gunflower* (Scribe 2023).

Philip McKibbin

The University of Sydney

Philip McKibbin is a writer from Aotearoa New Zealand, of Pākehā (NZ European) and Māori (Ngāi Tahu) descent. His book, *Love Notes: for a Politics of Love*, is published in New York by Lantern, and he has written for publications such as the Guardian, openDemocracy, and Takahē. He is currently pursuing his PhD in Multispecies Justice at the University of Sydney, and he holds a Master of Arts in Philosophy (with first class honours) from the University of Auckland, as well as diplomas in te reo Māori (the Māori language) from Te Wānanga o Aotearoa. He currently serves on the Council of the New Zealand Peace Foundation, and the Board of the Vegan Society of Aotearoa New Zealand.

Alannah Mewes

The University of the Sunshine Coast (UniSC)

Alannah Mewes is currently undertaking a PhD in Creative Writing at the University of the Sunshine Coast. Her PhD thesis, titled 'Horses and Heroines: human and equine agency in ecofeminist fiction' focuses on the intersections between creative writing craft and human animal studies, forging new ways of storytelling and giving nonhuman animals a more distinct role and voice in narrative. She has had her creative work published in Social Alternatives magazine, SWAMP online magazine for postgraduate writers and presented at both the Equine History Collective Conference and the AAWP 'Fire Country' Conference in 2022.

Kelly Miller

Deakin University

Associate Professor Kelly Miller is an Environmental Social Scientist in the School of Life and Environmental Sciences at Deakin University and Course Director for the Bachelor of Environmental Science (Environmental Management and Sustainability). Kelly's work centres on the interface of human experience and nature, exploring if and how human values, attitudes and behaviours can align with global, national and local goals for biodiversity conservation and sustainable development. With extensive experience in social research and community engagement, Kelly's work has contributed to conservation planning and education for sustainability in Australia and internationally.

Yamini Narayanan

Deakin University

Yamini Narayanan is an Associate Professor of International and Community Development at Deakin University, Melbourne. Her new book *Mother Cow, Mother India* (Stanford University Press) explores the nexus between dairying and right-wing authoritarianism that underpins India's cow protection politics. Her work is supported by two Australian Research Council grants. Yamini is currently researching animals in enforced labour in India's brick kilns, exploring an anti-anthropocentric politics of poverty. She is a lifelong Fellow of the Oxford Centre for Animal Ethics, an honour that is conferred through nomination or invitation only.

Myles Oakey

University of Sydney

Myles Oakey is a settler living and working on the unceded land of the Dharug and Gundungurra people. He is a PhD candidate and sessional academic in the School of the Humanities at the University of Sydney and a Research Assistant with the Biocultural Diversities Team at the Sydney Environment Institute (SEI). His research is situated in the broad field of the environmental humanities, but emerges at the intersection of environmental anthropology, science and technology studies, philosophical ethology, and extinction studies. His research thesis is focused on the conservation efforts for the regent honeyeater (*Anthochaera phrygia*), a critically endangered songbird endemic to the southeast of Australia www.mylesoakey.me | [@mylesoakey](https://twitter.com/mylesoakey)

Adewale Owoseni

University of Pretoria

Adewale O. Owoseni (PhD) is a postdoctoral and research fellow at the Center for Advancement of Scholarship (CAS), University of Pretoria, South Africa. He is also a Faculty member of the University of Ibadan, Nigeria, where he teaches philosophy. His areas of research interest include African Philosophy, Environmental Ethics, and Human-Animal Studies.

Dan Parker

University of Melbourne

Dan Parker is a designer and researcher in the Faculty of Architecture, Building and Planning at the University of Melbourne. His PhD investigates innovative design approaches that can support coexistence between humans and other animals in urban environments.

Robbe Peters

Sydney University

Sandra Phillips

University of Western Sydney

Sandra Phillips a member of the Wakka Wakka and Gooreng Gooreng nations of Queensland and Associate Professor in Indigenous Studies and Publishing at the University of Western Sydney.

Lisa Powell

Monash University

Dr Lisa Powell is a Senior Lecturer in Accounting at Monash Business School where she incorporates interdisciplinary aspects into accounting education and research. Her research integrates posthumanist, ecofeminist, and queer theory perspectives to explore the role that accounting plays in social and environmental issues. Lisa has a particular interest in ecological and multispecies justice, drawing upon insights from her volunteer work in animal rescue. Lisa is passionate about equity and diversity, embedding compassion, empathy and creativity within accounting education to develop innovative pedagogies that provide students with the opportunity to understand the interconnectedness of accounting, organisations, and broader ecological systems.

Fiona Probyn-Rapsey

University of Wollongong

Fiona Probyn-Rapsey is Professor in the School of Humanities and Social Inquiry at the University of Wollongong, Australia. She is the author of *Made to Matter: White Fathers, Stolen Generations* (2013), and co-editor of 3 books, *Animal Death* (2013), *Animals in the Anthropocene: Critical Perspectives on Non-human futures* (2015) and *Animaladies; Gender, Species, Madness* (Bloomsbury 2018) with Lori Gruen. She is currently CI on an Australian Research Council project (2021-2024) with Professor Lynette Russell (Director of Indigenous studies, Monash University) examining the 'cultural impacts of introduced animals in Australia'.

Hayley Singer

University of Melbourne

Hayley Singer's first book, *Abandon Every Hope: Essays for the dead*, was published by Upswell in 2023. Her research and writing practice moves across the fields of creative non-fiction, critical ecological feminisms, critical animal studies and queer embodiments. Her essays have been published in *The Sydney Review of Books*, *The Lifted Brow*, *The Monthly* and *Writing from Below*. She is a Lecturer in Creative Writing at the University of Melbourne.

Mona Quilty

Independent scholar

Mona Quilty is a 26-year-old disabled artist and author living between Naarm and Lutruwita. Mona graduated Victorian College of the Arts in 2022 with a degree in Sculpture and Spatial Practice. Her aims are to publish her first creative nonfiction manuscript *DOG MOUTH*, a book about having a disability whilst raising a dog. She has been given the opportunity to work with the Snow Leopard Conservancy Trust again in mid-2024 and hopes to return to Ladakh to do so. Currently she is planning for her 6th major exhibition with Kate Thomson, titled 'Cat Rock'.

Pauliina Rautio

University of Oulu

Pauliina Rautio is a Senior Research Fellow at the University of Oulu and an Adjunct Professor of Education at the University of Helsinki. She currently leads two large scale projects on child-animal relations: *CitiRats* (Academy of Finland; 2020-24) and *Fellow Feelings* (2022-25). My transdisciplinary research team includes scholars of education, ecology, and biology. We produce in-depth theoretical-empirical studies exploring processes of becoming and being human with other animals, combining ecological citizen science with education, human-animal studies and the arts, and utilising post-qualitative and multispecies (non-anthropocentric) methodologies.

Timo Rissanen

UTS School of Design

Associate Professor Timo Rissanen is a fashion and textiles researcher and the UTS academic lead of the UTS/TAFE NSW Centre of Excellence in Sustainable Fashion and Textiles. He investigates the interconnection between sustainability and social justice as they relate to the contemporary fashion industry. Timo's practice-based research sits firmly within the UTS School of Design's Material Ecologies theme. He has a growing interest in soil-to-soil fibre systems and Earth Logic, a research framework developed by Kate Fletcher and Mathilda Tham that puts natural systems at the forefront of fashion and textiles practice, as well as in the development of systems-level solutions to solving the challenges of fashion manufacturing waste.

Zoë Sadokierski

UTS School of Design

Zoë Sadokierski is a designer, writer, creative producer and Associate Professor in Visual Communication at the UTS School of Design. Her practice-based research investigates ways visual storytelling can communicate the complexity of climate change and biodiversity loss. She is a former president and founding member of the Australian Book Designers Association. In 2015 Zoë established Page Screen Books, an independent publisher of artist's books and visual essays. Her works on paper and artist books have been exhibited internationally.

Stanislav Roudavski

The University of Melbourne

An academic at the University of Melbourne, Dr Stanislav Roudavski designs for animals, plants, rivers, and rocks as well as humans. His research experiments contribute to knowledge by using scientific evidence and advanced technologies in concert with cultural, political, and historical studies.

Kylie Soanes

University of Melbourne

Dr. Kylie Soanes is a conservation biologist at The University of Melbourne's School of Ecosystem and Forest Sciences. She previously led the Shared Urban Habitat Project through the National Environmental Science Program working with industry and government to develop a strong evidence base for urban nature conservation.

Serrin Rutledge-Prior

Australian National University

Serrin Rutledge-Prior is a post-doctoral Research Fellow at the Australian National University's Crawford School of Public Policy. Her research focuses on animals (and their defenders) in politics, law, and the history of political thought.

Andraya Stapp-Gaunt

University of Canberra

Andi Stapp-Gaunt is a Māori-Dutch woman from the Ngāti Porou tribe in Aotearoa. Since she was ten, Andi has been a visitor on land cared for by Ngarrindjeri and Ngunnawal custodians. Andi is a secondary English teacher and PhD candidate at the University of Canberra. Her involvement with UC includes being part of the Story Ground program that intersects traditional and contemporary Indigenous knowledge and creative practice. Andi is in a relationship of custodial obligation with rabbits who are in her web of relations. She lives with five companion house rabbits and the spirits of rabbits who have passed.

Anna Sturman

University of Sydney

Dr. Anna Sturman is a Postdoctoral Research Fellow at the Sydney Environment Institute.

Zoei Sutton

Flinders University

Zoei Sutton (she/her) is a vegan sociologist living and working along the beautiful coast on Kaurua land. She focuses on centring nonhuman animals in research that concerns them in order to highlight the invisibilised power relations and interactions that maintain anthroparchy in everyday life. Recent projects include lived experiences of human-companion animal relations, multispecies rental housing and constructed killability of 'pest' animals. She is a lecturer at Flinders University, the co-founder of the International Association of Vegan Sociologists, managing editor of the Society & Animals Qualitative Social Science section and co-convenes the Australian Sociological Association's Sociology & Animals Thematic Group.

C. Scott Taylor

Cetacean Studies Institute

Dr. Taylor has been fascinated by the dolphin-human relationship for 40 years. His studies have ranged across many disciplines. He earned his doctorate in Cultural Geography in 2014 based on his research into the contested geographies of dolphin-assisted therapy.

Nik Taylor

University of Canterbury

Nik Taylor is Professor and Co-Director of the New Zealand Human-Animal Studies Centre at the University of Canterbury in Aotearoa New Zealand. She researches issues of power as they pertain to human animal relations and writes from a critical intersectional feminist perspective.

Leah C. Tharpe

University of York

Leah C. Tharpe is a second-year PhD researcher at the University of York, supervised by Jason Edwards. Her research focuses on frontier landscapes from the nineteenth century. She attended the Courtauld Institute of Art in London as a Deborah Loeb Brice Scholar, and is a graduate of Princeton University, where she was awarded the Stella and Rensselaer W. Lee Senior Thesis Prize and the Grace May Tilton Prize in Fine Arts for her senior thesis on American painter Charles Burchfield. She is also an accredited independent fine art appraiser and auction house specialist in sporting and wildlife art.

Anja M. Thomsen

Deakin University

Anja Thomsen: I am a PhD student with background in environmental science working on issues related to perceptions of Animal voice and legitimacy in Animal advocacy and representation. I use qualitative and critical approaches to identify key challenges for the social and political progress for Animals. By synthesising information and insights from multiple disciplines, I hope to contribute to giving the issues of Animal voice and representation a wider platform for the sake of Animals, society and the environment.

Kate Thomson

Independent scholar

Kate Thomson, is an artist and poet practising in Naarm. She is a graduate of the University of Melbourne's Bachelor of Fine Arts majoring in Sculpture and Spatial Practice. Winner of the Carolyn and Hans Varney award for their graduate exhibition in late 2022, Thomson has since collaborated with fellow graduate Mona Quilty and the Snow Leopard Conservancy of India Trust. After a series of group shows in Naarm galleries such as Footscray Community Arts Center, 99% Gallery and Schoolhouse Studios Gallery, Thomson is in the process of developing her latest exhibition with Mona Quilty, titled Cat Rock.

Sarah E. Truman

University of Melbourne

Sarah E. Truman is Senior Lecturer and ARC DECRA Fellow in Education at the University of Melbourne.

Jen Valender

Independent Scholar

Jen Valender is a Naarm/Melbourne based artist and researcher who creates performative encounters on and with the landscape that raise questions about arts subsequent relationship to the natural world. In 2022, she co-edited the Birds and Language edition of *Unlikely Journal for Creative Arts* and recently presented her paper 'Artist as Animal' at the Forum des images in Paris for ISEA2023. Her essay 'Casting of Nets', exploring ecology focused artist residencies and human-nonhuman cultural exchanges, is being published by *Art + Australia* in 2023.

Thom van Dooren

University of Sydney

Thom van Dooren, FAHA, is Deputy Director at the Sydney Environment Institute and an Associate Professor in the School of Humanities at the University of Sydney. His research and writing focus on some of the many philosophical, ethical, cultural, and political issues that arise in the context of species extinctions and human entanglements with threatened species and places. He is the author of *Flight Ways: Life and Loss at the Edge of Extinction* (Columbia UP 2014), *The Wake of Crows: Living*

and Dying in Shared Worlds (Columbia UP 2019), and *A World in a Shell: Snail Stories for a Time of Extinctions* (MIT 2022). www.thomvandooren.org

Dinesh Wadiwel

The University of Sydney

Dinesh Wadiwel is an Associate Professor in Human Rights and Socio-legal Studies at the University of Sydney. Dinesh is author of the *War Against Animals* (Brill 2015), *Animals and Capital* (Edinburgh UP, 2023) and co-editor, with Matthew Chrulew, of *Foucault and Animals* (Brill 2016). Dinesh is currently beginning research towards a monograph on animals and their relation to the State, and has just completed, with Linda Steele and Claire Spivakovsky, two research reports for the Royal Commission into Violence, Abuse, Neglect and Exploitation of People with Disability. Dinesh is current chair of the Australasian Animal Studies Association (AASA).

Jessica White

University of South Australia

Jessica White is the author of the novels *A Curious Intimacy* and *Entitlement*, and a hybrid memoir about deafness, *Hearing Maud*. She is co-editor of *Science Write Now*, a journal of creative writing inspired by science, and she has won awards, funding and residencies. Jessica is currently Senior Lecturer in Creative Writing and Literature at the University of South Australia. Her ecobiography of 19th century Western Australian botanist Georgiana Molloy will be published in January 2025.

Sam Widin

University of Sydney

Sam Widin is a PhD candidate in the Department of History at the University of Sydney. He has taught in the Environmental Humanities and History at UNSW and the University of Sydney. He is currently teaching an environmental, cultural history of the Great Barrier Reef. Sam's PhD is focused on the small and declining population of palm cockatoos in the Cape York Peninsula.

Rachel Yerbury

LaTrobe University

Dr Rachel Yerbury (Phd) is a psychologist, lecturer and researcher in the School of Psychology and Public Health, La Trobe University Australia. Her research focusses on the connection between humans with Nature and animate worlds and how this impacts mutual well-being. In particular, how human-animal relationships can contribute to reciprocal understandings within a kincentric perspective for multispecies flourishing. Rachel is a proponent of ecopsychology in research and counselling spaces, and is interested in how earth-based Indigenous wisdom can help to reconfigure the way that humans inhabit the earth. Rachel has twelve peer-reviewed publications with nine first-author papers.

Tracy Young

Swinburne University

Tracy Charlotte Young is a lecturer-researcher at Swinburne University sustained by a commitment to animal activism and ecological justice. Her transdisciplinary research embraces the complex interrelationships of ecologies, education, early childhood, human-animal studies and cultural geographies. Post-qualitative methodologies invite creative practices in her work, including theorising with critical posthumanist, ecofeminist and new materialist philosophies. Her work considers modes of attention such as embodied knowledge and more-than-human relational ways of being and knowing.

Roko Zaper

UNSW

Roko Zaper is a researcher, illustrator and video game designer based in Sydney, Australia, currently undergoing a PhD at the University of New South Wales. His main area of interest is how video games can be designed to reflect less anthropocentric relations with animals and environments. He has also worked extensively in media and education and is passionate being pushing the creative boundaries of multimedia and creating novel forms of storytelling.

