

Rethinking Behaviour and Conservation:
The History, Philosophy and Future of Ethology II
26th-28th November, 2011
Macquarie University

Room 165-7, MGSM Conference Centre

An International Collaborative Workshop

Supported by the Macquarie University Safety Net Grant:
“Pleistocene Rewilding: A philosophical and cultural analysis of a new
conservationist paradigm”

And the ARC Discovery Project:
“Encounters with Extinction: A multi-sited, multi-species approach to life
at the edge of catastrophe in the Asia-Pacific region”

An Animals and Society Working Group event

Saturday 26th November

9:00-9:20 Arrival, tea and coffee

9:20-9:30 Welcome to country and introduction to the workshop

9:30-10:30

Chair: Matthew Chrulew

Deborah Bird Rose

“In the face of all this death”

10:30-11:00

Morning Tea

11:00-12:20

Chair: Natasha Fijn

Arian Wallach

“What we can learn from the dingo and the fox”

K-lynn Smith

“Animal interactions: Examining the interface between human and non-human animals”

12:20-1:20

Lunch

1:20-2:20

Chair: Thom van Dooren

Jamie Lorimer

“Ethology, wildness and conservation: Living with elephants as companion species”

2:20-3:40

Chair: Melanie White

Natasha Fijn

“A multispecies etho-ethnographic approach to filmmaking”

Kirrilly Thompson

“Embodying the spectrum of wild-tame: Equine symbolism in the bullfight from horseback in Southern Spain”

3:40-4:10

Afternoon Tea

4:10-4:30

Performance

Undine Sellbach (and Stephen Loo)

“A Whirlwind of Insects: Mistress O & the Bees”

6:00-9:00

Workshop Dinner

Sunday 27th November	
9:00-9:20	Arrival, tea and coffee
9:20-10:20	Chair: Jamie Lorimer Undine Sellbach (and Stephen Loo) “Ecological thinking and the picture book frame of Jakob von Uexküll’s laboratory”
10:20-10:50	Morning Tea
10:50-12:10	Chair: Kirrilly Thompson Marcus Baynes-Rock “When is a hyena hole not a hyena hole?” Katherine Wright “Rabbit burrows and hospitalities of Flesh”
12:10-1:10	Lunch
1:10-2:10	Chair: Deborah Bird Rose Robert G. W. Kirk “Tracking ethology’s pawprints: Animal mind and the making of mine detector dogs, c. 1945-”
2:10-3:30	Chair: Undine Sellbach Melanie White “Making an effort: Bergson and Durkheim on the ethology of sympathy and suffering” Matthew Chrulew “Towards a genealogy of ethology: Heini Hediger’s zoo biology”
3:30-4:00	Afternoon Tea
4:00-4:40	Chair: Robert G. W. Kirk Thom van Dooren “Fledging albatrosses: Flight ways and wasted generations”
4:40-5:00	Closing discussion
5:30-6:30	Drinks

Monday 28th November

7:30 Meet at MGSM Hotel lobby to walk to train station

7:40 Meet at Macquarie University Station for 7:53 train to Circular Quay

8:30 Meet at No. 2 Wharf, Circular Quay, for 8:45 ferry to Taronga Zoo

9:05 Arrive at main entrance and be met by Erna Walraven

9:10-9:30

Education Centre

Erna Walraven

Talk on the role of zoos in conservation breeding programs

9:30-10:00

Education Centre

Paul Andrew

Talk and discussion on the ethics of euthanasia in zoos

10:00-10:30

Walk around zoo

10:30-11:30

Wildlife Hospital

Libby Hall

Tour of Taronga Wildlife Hospital

11.30-12:00

Free time: walk around zoo

12:00-12:20

Free Flight Bird Show

12:20 to 2:00

Free time: walk around, lunch

2:00 to 2:20

Seal presentation

2:30 to 3:00

Education Centre

Vicky Melfi

Talk on zoo animal behaviour programs

Abstracts

In the face of all this death

Deborah Bird Rose

Macquarie University

“We tell ourselves stories in order to live,” Joan Didion famously reminds us. The beautiful clarity of the statement casts some long shadows. Who is the “we” who tells stories? How can the stories of nonhumans be woven into the stories that “we” tell in order to live? And what of the darker stories? We (humans) also tell ourselves stories in order to kill. Some of the stories are philosophical, some ethological, some ecological; some involve alibis, some claim necessity. They collide with the lives of those who are targeted for dispersal and death, and they have embodied outcomes. Between the killing and the living, between the desire for life and the desire for death, there is a zone of relentless anguish.

This paper explores fragments of violence and love, scattered pieces of story and desire, with the aim of finding sites from which to witness to the torture and torment of animals in this era of endangerment.

What we can learn from the dingo and the fox

Arian Wallach

James Cook University

The dingo and the fox are the largest mammalian predators in Australia. Both canids were introduced to Australia by man, but their ecological influence has been distinctly different. The fox, together with other exotic species, has caused a catastrophic loss in biodiversity. In fact, Australia is unique in that wild animals, rather than direct human impacts, have driven extinctions. Unlike the fox, the dingo has had a long and apparently benevolent relationship with this continent. Moreover, in recent years ecologists have found that the dingo, like other top-order predators, is the foundation of ecological stability and resilience. In this lecture I will discuss the reasons for this disparity, highlighting the role of predation in ecosystem function, and the different ecological behaviours of small and large predators. I will argue that exotic species are not in-and-of-themselves ecological vandals, and that pest-control is ubiquitously counterproductive. The lecture will conclude with some thoughts on how the disparity between the dingo and the fox provides insights to our own ecological behaviour and potential.

Animal interactions: Examining the interface between human and non-human animals

K-lynn Smith

Macquarie University

In this paper I will touch on a variety of topics regarding how human interactions with animals have changed them, their environment and our understanding of ourselves. Questions I wish to address include the impact of domestication (domestication has physically changed many species but has it affected their cognitive abilities?), environmental change (what does urbanization reveal about a species' behavioural flexibility and cognition?) and captive animals studies (how does understanding animal minds help us understand our place in the world?).

Ethology, wildness and conservation: Living with elephants as companion species

Jamie Lorimer

Kings College London

In this paper I aim to give a flavor of the different ways in which I have been engaging with ethology in my ongoing research on wildlife conservation. I will open with a theoretical positioning of my work, situating the approach I am taking within a wider body of "more-than-human" scholarship concerned with human-animal and human-nonhuman relations. This approach is indebted to sociologists of science like Donna Haraway and anthropologists like Tim Ingold, but seeks to push their organism-based ontology further in conversation with the vitalist philosophies of thinkers like Gilles Deleuze. The aim is to reconsider both the agencies and status of lively nonhumans and the affective and embodied dimensions to human life, long suppressed in rational thought. The bulk of my paper will then focus on elephants, especially Asian elephants. Elephants are fascinating subjects for ethological analysis: too social and sagacious to be resources; too strange to be human; too captive to be wild, but too wild to be domesticated, they escape modern ontologies and slip through familiar methodologies and ethical frameworks. In this paper I will first explore elephants as archetypal charismatic species, reflecting on how this charisma emerges from the ethological interactions between pachyderm and human bodies. I will then outline some of the implications of taking elephant ethology seriously for our understandings of wildness and wildlife conservation. Figuring elephants as companion species (after Donna Haraway) I examine how they challenge familiar taxonomies of the wild and the domestic and associated concepts and practices of animal welfare and conservation. Thinking through companionship at the corporeal scale and at levels above and below the organism, I detail some interdisciplinary methods for tracing human-elephant interactions and examine the potential of convivial models of political ecology for living well with elephants in the Anthropocene.

A multispecies etho-ethnographic approach to filmmaking

Natasha Fijn

Australian National University

Through the filming of herders and herd animals within a multispecies hybrid community, essentially two herding encampments in Mongolia, I provide an example of an alternative methodological approach: etho-ethnographic filmmaking. This paper is a call for scholars engaging in the exciting and emerging field of multispecies ethnography to adopt an observational, etho-ethnographic approach to filmmaking. Inclusion of both cross-cultural and cross-species elements is rare in documentary, with a distinct disparity in filmmaking styles depending upon whether the focus is upon other humans or other animals: narration-driven wildlife filmmaking for the depiction of animal behaviour; and observational, ethnographic filmmaking for the depiction of human societies.

This presentation includes a video segment of footage filmed in the field in the Khangai mountains of Mongolia. Through a description of the stylistic and logistic techniques employed while filming this video segment, this presentation features an original approach to the study of humans and other animals in the production of video-based, multispecies etho-ethnography. This approach includes an orientation toward phenomenology and an attention to bodily and sensory ways of being in the world.

Embodying the spectrum of wild-tame: Equine symbolism in the bullfight from horseback in Southern Spain

Kirrilly Thompson

University of South Australia

Proponents of “natural horsemanship” and equine science alike draw from ethological epistemologies to remind riders and owners that horses are herbivorous herd animals. Their hard-wired flight instinct and morphological suitability for speed is a response to their vulnerability to predators “in the wild”. One exception is the aggression that horses may show one another in establishing herd hierarchies or confrontations between stallions. The fact that riders and owners interact with horses essentially “out of the wild” is irrelevant. People are taught that the flight instinct developed under “wild” conditions can never be fully overcome. Rather, riders and owners must be mindful of the horse’s nature as they engage it in what can be understood as highly cultural interactions. No matter how domesticated the species horse becomes, or how trained individual horses become, the flight instinct (reified in the feared bolting horse) remains. Veterinarian and anthropologist Elizabeth Atwood-Lawrence discusses this in her ethnography of American rodeo. She notes that “the horse embodies and is able to demonstrate, the polarities of wild/tame, and within one species it encompasses the varying degrees between them” (1982: 132). The

rodeo is one cultural riding interaction where horses are required to overcome their flight instinct by running towards potential danger, such as in calf roping.

A riding interaction where danger is more palpable and death to horse and rider is an ever-present possibility is the mounted bullfight. In the mounted bullfight, the horse is required to gallop towards an animal whose horns could, and commonly do, lead to death. This can be understood as hyper-natural behaviour, not only for the horse but also for the bull who, under “natural”, herd conditions would be less likely to charge the horse. Other hyper-natural behaviours displayed by bullfighting horses include pinning their ears back at bulls, baring their teeth or biting bulls. At the same time, horses can be seen to display hypercultural behaviour. This is evidenced when horses are asked to bow or sit down in the presence of the bull. In this presentation, I discuss the ways in which the wild-tame binary is collapsed and transcended in the selection, training and performance of horses used in mounted bullfighting. I argue that this is central to a full understanding of the construction of the horse as “noble”. By identifying a transcendence of the wild/tame continuum within individual bullfighting horses, I extend Atwood-Lawrence’s research on horse symbolism. More broadly, I connect with human-animal studies in a way that emphasises the transient, dynamic state of interbeing that is never fully established but always under construction and negotiation in relation to other humans and nonhumans as well as cultural and ethological epistemologies. My discussion is informed broadly by poststructuralist approaches and science and technology scholars, particularly Donna Haraway. It is based on ethnographic research conducted over 15 months in Andalusia, Southern Spain from 2000-2001 and is supplemented by ongoing research into human-horse interactions and intercorporeality.

Performance

A Whirlwind of Insects: Mistress O & the Bees

Undine Sellbach and Stephen Loo

University of Tasmania

The tale begins in a town of well-comported insects – the ladies wear bees in their bonnets, the children are regularly wormed and butterflies flutter in the stomachs of the nervous. One day a small girl called O accidentally swallows a swarm of bees. From inside her stomach, the bees multiply and whirl about, imagining their new home.

This performance is part of a bigger philosophical creative venture about instincts, insects and ethical thinking. We are interested in how, of all the animals, insects seem the most distant, but are also in close proximity, living in our homes and gardens, in our food and guts, and also metaphorically expressive of our instincts, especially their affectual, vicissitudinal dimensions. Indeed philosophical dialogue is often imagined as a hum of conversation – ideas buzzing, nerves fluttering, thoughts swarming, words stinging, skin crawling.

Ecological thinking and the picture book frame of Jakob von Uexküll's laboratory

Undine Sellbach and Stephen Loo

University of Tasmania

In his "Introduction" to the new translation of *A Foray into the Worlds of Animals and Humans* and *A Theory of Meaning*, Dorion Sagan sums up Uexküll's contribution to an ecologically oriented ethology in two contrasting ways: on the one hand, Uexküll the "humble naturalist" preempts current research on animal perception, biosemiotics, and the agency of self-regulating systems, on the other the "biologist-shaman" gestures to a transcendental realm, where the complex web of relations are subjectively lived in a vast "symphony" of Nature. What neither of these readings adequately recognizes is the fabulous, fabricated and child-like quality of Uexküll's reconstruction of the lived worlds of the small animals he works with. In fact, in the subtitle to the original German *Streifzüge durch die Umwelten von Tieren und Menschen* Uexküll describes his research as *Ein Bilderbuch unsichtbarer Welten* – "a picture book of invisible worlds." We would like to investigate how the Picture Book frame of Uexküll's work might lend itself to new forms of ecological thought and imagination. To do so, we will perform two short picture book stories, based on Uexküll's descriptions and illustrations of his experiments. Drawing on this, we would like to consider how the co-effectual relations between invertebrates, larger animals, human beings and the tools and techniques of the laboratory might be felt and imagined.

When is a hyena hole not a hyena hole?

Marcus Baynes-Rock

Macquarie University

Borrowing from Jacob von Uexküll and Tim Ingold, this paper is aimed at revealing the temporality of the landscapes of spotted hyenas in an urban environment. While the ways that meanings have been shown to have arisen through organisms' movements through the landscape, there is scope for some attention to how meanings change not just in a linear fashion but back and forth with the rotation of the earth, the seasons, and the Earth's orbit around the sun. It is the ebbs and flows of meaning in spotted hyenas' landscapes that I explore in this paper.

Rabbit burrows and hospitalities of Flesh

Katherine Wright

Macquarie University

When I was young I lived on a rural property that was covered with rabbit holes. These burrows revealed an enmeshed embodiment of myself and rabbits through a

shared experience of land. This layering of *Uwelten* was so tangible that intercorporeal connection was made without involving direct encounter with an individual organism.

This paper emerges from this personal context, and seeks to show how conservation ethics is tied up with phenomenological encounters with environments that contain traces of other beings and lives. Because rabbits are controversial “pests” in Australia, their connection with conservation is usually as a target for speciocide. This paper advocates what Marc Bekoff has described as “compassionate conservation” as an alternative to the redemptive violence of mass animal/pest eradication in Australia.

Critiquing the way rabbits have been used as metaphors for colonial invasion, as well as how rabbit bodies have functioned as symbols of environmental degradation, I offer an alternative paradigm of metaphor and allegory that wrests rabbit bodies from eco-nationalist dramas of annihilation. Applying Merleau-Ponty’s ontology of Flesh as the ongoing interchange between a body and its surrounds, I argue that metaphor has the potential to function as a kind of Flesh hospitality that recognises patterns of connection between beings.

Sharing a walking space with rabbit burrows means sharing a world with rabbit lives folded into land and experience. In this paper I celebrate this phenomenologically rich encounter with environments, and advocate an ethic of compassionate conservation that encounters the nonhuman through the communal Flesh of the world.

Tracking ethology’s pawprints: Animal mind and the making of mine detector dogs, c. 1945-

Robert G. W. Kirk

University of Manchester

Whether dogs can detect buried landmines has been a controversial question ever since they were first deployed in this role during the Second World War. It remains a contested question today. This paper adopts a historical perspective to ask what factors have made it possible to think that dogs could or could not serve as reliable detectors of landmines in late twentieth century Anglo-American science. To understand how diverse opinions on the utility of minedogs can co-exist, two contemporaneous investigations undertaken in the 1950s are analysed. The first, a British investigation led by the anatomist Solly Zuckerman, concluded that dogs were unsuitable for mine detection whilst the second, an American study pursued by the parapsychologist J. B. Rhine, suggested dogs were potentially useful. By contrasting the conceptual landscapes of Zuckerman and Rhine’s disciplinary backgrounds, their differing conclusions are related to the disparate ways in which they framed their experiments. In particular, their relationship to anecdotal knowledge, anthropomorphic interpretation and ethological (like) thinking is shown to have structured the possibilities of what their respective sciences could produce. The way

animals are imagined and orientated toward is shown to structure the knowledge and materials that can be produced with them, a process that will be shown to have critical ethical implications.

Making an effort: Bergson and Durkheim on the ethology of sympathy and suffering

Melanie White

University of New South Wales

If sociology can be said to have an ethological imagination, it is one that has traditionally used a logic of suffering to claim sociality as a specifically human privilege. A logic of suffering maintains that sociality is only possible insofar as we are capable of overcoming the egoism that lies at the root of our being. It is a logic that pervades the work of Emile Durkheim, one of the founders of French sociology. His theory of society is based on a conception of human nature that has a dualism between human and animal, society and individual at its core. This commitment to *homo duplex* enables Durkheim to claim that association creates the social forces capable of at once overcoming our animal tendencies and creating moral life. In short, the source of morality is society. The logic of suffering maintains that morality is only possible through the perpetual overcoming of our animality. Our solidarity with one another produces moral life, but it requires continual and persistent *effort*.

It is with this context in mind that this paper poses the “animal question” in sociology to consider its ethological orientation from the perspective of a logic of sympathy. A logic of sympathy establishes a conceptual continuity between human and non-human animal that challenges the idea that sociality is inherently human. Such a logic is found in the work of Henri Bergson, a philosopher and contemporary of Emile Durkheim. Bergson’s last major work *The Two Sources of Morality and Religion* (1932) uses Durkheim’s sociology as its primary, but unspecified, target to demonstrate that – as the title of his book suggests – there is not one source of morality but two. This source is *life*. Life is a composite of closed tendencies and open tendencies that shape two distinct kinds of morality, one closed, the other open. Closed morality is characterised by a tendency toward pressure that binds individuals together in a mutually-reinforcing web of obligations. Insofar as it expresses a tendency of life, closed morality characterises the sociality of both human and non-human animals. It is defensive in nature, and fundamentally oriented to group preservation. What is so significant is that this conception of sociality – one that is tacitly Durkheimian in orientation – save for its grounding in life, is essentially *effortless*. What requires *effort* is feeling a sympathy of life and for life that connects human and non-human animals.

In sum, this paper considers the ethological implications of the respective logics of sympathy and suffering for sociology’s object of analysis, that is the nature of society, and its ethical commitments, that is the nature of moral life.

Towards a genealogy of ethology: Heini Hediger's zoo biology*Matthew Chrulew*

Macquarie University

The aim of my ongoing genealogy of ethology is to explore the interplay of power and knowledge in this strange science of experiments with nonhuman experience. It is certainly true, as much work in animal studies argues, that animal bodies have been sacrificed and repressed through the (epistemological) reduction and occlusion of their capacities to know and to respond. But animal bodies have equally been produced and malformed through the accurate comprehension and understanding of their abilities and perspectives. It is not then adequate, in order to respond ethically to nonhuman lives, for us simply to recognise animal mind—not when animal mind is precisely the target of ever more efficient “care” and control. Through a number of illustrations taken from the exemplary case of twentieth-century zoo biologist Heini Hediger, I will argue that the history and philosophy of ethology must account not only for the repressive effects of this science in its reductive (e.g. mechanistic, behaviouristic) modes, but also for the productive power-effects of its positive knowledge. A zoopolitics of truth.

Fledging albatrosses: Flight ways and wasted generations*Thom van Dooren*

University of New South Wales

This paper is an as yet preliminary attempt to articulate what is wrong with extinction. Working with the Laysan and Black-footed albatrosses – two threatened species found in the North Pacific – I am interested in giving an account of species as “flight ways”: as emergent trajectories in evolutionary time. My intuition is that thinking species in this way – as lineages striving towards their own continuity – might invite us into a space in which an ethical claim is made on us to support and nurture their continued presence in the world.

Biographical Information

Marcus Baynes-Rock is a PhD student with the Centre for Research on Social Inclusion at Macquarie University. He has been using ethnographic field methods for a study of people and spotted hyenas in an urban environment in Ethiopia.

Matthew Chrulew is a researcher with the Centre for Research on Social Inclusion at Macquarie University. He is writing the book *Mammoth* and editing (with Dinesh Wadiwel) *Foucault and Animals*. His research interests include animal studies, extinction and rewilding, and Continental philosophy of religion, and he has also published short fiction. He is working on a project on the history and philosophy of ethology called *Experience Experiments*.

Thom van Dooren is a lecturer in the School of History and Philosophy at the University of New South Wales. His research focuses on the philosophical, social and ecological significance of species extinctions.

Natasha Fijn is a College of the Arts and Social Sciences Postdoctoral Research Fellow (2011-2014). Her research focuses on human-other animal connections and engagement; as well as the use of visual mediums, particularly observational filmmaking, as an integral part of her research. Natasha is involved in the Masters of Visual Culture Research Programme, coordinating Masterclasses in Ethnographic Film. Natasha and Melinda Hinkson have also developed a new course entitled Visual Anthropology in a Digital World, encouraging students to use current technology to record visual material. Natasha completed her thesis entitled *Living with Herds in Mongolia* within the School of Archaeology and Anthropology at the ANU in 2008. She combined a written thesis with an observational film, entitled *Khangai Herds* (90 mins). The focus of this research was on the processes of animal domestication. The emphasis of her research was on the human-ungulate relationship, one of the sociality and survival of co-domestic herders and herd animals. This work has now been published as a book with Cambridge University Press entitled *Living with Herds: human-animal coexistence in Mongolia* (2011).

Rob Kirk is a Wellcome Trust Postdoctoral Research Fellow in the History of Medicine based at the Centre for the History of Science, Technology, and Medicine (CHSTM) at the University of Manchester (UK). Rob completed a PhD examining the history of animal experimentation in Britain at the Wellcome Centre for the History of Medicine, UCL, London, in 2006, having previously studied at the University of East Anglia and Lancaster University (UK). He works on the history of the 20th century biomedical sciences, including medical ethics and bioethics, and the history of nonhuman animals – particularly with reference to animal social behaviour, animal “mind”, and animal-human relations. He has explored these topics through the history of air hygiene, infection control, gnotobiology (“germ-free” life), and the differing roles

of nonhuman animals within scientific research generally. His primary interests are the role of non-human animals in science and medicine and the place of nonhuman animals in history and historical writing. His current research examines animal experimentation in Britain c.1947-1986, asking how, why, and to what consequence, animal welfare became important within laboratory material cultures. The aim is to historicise the formation of a now dominant “science” of animal welfare and explore this specific form of reasoning within which ethics and instrumentality have become inseparable. His history of animal welfare in the laboratory involves a strong interest in the historical formation of concepts such as “environmental enrichment” and the general impact of ethology upon animal welfare science.

Stephen Loo is Professor of Architecture at the School of Architecture & Design, University of Tasmania. He has published widely on the spatiality of language, affect and the biophilosophy of the contemporary subject, which includes ethico-aesthetic models for human action, posthumanist ethics and experimental digital thinking. Stephen is the Founding Partner of architectural, design and interpretation practice Malloway Studio. He also has an art practice concerned with writing the banal, which relates philosophy, gastronomy and garments.

Jamie Lorimer is a lecturer in the Department of Geography at Kings College London. He completed his undergraduate degree and PhD at the University of Bristol, before enjoying three years of postdoctoral research at the University of Oxford. Jamie is an environmental geographer developing interdisciplinary approaches to wildlife conservation. These need not appeal to problematic understandings of a pure Nature, removed from Society and revealed through objective Natural Science. Instead his work combines relevant social and natural sciences to offer a new approach to biogeography that is sensitive to the hybrid character of the environment and the political nature of claims for environmental knowledge. Through detailed fieldwork in the UK, Europe and South Asia he aims to develop ways of theorising and practicing human-environment relations better adapted to the dynamic, diverse and cosmopolitan ecologies of the 21st century.

Deborah Bird Rose is Professor of Social Inclusion at Macquarie University, Sydney, where her research focuses on multispecies inclusion/exclusion in this time of extinctions. She is a Fellow of the Academy of Social Sciences in Australia, Vice-President of the Association for the Study of Literature and Environment – ANZ, and co-editor of the Ecological Humanities section of the *Australian Humanities Review*. Recent books include *Wild Dog Dreaming: Love and Extinction* (2011, University of Virginia Press, in their series ‘Under the Sign of Nature: Explorations in Ecocriticism’), the re-released second edition of *Country of the Heart: An Indigenous Australian Homeland* (2011, Aboriginal Studies Press), and the third edition of the prize-winning ethnography *Dingo Makes Us Human* (Cambridge University Press, 2009).

Undine Sellbach is a writer, performer and lecturer at the School of Philosophy, University of Tasmania. She uses philosophical and aesthetics techniques to re-imagine the relationship between humans, animals, instincts and the environment. She has published in the fields of animal studies and aesthetics and is co-author with Stephen Loo of philosophical performance work "A Whirlwind of Insects" presented at Sexuate Subjects: Politics, Poetics and Ethics, University College London, 2010. She is also the author of fairytale *The Floating Islands*, and co-creator and performer of cabaret show *The Honeymoon Suite*, which toured in Australia, US, Canada and UK and Ireland in 2007 & 2008. She is currently working with Stephen Loo on the role of insects in our ethical thinking.

undinefrancesca.blogspot.com & www.thewordsoundandpicturecompany.com

K-lynn Smith is an Associate Lecturer in the Department of Biological Sciences at Macquarie University. She has previously worked at the National Science Foundation in Washington, DC, as a Science Analyst. Her current research focuses on multiple modes of communication in humans and other animals. In 2010, Smith won the Australian Museum Eureka Prize for Scientific Research that Contributes to Animal Protection, with Chris Evans.

Kirrilly Thompson is a research fellow in the Centre for Sleep Research at the University of South Australia. An anthropologist by training, Kirrilly uses qualitative and ethnographic research methods to conduct research around human-animal relations, risk and performance. Kirrilly has published on human-horse relations in relation to the centaur metaphor, dressage and mounted bullfighting. She has also recently conducted research on perceptions of safety amongst eventers in Australia and showjumpers in Europe. Kirrilly has also evaluated a children's dog safety program in South Australia and has formed a research partnership with Riding for the Disabled SA. Kirrilly's academic interests in equine anthrozoology arise from her personal experience as a dressage rider. In addition to her interests in human-animal relations, and in relation to her role as co-convenor of the Healthy Kids Cluster, Kirrilly has published on the sexualisation of childhood and paediatric sleep interventions as well as children's food choices and their self-perceptions of healthiness. In the past 3 years Kirrilly has been supported by two major research projects: A study of passenger crowding in the Australian Rail Industry (CRC for Rail Innovation) and a study of the socio-cultural and psychological drivers of food waste (ARC Linkage).

Arian Wallach is a field ecologist with a special interest in ecosystem resilience and restoration. Her research has focused on the ecological role of large (top-order) predators, and the key role of predator social-stability in ecological functioning. She completed her PhD at the University of Adelaide, a research project that showed that the extinction crisis in Australia has mainly resulted from the persecution of the dingo and pest-control practices more generally. Her research has culminated in the establishment of two large dingo reserves in the desert, where native and exotic

species are equally protected. The next few years will be dedicated to monitoring the ecological response to a stabilising dingo community. The ecological story of the dingo and the fox has broadened Arian's interest to questions of human and non-human demographics, population self-regulation by top-order predators, and the ecological role of man.

Melanie White is Senior Lecturer in Social Theory at UNSW. She specialises in classical and contemporary social theory with an interest in the sociality of human and non-human animals. She is currently writing a monograph titled *The Animal Question in Society* which challenges the opposition between society and life in sociology.

Katherine Wright is a PhD candidate at Macquarie University in Sydney. She is researching human entanglements with the nonhuman world in the New England tableland region of New South Wales. This study explores place-specific feelings of belonging, and emphasises the importance of close proximity to nonhuman life for developing ethics of environmental care.

Summary

Information about the first workshop on “The History, Philosophy and Future of Ethology”, and the overall themes of the series, can be found at:

<http://www.ecologicalhumanities.org/ethology.html>

For this second workshop, we aim particularly to highlight the links between ecology and ethology: between the loss of habitat and biodiversity, and the occlusion and extinction of animal minds, as well as the possible restoration or “rewilding” of both. We understand “ethology” in broad, multi-disciplinary terms, both historically and at today's cutting edges (“cognitive” and otherwise). We are interested in ethno-ethology, in multi-species ethnography, in the phenomenology of nonhuman experience, and in other qualitative methods for the empirical description of animal forms of life. Questions of culture and ethics are prominent, and friendly interdisciplinary discussion is a genuine focus and value.