



The Community
for Human-Animal
Studies Israel (HASI)



The Coller-Menmon Animal
Rights & Welfare Program
The Buchmann Faculty of Law
Tel Aviv University



האגודה האנתרופולוגית הישראלית
ISRAELI ANTHROPOLOGICAL ASSOCIATION
الجمعية الإسرائيلية لعلم الإنسان والحضارة

6th Annual Conference of the Community for Human-Animal Studies Israel (HASI)

June 19-20, 2022
Hybrid Conference

Human-Animal Relations in the Anthropocene: Between the Personal and the Political

Book of Abstracts

(חוברת התקצירים של החלק המקומי אחרי החלק הבינלאומי)

Sunday, June 19th - Violence and Ethics

Keynote Talk

Animal Ethics in a Human World

Jeff Sebo, NYU

Human and nonhuman fates are increasingly linked. Our use of animals contributes to pandemics, climate change, and other threats which, in turn, contribute to biodiversity loss, ecosystem collapse, and nonhuman suffering. As a result, we have a moral responsibility to include animals in health and environmental policy, by reducing our use of them as part of our pandemic and climate change mitigation efforts and increasing our support for them as part of our adaptation efforts. Applying and extending frameworks such as One Health, the Green New Deal, and Sustainable Development, I call for reducing support for factory farming, deforestation, and the wildlife trade; increasing support for humane, healthful, and sustainable alternatives; and considering human and nonhuman needs holistically, structurally, and comprehensively. I also consider connections with moral status, political status, creation ethics, population ethics, social services, infrastructure, and other topics.



Jeff Sebo is Clinical Associate Professor of Environmental Studies, Affiliated Professor of Bioethics, Medical Ethics, Philosophy, and Law, and Director of the Animal Studies M.A. Program at New York University. He is author of *Saving Animals, Saving Ourselves* (Oxford University Press, 2022) and co-author of *Chimpanzee Rights* (Routledge, 2018) and *Food, Animals, and the Environment* (Routledge, 2018). He is also an executive committee

member at the NYU Center for Environmental and Animal Protection, an advisory board member at the *Animals in Context* series at NYU Press, a board member at Minding Animals International, a mentor at Sentient Media, and a senior research affiliate at the Legal Priorities Project.

Constructing Legitimacy: The Conflicts and Negotiations of Legitimizing Violence Against Animals

The Anthropocene encompasses a time of climate collapse, biodiversity loss, and pandemic realities. Owing to human activity and in light of such wicked problems, our entanglements with more-than-human others warrant critique and reappraisal. While social relations with nature are rapidly transforming in the course of the ecological crises of the Anthropocene, cultural ideas about the violent utilization of animals are only gradually changing.

However, hegemonic ideas about the legitimacy of meat consumption are increasingly being questioned and renegotiated in public discourses. Thus, this panel takes up these complex processes of social change and cultural negotiation about violence against “farm animals”. As such, we ask how tenuous are the legitimacies that underwrite the killing of animals for food?

The panel will draw on ethnographic, socio-historical, and theoretical insights to examine how violence against animals is legitimized and normalized. The papers will focus on the practice of animal slaughter as a violence that is legitimized through the social construction of the animal as food and therefore killable (Haraway, 2008). Drawing on different research perspectives, each paper analyses different culture-specific forms of legitimizing and normalizing the killing of animals for food.

Marcel Sebastian will discuss the case of the prohibition of dog slaughtering in Germany, an affair that took over 30 years of political debate despite a wide cultural and political consensus that such a ban would be legitimate and necessary. Sebastian will argue that policy makers were reluctant to ban this practice on a moral basis, in fear that it might be extended to other animal species, and only after changing its rationale, while avoiding the moral dimension, the law was finally passed.

Marcel Sebastian is a Post-Doctoral Researcher, Professorship for Sociology of Cultural and Institutional Change, University of Hamburg; kontakt@marcelsebastian.de

Eimear Mc Loughlin draws on her ethnography of a Danish slaughterhouse to examine how pigs are perceived and constructed as killable in Danish culture. Through an ethnographic and semantic analysis, Mc Loughlin will critically engage with the storytelling of Danish pork as communicated through public tours of an industrial slaughterhouse and in doing so, make explicit the politics of transparency.

Eimear Mc Loughlin is a Post-Doctoral Fellow in Social Anthropology at Aarhus University; e.mcloughlin@anis.au.dk

Anat Ben-Yonatan will present the case of normalizing and legitimizing the killing of animals for food in the Jewish tradition, from the perspective of Jewish slaughterers. Through various culture-specific reasons and discursive strategies, the slaughterers have distinguished between "beneficial violence" and "violence for its own sake" to construct kosher slaughter as a justifiable, moral act, and themselves as moral agents. Ben-Yonatan will argue that this form of normalized and legitimized violence is compatible with the cultural belief system that supports the human-animal divide.

Anat Ben-Yonatan is a Research Fellow, at The Collier-Menmon Animal Rights and Welfare Program, The Buchmann Faculty of Law, Tel Aviv University; benyonatan@mail.tau.ac.il

Discussant: Erika Cudworth, De Montfort University

Erika Cudworth works at Leicester's De Montfort University, UK in the School of Applied Social Sciences. She is interested in intra-species relations and practices at various scales, from the relative privilege of homes in the global north, to practices of securitisation and warfare, and the global Animal-Industrial Complex; and in the use intersectional feminist and complexity approaches. Erika is author of more than sixty journal articles and book chapters and author/co-author/editor of ten books including *Social Lives with Other Animals* and *The Emancipatory Project of Posthumanism*.

Animal Ethics – Empathy and Distance

Artwork: On the Back of the Pig

Franziska Lauber

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The artwork I did in the Musée Jurassien des Arts in Moutier/Switzerland in 2015/16 with the title «On the Back of the Pig» contained 200 kilos of colorful jelly gums in form of different animal species, arranged carefully on the floor in the shape of an 8 x 5 meter long and width sitting pig. The spectator was forced to move around the installation and could just see the whole form from one angle. Emphasizing the complicated production chain in the animal farming industry, from the breeding until the killing and producing meat and side products, which are complicated to see.

We are facing today the 6th mass extinction and climate change through human actions, which is also triggered by using land for meat production. It is interesting to think about the use of waste in meat production. «On the Back of the Pig» aim to question our ways to designate, «produce» and revalue waste, and this especially in the context of intensive animal farming (turn the notion of «waste» into «material») where non-human beings are not considered as living beings with feelings, but simply as material, as raw resources from which one could make a profit. The artwork aims also to question how a new gaze on gelatin/waste could re initiate empathy upon non-human sentient beings. Reflect upon that industries side product - the spectator looks literally at a gelatin wasteland in an art space. Why should this industry not reuse this «waste» for producing other product? Is it a good thing to re-use this material for creating other products? Or should we rethink the entire, and often hidden, food chain production with its massif ethical and ecological issues?

With this artwork I went also with myself into a huge ethical dilemma: I had to deal with the ethical question if I can use as an artist material from non-human animals and involving myself into the killing of pigs for an artwork to open a discussion about animals and industry (does the end justifies the means?).

Franziska Lauber is a video and installation artist working in the field of human-animal-research (animal and environment ethics). She received a BA in Fine Arts from the University of the Arts in Bern (CH), and a MA of Arts in Public Spheres from the édhéa in Sierre (CH). She is a board member of the Swiss Artistic Research Network (SARN) and has had solo exhibitions in Switzerland and the UK, and group exhibitions in Switzerland, France, Germany, the UK, Sweden, Greece, India, the US, and Australia. She is co-founder and responsible of the SARN research group "Sense of Forest - Sense of Place / On the possibility of perception as an artistic research method in the eco- and energetic system FOREST".

Ethical Considerations in the Anthropocene

Save the Species? The Danger of Speciesism, Symbolism And Spirituality in Animal Activism

Anna K. E. Schneider, Friedrich-Alexander-University Erlangen-Nürnberg

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The treatment of nonhuman animals should ideally derive from the value ascribed to their lives and lead to an improvement in the animal's quality of life. When considering how to implement this idea, we often draw from an assessment of animal welfare informed by a speciesist approach. This tendency can be observed both in personal relationships as well as in political movements like animal activism. Animals, however, have personalities and unique characteristics; that is, they have needs, preferences, aversions, and so forth, which qualify them for consideration as individuals. As a consequence, humans have a moral obligation to treat them as such, a position that is often obfuscated by speciesist tendencies to overlook individual animal's interests.

Drawing from qualitative data collected in the wildcat animal shelter "Raubtier- und Exotenasyll e.V." in Ansbach, Germany, I argue that humans are often biased in their engagement with animals due to preconceptions regarding the animal's species, the meaning ascribed to that species by society, and/or by personal emotions and beliefs. While these preconceptions play a part in generating interest in animal activism, they can also be damaging to human-animal relationships, as well as efforts to offer the care individual animals require.

Anna K.E. Schneider has a background in Sociology from Friedrich-Alexander-University Erlangen-Nuremberg and in Sinology from Julius-Maximilians-University Würzburg. Currently, she is working as a research fellow at the interdisciplinary study program Standards of Decision-Making Across Cultures. Her Ph.D. research has been focused on interactions between human and nonhuman animals.

From Speciesism to Theriocide: Wildlife Trade and Industrial Animal Farming as Embodiments of the Ecocide–Genocide Continuum

Rimona Afana, Kennesaw State University and Emory University

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In the '70s, as ecocide was first addressed in diplomatic and academic circles by botanist–bioethicist Arthur Galston and legal scholar Richard Falk, speciesism was introduced by psychologist and animal rights advocate Richard Ryder, to raise awareness on the arbitrary worth we ascribe to different species. Though most of us treat species hierarchically (which leads to physical, structural and epistemic violence), speciesism is seldom causally tied to ecocide in political and legal discourse. While genocide still holds the title of “crime of all crimes”, ongoing ecocides remain non-criminalized and are way more widespread, severe, and with wider catastrophic future implications than any current or recent genocides. Genocide and ecocide often manifest as a continuum when we look at industrial animal farming and wildlife trade, both forms of normalized theriocide driven by our speciesist beliefs and communal structures.

Industrial animal farming and wildlife trade, victimizing billions of animals every year, are the main organized forms through which we confine, exploit, torture, and massacre animals. I explore why these criminal industries should be treated as a continuum between genocide and ecocide, not as normal, necessary, legal economies. After examining the legal frameworks (and loopholes) guiding the status of genocide and ecocide, I look at the continuities between the two and explore the psychological and criminological aspects of our collective complicity. This discussion surfaces the bidirectionality and feedback loops in the personal/political: the political tolerates cruelty and apathy, and the personal normalizes both, further shaping the political and legal treatment of animal (ab)use.

Rimona Afana is a Visiting Scholar with the Vulnerability Initiative at the Emory University School of Law and an Assistant Professor of Peace Studies at Kennesaw State University. Her work integrates cross-disciplinary research, civic activism, and multimedia artwork, to interpret violent conflicts, state crimes, colonial legacies, and environmental harms. Romanian–Palestinian, her interest in crime and resistance is rooted in her families’ experiences with war, authoritarianism, occupation, and colonization. She is now working on two book projects: one revisits through vulnerability theory her prior findings on the justice–reconciliation nexus in Palestine/Israel, the other examines how jurisprudence can address the ties between ecocide and speciesism.

"Humane" Killing. Classification(-conflicts) in Veterinary Medicine

Marc J. Bubeck, LMU München

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Killing animals is part of the everyday tasks of veterinarians. It is termed in different ways and associated with differentiated areas (Deelen/Meijboom 2021; Dürr et al. 2011): whether as slaughter at the slaughterhouse, culling during a state animal disease control measure or as killing in the animal testing laboratory. Also in the curative area, further disciplinary and local differences become apparent: when it comes to so-called 'farm animals' in the stable, 'pets' in the practice or a 'wild bird' in the bird clinic. The list makes it clear how the veterinary killing work (death work – Morris 2012) is embedded in the classification and positioning of other animals (Arluke/Sanders 1996, Stewart/Cole 2009).

In this talk, I will empirically reconstruct the classification of 'euthanasia' by veterinarians. Which cases are distinguished, and which evaluations are associated with them? How are classifications (re-)reproducing the inclusion and exclusion of animals in categories (Bowker/Star 1999)?

The research follows a Grounded Theory approach (Charmaz 2014) and is based on 16 in-depth interviews and a document analysis of guidelines and textbooks. Veterinarians distinct for example between killing because of a "hopeless injury", because clients are against another "treatment option", or "for animal welfare reasons". It can be a "planned euthanasia" or – as a

strong but simplistic contrast – a "euthanasia" in the livestock sector. The talk provides an empirically grounded classification system of death work in veterinary medicine in its practical and ethical dimension

Marc Bubeck studied sociology and gender studies, and veterinary medicine at the Ludwig-Maximilians-University in Munich (Germany), with stays in Oslo and Vienna. He is currently doing his doctorate at the Institute of Sociology (LMU Munich) on animal killing in veterinary medicine. In addition to qualitative methods and professional sociology, his focus is on human-animal and gender studies as well as veterinary humanities.

Discussant: Elan Abrell, Wesleyan University

Elan Abrell is a cultural anthropologist whose research focuses on human-animal interactions, environmental justice, and food-related technological innovation. Elan is an assistant professor of the practice in Environmental Studies and a core member of Animal Studies and the Science in Society Program at Wesleyan University. He was formerly a 2017-18 Farmed Animal Law and Policy Fellow at the Animal Law and Policy Program at Harvard University, a visiting assistant professor in Environmental Studies at New York University, and a visiting assistant professor in Urban Studies at Queens College, CUNY.

Monday, June 20th - Sites of Engagement in the Anthropocene

Multispecies Sites of Engagement I

Justice in the Anthropocene: Towards Multispecies Smart Cities

Clara Mancini, The Open University, UK; Daniel Metcalfe,
Technion; Orit Hirsch-Matsioulas, University of Haifa

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Smart sustainable cities aim to leverage the capabilities of information and communication technologies to meet the needs of their inhabitants with equity and inclusivity. However, for many animal dwellers, cities are still inhospitable environments, difficult to make sense of and interact with.

We propose a concept of multispecies smart cities, building on Nussbaum's theory of multispecies justice, according to which animals are agents capable of dignified existence, with corresponding needs for flourishing and related goals they actively pursue, to which they are entitled. We argue that such a city would recognise animal dwellers' entitlement to a species-specific dignified and flourishing existence, by affording them the opportunity to pursue biological goals relevant to their capabilities. To this end, a multispecies smart city should enable animal dwellers to perceive and make sense of relevant elements of their urban surroundings, and to interact with them effectively in pursuit of their biological goals.

However, urban coexistence involves the constant negotiation of countless agents' meanings, interactions and goals, where notions of who belongs where and is entitled to what are entangled in local values and beliefs. We examine these tensions through two case studies of boundary spaces in which multispecies agents coexist in dynamic relation; we raise challenging questions that designers of a multispecies smart city would need to address; and we propose a framework in which data collection and processing, adaptive infrastructure and computing design solutions, and multispecies communication are employed to incrementally and iteratively tackle the daunting challenge of developing multispecies smart cities.

Prof. Clara Mancini is professor of Animal-Computer Interaction and founder of the ACI Lab in the School of Computing and Communications, The Open University, UK. She is interested in the design, methodology and ethics of animal-centred interactions for multispecies wellbeing and inclusion, interspecies coexistence and cooperation.

Dr. Daniel Metcalfe is a designer working on large-scale planning projects, design researcher and lecturer in the Faculty of Architecture and Town Planning, Technion - Israel Institute of Technology. His research interests include multispecies design, digital manufacturing, human-animal interactions, and nature-centred design.

Dr. Orit Hirsch-Matsioulas is a social anthropologist specialized in Human-Animal relations. She is a research associate at the Tech4Animals Lab in the Information Systems Department, University of Haifa and a co-founder and a member of the steering group of the Israeli Human-Animal Studies Academic Community (HASI) and the Forum for Human-Animal Studies, Tel-Aviv University.

Multi-Species Building Envelopes - From Human-Centered to Ecological Inclusiveness

Yasha j. Grobman, Shany Barath, and Surayyn Uthaya Selvan, Technion

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Urban densification significantly influences environments and ecosystems within cities, degrading green open spaces, contributing to species loss, increasing vulnerability to climate hazards, and eventually negatively impacting human health and well-being. Currently, the primary paradigm for sustainable buildings is oriented mainly toward improving comfort for humans with little consideration for the presence of other organisms such as animals or microbiota.

The paper presents a study's early results that suggest a new design methodology and tools for creating a novel idea for building's multi-species envelope, focusing equally on humans, plants, animals, and associated organisms such as microbiota.

The results show the designer's knowledge and education challenges when dealing with other species. It discusses ways to integrate expertise from ecology and biology into the architectural

design process. It also presents several case study designs for multi-species building envelopes for a proposed residential building in Israel.

The new approach to building envelope design offers the potential to change the city as we know it by reforming the vast areas of the currently anonymous buildings envelopes. It could also have a significant environmental effect and redefine relations between the city and nature, and the urban population's perception of cohabitating with animals.

Yasha Jacob Grobman is the dean of the Faculty of Architecture and Town Planning at the Technion. Prof. Grobman has over 20 years of activity in architectural research and practice that is related to architectural technology, and especially in developing computational tools and methods for innovative computer aided architectural design, evaluation and fabrication. Grobman published over 80 papers in scientific journals and conferences and received numerous awards in sustainability research and design.

Shany Barath is an Assistant Professor in the faculty of Architecture and Planning at the Technion where she leads D.DLAB [Disrupt.Design] research facility developing design-led technological projects utilizing computational design and manufacturing innovation towards real-world impact. Merging academia and practice through her experience as the co-founder of Shaga Architects, she is involved in multiple large-scale commissions integrating computational methodologies with analysis and simulation engines across evaluation fields for design applications.

Surayyn Uthaya Selvan is currently a PhD candidate at the Faculty of Architecture and Town Planning at the Technion. He is investigating multi-criteria decision-making workflows to enable collaborative computational design processes towards multi-species building envelopes. Having graduated with a Masters in Advanced Architecture, his research interests include the exploration of data-driven computational methodologies to inform multi-disciplinary design decisions.

Performance Evaluation of the Management of Community Dogs in Himachal Pradesh: A Case Study

Deepak Sharma and Begi Ram, Himachal Pradesh University

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Community dogs live in the close proximity with humans, and therefore they have frequent interactions with humans. The increasing population of these community dogs and their interaction with humans has increased the various risks to the society and to themselves as well. There are about 6.2 Crore Community Dogs in India wandering on the roads. Apart from their existence and dignified right to life, their interaction with humans has resulted in danger of getting a tropical diseases like rabies. In India, there are about 20,000 rabies cases of total 59000 world cases which accounts about 36% of the total world cases of rabies due to which, Asia is also known as rabies capital. So, the management of community dogs has become a necessity in the present time. Article 51-A (g) of Indian Constitution states that the protection and improvement of the natural environment including forests, lakes, rivers and wild life along with to have compassion for living creatures shall be the duty of every Indian citizen. Therefore, to protect humans from any form of tropical disease caused by these community dogs, it is necessary to strictly adhere to the policy framework and animal birth control rules formulated by the Government of India. The present study evaluates the real issues in local management of community dogs in City of Shimla in Himachal Pradesh, India.

Deepak Sharma is an Assistant professor of Public Administration at International Centre for Distance Education and Open Learning, Himachal Pradesh University. He received MA and PhD from the Panjab University. He was Senior Research Fellow (UGC) with Panjab University. He is the author of numerous international and national articles. He was visiting faculty of Public Administration at Department of Public Administration and Centre for Governance and Leadership at Panjab University, Chandigarh.

Begi Ram is presently a Junior Research Fellow in Himachal Pradesh University, Shimla. He is pursuing his PhD under the supervision of Dr. Deepak Sharma. He has received his MA and M.Phil. from Himachal Pradesh University. He has also worked with TISS (Tata Institute of Social Sciences) in the field survey on Human Trafficking in India

Discussant: Fran Markowitz, Ben-Gurion University of the Negev

Fran Markowitz, Professor Emerita at Ben-Gurion University of the Negev, is a cultural anthropologist whose interests in identity, community, race and racialisation, migrations and diasporas have guided her work in New York City and Chicago, USA; in Israel; in Russia, and in Sarajevo, Bosnia-Herzegovina. She has authored three monographs and edited or co-edited seven scholarly collections, ranging from *Sex, Sexuality and the Anthropologist* (1999) to the forthcoming (2022) special issue of *Food, Culture, and Society*, ‘Eating Religiously: Food and Faith in the 21st Century’ (fran@bgu.ac.il).

Keynote

Why Ecofeminism Now?

Lori Gruen, Wesleyan University



Lori Gruen is the William Griffin Professor of Philosophy at Wesleyan University. She is also a professor of Feminist, Gender, and Sexuality Studies, Science in Society, and coordinator of Wesleyan Animal Studies. She is the author and editor of over a dozen books, including most recently *Animal Crisis* (Polity, 2022), co-authored with Alice Crary, *Carceral Logics* (Cambridge 2022) co-edited with Justin Marceau and *Ecofeminism: Feminist Intersections with Other Animals and the*

Earth (Bloombury, second edition 2022) co-edited with Carol J. Adams. Gruen’s work lies at the intersection of ethical and political theory and practice, with a particular focus on issues that impact those often overlooked in traditional ethical investigations, e.g. women, people of color, incarcerated people, non-human animals. She has been involved in animal issues as a writer, teacher, and activist for over 35 years.

Ecofeminism, Gender and Animals

Feminist Autoethnography in Human-Animal Relations

Shlomit Simhi, Tel Aviv University

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Due to the deep cultural identification between women and animals, the liberal feminist struggle for equal rights sought for many years to keep animals out of modern feminist theory and did not ascribe any importance to the work of eco-feminist theorists who dealt with the lives of animals. *To this day, activism for animals seem too 'feminine', 'irrational', 'emotional' and 'sentimental'.* A contemporary example of such a reference can be found in the form of the cat feeders and activities for street cats in Israel. These activists are perceived in cultural and public discourse as eccentric women deviating from their physical, social and normative place. Engaging in feeding practices is attributed to a psychological state necessarily associated with childhood trauma, abandonment experiences, rescue fantasy or pathological female obsession and therefore deprived of ethical importance.

Contrary to these perceptions, eco-feminist scholars considered the development of the emotional connection between humans and animals as an infrastructure for eco-feminist theory and sought to place feelings, emotional communication, and emotional responses at the center of philosophical debate and validate them as authentic states of knowledge. Auto-ethnography as a methodological genre, not only provides space for emotional and physical experiences, but is also perceived as a post-modern research genre, as it allows for the absence of an essential 'self' and replaces it with a reflexive self that is reflected to the outside, to the other, thus allowing mutual perspective. In this lecture, I will use my experience as an activist for street cats to demonstrate how auto-ethnography offers a way to look at human-animal relationships in a way that allows for a deeper acquaintance with the 'ultimate animal other', thus turning feminist research on animals into a subject of social, cultural, political and ethical importance. In addition, since feeding street cats is an individual practice (made solo), auto-ethnography is an almost required methodology in this type of study. In the lecture I will also discuss the possibility of eco-feminist auto-ethnography to contribute in a meta-disciplinary way to the thinking of auto-ethnography.

Shlomit Simhi is a Feminist Animal Studies PhD student at the Shirley and Leslie Porter School of Cultural Studies at Tel-Aviv University. Her dissertation focuses on the interactions and relations between animal welfare female activists and street animals in the urban and peripheral spaces of Israel. She is a fellow of the AdR Women Doctoral Program; a committee member in the community for Human-Animal Studies Israel (HASI); and currently teaching at the NCJW Women and Gender Studies Program.

**Males, Females, and Other Animals: Between Feminist Bible
Exegesis and Exegesis of Ethical Behavior Towards Animals
In the Bible**

Yael Shemesh, Bar-Ilan University

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In her book, *The Sexual Politics of Meat: The Feminist-Vegetarian Critical Theory*, Carroll Adams sheds light on the connection between oppression of women in patriarchalist cultures and oppression of non-human animals by eating their flesh. Likewise, eco-feminism points at the connection between feminism and environmental justice on the one hand, and between female oppression and causing harm to nature, including to non-human animals, on the other.

The purpose of my lecture is to examine the similarities and differences in the status of women and animals in the Bible compared to the status of men, and even more so the similarities and differences in the reading strategies of feminist Bible exegesis and exegesis dealing with ethical behavior towards animals in the Bible.

I will show that already beginning with the second creation story, there are significant similarities between the status of women and animals and the reading strategies of these two types of exegesis. In both cases they can be classified in two opposite directions: On the one hand, a militant type of research, which challenges the status of the biblical text as a foundation of culture due to its being patriarchalist, androcentric, and perhaps even misogynic; or speciesist and anthropocentric. On the other hand, a mediating type of research, which attempts to illuminate other, more egalitarian voices towards women / animals in the Bible. I will point out

the utopian vision of the lost paradise, characterized by a harmonious relationship between men and women / humans and animals, the presentation of the sin that caused the disintegration of this relationship, and the desire to restore this lost paradise.

Likewise, I will show that throughout the Bible one can find objectifying references to both women and animals, and I will present the overt or covert violence to which they are exposed in both deed and speech. Alongside this, one can also find references to treatment of women and non-human animals as subjects, as legal entities, and as included in the covenant with God.

Prof. Yael Shemesh from the Department of Bible at Bar-Ilan University, and director of the Fanya Gottesfeld Heller Center for the Study of Women in Judaism. One of her areas of interest is animal ethics in the Bible. She has written several articles on the subject and is currently writing a book on the complex status of animals in the Bible. Yael is vegetarian since childhood and vegan for the last 28 years. She volunteers in challenge 22, a project of "Animals" organization that aims to encourage people to switch to veganism. She is a long-distance runner and has a blog called "Long-distance Vegan".

He-Goats and Song-Birds: Animals and Contemporary

Masculinity in Hoi An, Vietnam

Nir Avieli, Ben-Gurion University of the Negev

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In this paper I discuss different facets of contemporary Vietnamese masculinity as they are performed and negotiated vis-à-vis different species of animals in the peri urban town of Hoi An in central Vietnam. Based on long term ethnographic fieldwork conducted in Hoi An since the late 1990s, this paper shows how eating, handling, or caring for specific kinds of animals are molded by perceptions of “proper” or hegemonic Vietnamese masculinity: while he-goat meat is consumed for sexual invigoration, tending song-birds is perceived as a practice of masculine self-cultivation. Different species therefore allow for the expression of a different facets of Vietnamese masculinity: the physical, the political and the spiritual. The neo-liberal and

consumerist context, however, challenges and/or complicates the understanding of different relations between Vietnamese men and animals.

Nir Avieli is a professor of anthropology and former president of the Israeli Anthropological Association (2016 – 2019). Nir specializes in the study of food culture, tourism, gender, and heritage studies, and has pursued fieldwork in Vietnam, Israel, India, Thailand, Singapore, and Zanzibar. His books include *Rice Talks: Food and Community in a Vietnamese Town* (2012, Indiana University Press), and *Food and Power: A Culinary Ethnography of Israel* (2017, University of California Press). Nir has published articles on diverse topics, ranging from the politics of UNESCO World Heritage Sites to the role of veganism in forging identity within the African Hebrew Israelite community. Currently he is writing a book on “Food and Freedom: Culinary Redemption in the Israeli Periphery”, and preparing a new research project on Leisure in Greece.

Discussant: Edna Gorney, Haifa University

Edna Gorney is an Israeli ecologist, ecofeminist, and writer. Her research interests include ecofeminism and environmental justice, and she taught related classes at the Women and Gender Studies Program at Haifa University. Her first book *Exploited and Protected: Ecofeminist Theory of Nature, Culture and Society in Israel* (Hebrew, 2011) was described as having launched the ecofeminist discourse in Israel. It was followed by a poetry book *Lift and Drag* published in 2014. In 2020 two more books were published: *Zoological Portrait Lexicon*, a winner of the Goldberg prize for a debut book in prose, and the novella *Things I found in the family attic*.

Multispecies Sites of Engagement II

The City as a Space of Coexistence: Living in the Anthropocene with Other Animals

Nicola Zengiaro, University of Bologna

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Animals are sense-makers and new actors in the semiotics of urbanism. Indeed, many wild animals modify the codes of the city and change the internal relations between the various actors that compose it (Schilthuizen 2018). The city has been thought as the place of culture, a boundary of separation from wild nature. Recently, ecosemiotics has shown that any kind of space is a habitat and a refuge for those who survive in it. Through a semiotic reading of the city, we will try to deconstruct the opposition between nature and culture. The notion of “naturcultural” (Haraway 2007) indicates a synthesis of nature and culture that recognizes their inseparability in ecological relationships that are both biophysical and social. We will use this notion to describe intertwined multi-species histories, rethinking the agency, power and sociality of life forms. This presentation will attempt to rethink our time in a multispecies project aimed towards designing a post-Anthropocene. In the proposal we will see what can be done to live together with non-humans by designing a future of coexistence. For this we have to think a new space for a peaceful coexistence in the space of the city. The final question that will connect each speech is the following: is it possible to design the city through the relationship between human and non-human? Or rather, is it possible to design the city from the non-human point of view?

Nicola Zengiaro is a PhD student in semiotics at the University of Bologna, where he mainly works on biosemiotics and material semiotics. Previously, he graduated under the supervision of Maurizio Ferraris at the University of Turin, specialized in the second level Master in Moral Philosophy at the University of Santiago de Compostela, and worked on biosemiotics during the second Master in Philosophical Sciences at the University of Verona. He is part of the editorial staff of the journal *Animal Studies. Rivista italiana di zooantropologia* and has published several articles in national and international journals on animality and the animal question.

”She Who is Wearing Wild Elephants as Earrings”: Theyyam of North Kerala, India

Lisa Herrmann-Fertig, Nuremberg University of Music

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Religion is partly responsible for environmental, ecological and climate crises, for the wellbeing of human and nonhuman animals in the *Anthropocene*. As belief systems and especially world religions each offer a unique pool of moral and ethical values, rules, *soundscape*s and agencies, one should carefully reinterpret and recontextualize religious traditions—along with their scriptures and cultural phenomena—in and for the 21st century.

Examining the new field of Multispecies Ethnomusicology, I demonstrate the investigation of social and religious structures in a *soundscape* associated with rural Hinduism. I show that the attention of *soundscape*s and especially of musics should not overly focus on acoustics in the dimensions of *anthrophony*, *biophony* and *geophony*—particularly should not mean an emphasis on the first *phony*. A rethinking of hearing, listening and musicking becomes necessary; *conscious listening* to a diversity of voices, a theory I am currently developing, is primarily required to pursue this goal.

My paper includes a case study on *theyyam*, one of the richest ritual, mythical and performative traditions of South Indian popular worship. In *theyyam* rituals—North Kerala’s cultural heritage and sonic signature—media of local deities, ghosts, heroes and nonhuman animals enable a visual and acoustic, easily accessible revelation of the respective deity through transformation. Decisive aspects of Hinduism and the associated claim to cross-species empathy play fundamental roles. The ritual points out the interrelatedness of human and nonhuman animals and their environment; it provides a voice for underprivileged beings because of supplying the opportunity to express personal, multispecies concerns.

Dr. Lisa Herrmann-Fertig studied Music Education, Musicology and Ethnomusicology and holds a Ph.D. in Historical Musicology/Ethnomusicology from the University of Würzburg. She worked as lecturer in the ‘Würzburg English-Language Programme’ and as research assistant in Ethnomusicology at the University of Würzburg. She is currently working on a postdoctoral position in Musicology with a focus on Human-Animal Studies at the Nuremberg University of

Music. Since summer 2021 she is also a habilitation candidate in Musicology at the University of Würzburg. Her research interests are music in religion and education, Human-Animal Studies, Ecomusicology, Multispecies and Applied Ethnomusicology, and *theyyam*.

Songs and Soundscapes of Aquatic Animals: Between Human-Animal Studies and the Blue Humanities

Martin Ullrich, Nuremberg University of Music; Jessica Ullrich, University of Fine Arts

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Human-animal studies and the blue humanities, understood as interdisciplinary areas of posthumanist theory, pose challenges to established disciplines like musicology, history of art, film studies, and literary studies. In our presentation, we would like to explore the intersections between human-animal studies and the blue humanities and exemplify the potential of these transdisciplinary contact zones through an analysis of selected songs and soundscapes of aquatic animals and their representations in music, film, and the visual arts. While human-animal studies emphasize aesthetic phenomena like animal music and interspecies music collaboration and thus criticize the concepts of a categorical divide between nature and culture and of human exceptionalism, the blue humanities decenter the humanities by cutting the ground under their feet and reconstituting them in the fluidity of the oceanic element. The blue humanities so far have tended to diminish, sometimes even overlook, the role of nonhuman animals in this critical process of deconstructing anthropocentrism. On the other hand, human-animal studies often deal with the pastoral concept of a stable and earth-bound environment that the blue humanities have set out to deterritorialize. Both areas can contribute to their mutual development and entanglement and to a better understanding of the naturecultures (Haraway) or even medianaturecultures (Braidotti) in which aquatic animals live in the Anthropocene.

Martin Ullrich studied piano and music theory and received his PhD in musicology in 2005. His main research area is sound and music in the context of more-than-human aesthetics, with an emphasis on human-animal studies. He has presented and chaired at international conferences and has published on animal music and the relationship between animal sounds and human

music. Ullrich has been professor for music theory at Berlin University of the Arts from 2005 to 2009 and president of Nuremberg University of Music from 2009 to 2017. Since 2017, he works as professor for interdisciplinary musicology and human-animal studies in Nuremberg.

Jessica Ullrich is visiting professor for art history and aesthetics at the University of Fine Arts Münster. She curated art exhibitions and video screenings on animals and art in Berlin, Utrecht, and São Paulo and published exhibition catalogues, collections of essays, and articles mainly on modern and contemporary art and on human-animal relations in art. Ullrich is editor of *Tierstudien*, the German journal for animal studies.

Discussant: Leslie Irvine, University of Colorado Boulder

Leslie Irvine is Professor of Sociology at the University of Colorado Boulder, where she also directs the Animals and Society Certificate Program. Her research focuses on the roles of animals in society. Leslie's books include *My Dog Always Eats First: Homeless People and their Animals*, *Filling the Ark: Animal Welfare in Disasters*, *If You Tame Me: Understanding our Connection with Animals*, and the forthcoming second edition of *Regarding Animals*, with Arnold Arluke and Clinton R. Sanders. Leslie's research on animal sheltering, animal abuse, animals in popular culture, animal selfhood, the feminization of veterinary medicine, and other topics has appeared in journals and edited volumes including *The Oxford Handbook of Animal Studies*, *Society & Animals*, *Anthrozoös*, *Gender & Society*, *Social Problems*, *The Sociological Quarterly*, *Qualitative Sociology*, and *Symbolic Interaction*. Leslie received her Ph.D. from the State University of New York at Stony Brook.

The Wild and the Domesticated

Liminal Animals as a Repercussion of the Anthropocene

Zuzana Velenská, Charles University in Prague

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This presentation explores the issue of liminal animals and their status in the Anthropocene. Contemporary scholar contributions to animal-human connectivity of liminal animals will be presented to provide understanding how humans have affected and been affected by liminal animals.

Liminal animals are wild and domestic species who live on anthropogenic food sources and share their living spaces with humans. As a significant repercussion of the Anthropocene liminal animals have changed their natural behaviour and have adapted to live near human habitat. This provides them with several benefits, but also puts them at high risk. Several usually wild animals such as foxes, racoons, badgers, monkeys, opossums, pigeons, rats etc. can be liminal, but the most significant liminal animals are stray cats and dogs. Nature of these previously domesticated species which are now stray have changed twice. These animals also affect human emotions and attitudes the most.

The need to adapt to environmental changes has become a crucial factor in the lives of many previously wild animals. Some of these liminal animals may have been even self-domesticating, such as urban foxes. On one hand liminal animals such as foxes, racoons, badgers or stray cats or dogs may attract people who search for encounters and try to feed them, liminal animals can also threaten personal safety. Serious hygienic and epidemic issues have been linked to strays during history. Local governments still employ lethal, non-ethical solutions to this problem, although it makes both fiscal and ethical sense to develop sterilization programs as a means of humanely curbing overpopulation. We will discuss how a humane response to liminal animals benefits for the environment, the community, and of course those animals.

Zuzana Velenská is a PhD. student of Historical Sociology at Faculty of Humanities, Charles University in Prague (Czech Republic) and has been working on dissertation project concerning cognitive, emotional, and attitude changes in human relationship toward non-human animals. Historical-sociological perspective highlights multi-paradigmatical and multidisciplinary approach which provides a social science, psychological, cultural-anthropological, and ethnographical, and philosophical view on emerging human sensibility, empathy, and compassion toward animals.

Reimagining Domestication and Anthrodependency in the Anthropocene

Bjørn Ralf Kristensen, University of Oregon

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Within popular discourse on domesticated animals, domestication is understood to be a distinct category from which we can clearly designate that some animals belong and some do not. While there are certainly discussions of liminal species within animal ethics literature, as in those animals existing somewhere on the spectrum between wild and domesticated, there is very little consideration of the transition from wild to domesticated that may be taking place in many contemporary species. Further, both "wild" and "domesticated" often persist as perceived rigid black and white categories, with domestication being framed as an inherently morally problematic dynamic by some prominent animal rights theorists. In this paper, I seek to complicate the discussion, with particular attention to using past pathways toward domestication as potential models to help us better understand contemporary cases in which animals typically perceived as wild may actually be entangled within a process of domestication. I look to zooarchaeological data on two seemingly distinct pathways to domestication: A directed pathway and a commensal pathway. One key point that I emphasize is that many contemporary wild animals living among humans may be said to be proto-domesticates regardless of any intentional project to bring about such an end. I conclude with the claim that we should not be dismissive of this, nor see domestication as an inherently problematic or exploitative process, but rather as indicative of dependencies emerging from an ever more anthropogenically modified world that we should seek to be more cognizant of and intentionally engaged in.

Bjørn Ralf Kristensen is a doctoral student in the Environmental Studies Program and the Department of Philosophy at the University of Oregon. His research focuses on the intersections of animal ethics, environmental justice, public health, and the medical humanities.

The Great Cat Hunt of 2022

Richard Kelaher, Canisius College

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In considering the increasingly threatened and precarious position of *Felis catus* in the 21st century, the paper will examine three historic incidents involving the perception of animals to society at large with violent consequences, and to compare them with the contemporary persecution of cats, shedding light on the underlying issues that make the cat a scapegoat and why society is primed to enter into a moral panic over them, building on the response of Lynn et al. (2019) to Loss and Marra (2018), as well as adapting Sax's (2013) notion of animals as tradition and Lynn's (2013) contribution to the dialogue on the perception of predators, to establish a cultural framework for how people assimilate animals into their mental landscapes and social structures. The intent of the paper is to curate self-awareness and make dialogue more cognizant that the *idea* of the cat is the stalking predator and vanguard of existential crisis, rather than the actual harmless cat itself.

As a coda, it will include a discussion of how this cultural bias has impacted science, human, and animal welfare, and how it is incorporated into the frameworks that govern society today to wide detriment.

Rick Kelaher is an animal historian working in the private sector while pursuing his masters degree in Anthrozoology from Canisius College remotely. His current research interests are domestic cats, the social history of companion, draft, and production animals, the SPCA movement in the United States, and using public history to raise the profile and awareness of animal history in cultural memory and academia.

Discussant: Dafna Shir-Vertesh, Achva College

Dafna Shir-Vertesh teaches at Achva College and co-chairs the Human-Animal Studies Israel community (HASI). Her research deals with multispecies relations in familial and communal spheres. Among her publications is "Flexible Personhood: Loving Animals as Family Members in Israel", published in *American Anthropologist* in 2012.

לנצל, לאהוב, להרוג: רגשות והסדרת השימוש בבעלי-חיים למטרות ניסויים

שירה שמואלי, אוניברסיטת תל אביב

השימוש בבעלי-חיים במסגרת מחקר ביו-רפואי אופיין על ידי האנתרופולוג מייקל ווילריץ' כהליך שבו מופשטת החיה הטבעית מעולמה, כך שמול החוקר נותר מכניזם אנטומי ריק, כלפיו אין מתעורר רגש פרט לאדישות. בניגוד לעמדה זו, מחקרים אחרים טענו שמערכת היחסים במעבדה מתאפיינת במורכבות רגשית, וכי טכנאי מעבדות לניסויים בבעלי חיים הפגינו אכפתיות וחिבה כלפי החיות שבאחריותם. בהרצאה אטען כי בעלי-חיים תובעים תגובה רגשית. בתוך כך, אטען כי רגשות דאגה ואכפתיות (care), כמו גם כעס ושנאה, אינם מוגבלים לאלו האמונים על הטיפול בחיה במסגרת המחקר הביו-רפואי. למעשה, תהליך יצירת הידע כשלעצמו כרוך במנעד רחב של רגשות, הארוגים אל תוך הבירוקרטיה שמטרתה להסדיר את השימוש בבעלי-חיים בתעשיית מדעי החיים.

תובנות אלה יכולות לשמש אותנו גם בדיון ביחסי אדם-חיה במשבר האנתרופוקן, והרי המעבדה והעולם הטבעי כבר אינם קיימים בנפרד: המעבדה שואפת ליצר מיקרוקוסמוס שמשכפל את חוקי הטבע, בעוד שהעולם החיצוני לה הופך למעבדת ענק שבה אקולוגיות מתוכננות בקפידה. התגובה למשבר הסביבתי באה לידי ביטוי בפרויקטים של הנדסת מרחב לטובת שיקום ושימור, החל מקביעת שמורות טבע, עבור דרך חיסול "מינים פולשים", וכלה בהצמדת תגי מעקב אלקטרוניים על ציפורים נודדות. גם כאן, רגשות של פחד, דאגה, ואהבה מתועלים לתוך הסדרים נורמטיביים ורישיונות להרוג.

ד"ר שירה שמואלי היא מרצה במכון כהן להיסטוריה ופילוסופיה של המדעים והרעיונות, אוניברסיטת תל אביב. היא בעלת תואר ראשון ושני במשפטים מאוניברסיטת תל אביב, ודוקטורט בהיסטוריה של המדע מהמכון הטכנולוגי במסצ'וסטס (MIT). במחקרה היא עוסקת בהיסטוריה של יחסי אדם-חיה, בעיקר דרך הצטלבויות של מדע, משפט, ואתיקה. מאמריה פורסמו בכתבי עת מובילים בהיסטוריה של הביולוגיה, היסטוריה רפואית ומשפט וחברה. היא עובדת כיום על עריכת ספרה "The Bureaucracy of Empathy: Law, Vivisection and Animal Pain in Late 19th Century Britain".



“אלימות כלפי בעלי חיים – אתיקה וביקורת”

מביכורי קבוצת הכתיבה האקדמית של פורום אדם חיה, תכנית קולר-מנמון לזכויות ורווחת בעלי חיים, הפקולטה למשפטים, אוניברסיטת תל אביב

משתתפים (א"ב): בועז ישי; ד"ר דן מישייקר; הדס מרכוס; ד"ר ענת בן יונתן; שלומית שמחי

מושב זה הוא פרי עבודה מתמשכת של קבוצת כתיבה בנושא אלימות כלפי בעלי חיים, שפעלה לאורך השנה האחרונה ודנה בתופעה מזוויות שונות.

במסגרת המושב נעסוק בשאלות בהן דנו חברות וחברי הקבוצה לאורך השנה, ונדון בצורות השונות של אלימות כלפי בעלי חיים אשר עלו בכל מקרה שנבחן; ננתח את המקרים תוך התייחסות למניע לפעולה האלימה, לזהות המבצע ולזהות הקורבנות; וכן נשוחח על הצעות לפתרונות אפשריים, כפי שעולה מתוך מקרי הבוחן בפרט, ומתוך התרשמויות המשתתפים באופן כללי.

דרך המקרים שהציגו חברי הקבוצה לאורך השנה, נשוחח על אלימות כתופעה חברתית נזילה, החוצה גבולות חברתיים של מגדר, גזע, מעמד ומין ביולוגי: בועז ישי יציג את הנובלה "מובי דיק", אשר הנכיחה את ראשית עידן התיעוש והשימוש בגופם של לווייתנים כשלב ראשון בתאורה עירונית, בטרם המצאת נורת החשמל; ד"ר דן מישייקר ישוחח על הזואופואטיקה של שבסיס זינגר, שתהתה על מקורות הרוע האנושי ועמדה על ניצול כוחו של החזק על החלש; הדס מרכוס תיגע בביקורת התרבותית על תופעת הוויסקציה – דרך אמנות ויזואלית – ותעמוד על הסקרנות, האובייקטיביות והרציונליות המדעית, שפעלו בעבר ככוחות מניעים של התופעה, לעומת המניעים הכלכליים של העת הנוכחית; ד"ר ענת בן יונתן תדון במקרה של שחיטה כשרה, אשר מונעת מגורמים אינסטרומנטליים כגון צורך באכילה, ומעוגנת באמונה כי אלימות היא רע הכרחי, ועל כן יש לווסת אותה ולהפנותה כלפי קורבן חלש המשתייך לקבוצת חוץ; ושלומית שמחי תתאר את האלימות הפיזית, המילולית והכלכלית שחווים חתולי הרחוב והנשים המאכילות ומטפלות בהם, הרוויה במשמעויות מגדריות, ותתייחס לאופן שבו אלימות מונכחת במרחב הסטרילי-לכאורה של העיר כפרויקט אנושי המסמל את שיא הציביליזציה וההפרדה בין טבע לתרבות.

בחלקו השני של המושב נקיים דיון פתוח עם הקהל בנושא אלימות כלפי בעלי חיים – מקורותיה האפשריים, מסלוליה המגוונים ואופני ההתמודדות האפשריים עמה.

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20.6.22 - רבדים ומרחבים באנתרופוקן

”מובילות המהפכה”: הדדיות בעידן של ביות

הגישה ההדדית ליחסי אדם חיה, הלכה למעשה - דרכי פעולה,

התלבטויות וקונפליקטים

פאנל בהשתתפות (א"ב): איילין קורן-קאלו; גיא אפללו; גל חכים-אשר; דני פודים; טובי הלברייך; ים שלמה; ד"ר נועם רוזדיך; סיון שפר; רבקה לב; תום קורדובה

בעשור האחרון, וביתר שאת בשנים האחרונות, הולכת ומשתרשת גישה אלטרנטיבית למפגשים השכיחים בין אדם לחיה בפינות חי, גני חיות, כלבנות טיפולית ועוד. מרחבי חי רבים בוחרים לקחת בחשבון באופן עמוק את בעלי החיים המתגוררים במקום, בין אם מדובר במרחבים טיפוליים לשיקום הדדי בין בעלי חיים לאנשים, או במרחבי שיקום והצלה של בעלי חיים וכלביות שיקומיות, המזמינות מבקרים אנושיים מכל הגילאים להיחשף לאורחות חייהם של בעלי חיים מחוץ להקשר בו הם משמשים את האדם כמזון בהמתנה, כמוצגים, או כשעשוע.

קבוצת "מובילות המהפכה", פרי יוזמתה של הפסיכולוגית החינוכית גל חכים-אשר ומכון אדם וחיה, פועלת מזה כשנתיים וכוללת מנהלות של גופים שונים בישראל – מרחבי חי, מקלטים לשיקום בעלי-חיים ומרחבים לשיקום הדדי – אשר לקחו על עצמן להוביל שיפורים ביחסי אדם-חיה במרחבים בהם הן פועלות, תוך יישום "הגישה ההדדית".

בבסיס הגישה ההדדית לקשר אדם-חיה מונחת התפיסה, כי האינדיבידואל אינו ישות נפרדת מהעולם, אלא שתודעתו מושתתת על תצורות של יחסים, המעצבות את אישיותו. בתוך כך, גם קשרים בין אישיים בין אנשים לחיות אחרות דומים בחשיבותם הנפשית והחינוכית לקשרים בין בני אדם לבין עצמם. על כן, החתירה לקשר הדדי – השואף לשגשוג משותף של החיה והאדם – מהווה מטרה מרכזית בהקשרים חינוכיים וטיפוליים.

הפאנל שלפנינו יציג את עיקרי הגישה ויישומיה הלכה למעשה במרחבים המפגישים בין אדם לחיה, ויתמקד בדילמות, באתגרים ובקונפליקטים המונחים לפתחן של המשתתפות. הוא יעסוק, בין היתר, בבסיסי הלגיטימציה למפגשים טיפוליים, חינוכיים ואחרים בין אדם וחיה במרחבי חי; בהבדלים ונקודות הדמיון בין הדדיות לשוויון; במושג "חופש הבחירה" ומורכבות היישום שלו במרחבים של ביות; ובשאלה האם במציאות הנוכחית אפשר כלל לדבר על "מרחב חי אידיאלי", ואם כן – כיצד הוא עשוי להיראות?

איילין קורן-קאלו היא סטודנטית לטיפול רגשי בנוכחות בעלי חיים, מכללת אורנים; מנהלת מרחב החי בקיבוץ מעגן מיכאל, הפועל בגישה ההדדית. ailindk@hotmail.com

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ד"ר ענת בן-יונתן היא חוקרת יחסי אדם-חיה, עמיתת מחקר בתכנית קולר-מנמון לזכויות ורווחת בעלי חיים, הפקולטה למשפטים, אוניברסיטת תל אביב. benyonatan@mail.tau.ac.il

חשיבה מחודשת על הפרויקט האנושי והחייתי

לחשוב מחדש על השאלה "מיהו האדם"

אורן בן יוסף, סופר ואקטיביסט

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טימותי פריס מזכיר את הפנטזיה האנושית למפגש עם תרבויות חייזריות נבונות מעולמות אחרים, מהן נוכל ללמוד כיצד להפוך למין ביולוגי שליו ושוחר שלום. האמת היא שאנחנו כבר יודעים מה נדרש כדי להיות לא אלימים – אך אנחנו פשוט לא מעוניינים לעשות זאת. כאשר אנו בוחנים את יחסו של המין האנושי למינים לא אנושיים אחרים סביבו, בעיה זו ברורה הרבה יותר.

כשבוחנים אותה מנקודת מבט רחבה יותר, השאלה *מיהו האדם* אינה שואפת להבין את בני המין האנושי באותה מידה בה היא מהווה ניסיון להפריד בין בני אדם לבין יצורים אחרים. בעידן האנתרופוקן, להיות אנושי פירושו להוות איום על כל מה שאינו אנושי, בין אם מדובר באופן שבו בני אדם מתייחסים לבעלי חיים ואפילו באופן שבו אנו חושבים על החיים בעולמות אחרים. ניתן לראות זאת באופן שבו אנו מתייחסים, מבחינה דתית, תרבותית ומדעית, לאפשרות לחיים על כוכבי לכת אחרים – תחת השפעה ברורה של האלימות האנושית על פני כדור הארץ.

אבל האנתרופוקן יכול להיחשב גם כעידן של אחריות. הבנת גישתנו האלימה כלפי יצורים שאינם אנושיים פירושה האחריות על גישה זו והאחריות לעצור אותה ולשנות את דרכינו. באחד הפרקים הרבים של "מסע בן מכבים", הקצין וויליאם רייקר מספר שבני האדם כבר אינם משעבדים בעלי חיים לא אנושיים. אחריות אנושית פירושה לבקש לא רק את החלליות, כלי נשק וצורות אחרות של טכנולוגיה המוצגות בסדרת הטלוויזיה המפורסמת, אלא גם את ההישגים המוסריים המוצגים בעתיד אפשרי זה.

אורן בן יוסף הוא סופר, פעיל למען זכויות בעלי חיים ומורה. ספריו שפורסמו הם: ראו את החיה (דרור, 2015), חיה ללא תכלית: על סוף עידן הביות ועל חוקים מפלצתיים אחרים (רסלינג, 2019), טורפי עולמות: יצורים ארציים ויצורים חוץ-ארציים תחת האלימות האנושית (רסלינג, 2021). לאורך השנים, בן יוסף דיבר בעד זכויות בעלי חיים באוניברסיטאות בהזדמנויות שונות, בין אם נגד ניסויים בבעלי חיים (ירושלים) או עבור כל מי שאינם אנושיים (TAU). באוקטובר האחרון החל בן יוסף את התואר השני שלו באוניברסיטת תל אביב, בתוכנית לפילוסופיה של המדעים. הוא נאלץ לדחות את לימודיו בשנה, מסיבות אישיות.

יחסי כוח רב-מיניים

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ישנה דינמיקה של יחסי כח בין בעלי חיים ממינים שונים, כמו גם בין בעלי חיים לבני אדם. עם זאת, נהוג בדרך כלל שלא לקחת בחשבון יחסי כח בין בעלי חיים שונים כסוגייה מחקרית לגיטימית. ההנחות האונטולוגיות הנוגעות ליחסי כוח אנושיים ויחסי כוח בין בעלי חיים חולקים כמה מאפיינים דומים. למרות זאת, האפיסטמולוגיה של יחסי הכוח האנושיים ויחסי הכח בין בעלי חיים צריכה להיות מובחנת. במאמר אני טוענת שההבנה האנושית של החוויה הקיומית של בעלי חיים נתקלת לעתים קרובות במבוי סתום לאור היכולת המוגבלת של האדם להבין היבטים קוגניטיביים בקרב בעלי חיים, מה שהופך את ההבנה של יחסי הכוחות ואת היכולת לחקור היבטים של יחסי כח בין בני האדם לבעלי חיים נוספים, ובין בעלי החיים בעצמם למאתגרת יותר. לאחר הדיון באתגרים לחקירת יחסי כח בין בני אדם ובעלי חיים, אני בוחנת דרכים להתגבר על האתגרים הללו ולשלב בכל זאת יחסי כוח בין בני אדם ובעלי חיים במדעי המדינה והחברה.

מיכל רותם היא דוקטורנטית בחוג למדע המדינה באוניברסיטת תל אביב. המחקר שלה עוסק בשאלה מהי ההשפעה של קבוצות שונות בחברה על היכולת לחולל שינוי בתעשיית הבשר? באמצעות ניתוח שיח עכשווי בישראל, ארגנטינה וארה"ב - מיכל בוחנת את השינויים החלים בלגיטימציה לצריכת מזון מהחי בדגש על תעשיית הבשר, ואת האתגרים ביצירת שינוי. מיכל מלמדת מחשבה פוליטית ופילוסופיה אקזיסטנציאליסטית.

יחסי אדם חיה ו"אתיקה של דאגה" ב"חווה החופש"

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"חווה החופש" הינו מקלט שיקום והצלה במושב עולש בישראל עבור בעלי חיים מהמשקים המתועשים. המקלט משמש כמרכז חוויתי לימודי לקירוב לבבות דרך היכרות מעמיקה בין בני האדם לבעלי חיים שמרבית האנשים פוגשים מרחוק ובתנאי גידול שאינם מתאימים להם. צוות ה"חווה" מורכב בעיקר מנשים, מנהלות, עובדות ומתנדבות וכן מדיירי ה"חווה", בעלי חיים שאינם אנושיים ממינים שונים. הרצאה זו מבוססת על עבודת שדה אנתרופולוגית הכוללת תצפית משתתפת, אתנוגרפיה פמיניסטית ואתנוגרפיה רב מינית

(multispecies ethnography). בהרצאה אציג ממצאים ראשונים שעלו מחודש אוקטובר 2021 ועד היום מתוך מחקרי הבוחן, כיצד הנשים הפעילות במקלט שואפות ליישם מודל מוסרי חדש של יחסי אדם חיה על סמך "אתיקה של דאגה" (ethics of care) והתנגדות למינאות (speciesism). "אתיקה של דאגה", הינה תאוריה מוסרית המאפשרת להבין מהו הטוב מנקודת מבט דואגת ובאה לידי ביטוי, כפי שעולה מן השדה בעבודת הטיפול (care work) ב"חווה", המבוצעת ע"י הפעילות, הרואות בבעלי החיים כבעלי נפש פנימית וכבעלי רגשות, כאסטרטגיה ליישום עולם טוב יותר ויחסי גומלין אידיאליים והרמוניים בין בעלי חיים ובני אדם. אציג את המורכבויות העולות ביישומה, וכן את הממצאים שעלו עד כה בבואי לשאול: מי היא החיה ומה מעמדה ב"חווה" עבור הפעילות וכיצד הן מבינות את אופייה של הדאגה במערכת היחסים, זאת מתוך בחינת הקונטקסט הרחב הכרוך בנסיבות, היבטים מגדריים, זמן, מקום, תקופה וכן נקודות מבט שונות ואף מתוך ניסיון לבחון את נקודת מבטם של בעלי החיים שאינם אנושיים.

אילנית ברנכינה היא פמיניסטית מזרחית, פעילה לשחרור בעלי חיים, מאסטרנטית בחוג לנשים ומגדר באוני תל אביב, אמה אחות ובת. מתנדבת ב"חווה החופש" מקלט הצלה ושיקום בעלי חיים מתעשיית המזון ועורכת מחקר אנתרופולוגי בתחום יחסי אדם חיה בהנחייתה של ד"ר אריקה וייס.

מתדיין: ניר אביאלי, אוניברסיטת בן גוריון בנגב

ניר אביאלי הוא פרופסור מן המניין במחלקה לסוציולוגיה ואנתרופולוגיה באוניברסיטת בן גוריון בנגב, ראש המחלקה לשעבר (2019 - 2021), ונשיא האגודה האנתרופולוגית הישראלית לשעבר (2016 - 2019). ניר מתמחה בחקר יחסי הגומלין שבין אוכל לתרבות, באנתרופולוגיה של תיירות ומורשת, ובאנתרופולוגיה של מגדר. מחקריו האתנוגרפיים נערכו בווייטנאם, ישראל, הודו, תאילנד, סינגפור וזנזיבר. ספרו הראשון Rice Talks: Community in a Vietnamese Town (2012, Indiana University Press) Food and Power: A Culinary Ethnography של העיירה הוי-אן שבמרכז ווייטנאם. ספרו השני of Israel, יצא לאור בהוצאת University of California Press בשנת 2017. ניר פרסם מאמרים במגוון נושאים: החל מהפוליטיקה של אונסק"ו באתרי מורשת עולמית בווייטנאם ובלאוס, דרך מקומם המורכב של לוחמי המסאי בתעשיית התיירות באי זנזיבר כפי שהוא מתבטא בין היתר בשימושם הנרחב בטלפונים סלולריים, ועד למקומה של הטבעונות בעיצוב זהותם של חברי קהילת האפריקאים העבריים בדימונה. ניר משלים את כתיבת ספרו Food and Freedom: Culinary Redemption in the Israeli Periphery ומתכוון לקראת מחקר אתנוגרפי חדש שיעסוק ב"פנאי חברתי" ביוון.