

international conference
THINKING



ANIMALS



ZRC SAZU
Glasbenonarodopisni
inštitut

Thinking Animals, International Conference, Programme and Abstracts |
Misliti živali, Mednarodna konferenca, Program in povzetki

Edited by | *Uredile*: Saša Babič, Anja Serec Hodžar, Marjetka Golež Kaučič

Programme and Organising Committee | *Programski in organizacijski odbor*:

Marjetka Golež Kaučič, Saša Babič, Irena Kavčič, Anja Moric, Anja Serec Hodžar

Proofreading | *Jezikovni pregled*: Saša Babič, Gavin Mackenzie

Translation | *Prevod*: Tanja Kuret

Design | *Oblikovanje*: arnoldvuga+, Nataša Vuga, Anamarija Pocrnjič

Illustrations | *Ilustracije*: Anamarija Pocrnjič

Published by | *Založila*: Založba ZRC, ZRC SAZU

For the Publisher | *Zanjo*: Oto Luthar

Editor-in-Chief | *Glavni urednik založbe*: Aleš Pogačnik

Issued by | *Izdal*: ZRC SAZU Institute of Ethnomusicology | ZRC SAZU Glasbenonarodopisni inštitut

For the Issuer | *Zanj*: Mojca Kovačič

Supported by | *Izid so podprli*: Slovenian Research and Innovation Agency |

Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost Republike Slovenije,
Slovenian National Commission for UNESCO | Slovenska nacionalna komisija za UNESCO

Ljubljana, 2023

First e-Edition | *Prva elektronska izdaja*

CC BY NC ND

Katalogni zapis o publikaciji (CIP) pripravili v Narodni in univerzitetni knjižnici v Ljubljani

COBISS.SI-ID 167631363

ISBN 978-961-05-0780-2 (PDF)

THINKING ANIMALS INTERNATIONAL CONFERENCE

PROGRAMME AND ABSTRACTS
OCTOBER 16–19 2023, LJUBLJANA, SLOVENIA

MISLITI ŽIVALI MEDNARODNA KONFERENCA

PROGRAM IN POVZETKI
16.–19. OKTOBER 2023, LJUBLJANA, SLOVENIJA



Založba ZRC
Ljubljana, 2023



8 INTRODUCTION | UVODNA BESEDA

10 ABSTRACTS | POVZETKI

12 SAŠA BABIČ

Animals as a Stereotyping and Characteristic Element in Slovenian Short Folklore Forms / Živali kot stereotipizacijski in označevalski element v slovenskih folklornih obrazcih

14 ANA BAJŽELJ

Animals as Moral Agents in the Jain Tradition / Živali kot moralni akterji v džainistični tradiciji

16 MAŠA BLAZNIK

Not Every Tradition is Good: Teenage Butchers - When Normalized Violence Against Animals is Part of School Curriculum / Ni vsaka tradicija dobra: najstniški mesarji – ko je normalizirano nasilje nad živalmi del šolskega kurikulumuma

18 BOŽIDAR FLAJŠMAN

Animals in Visual Communication / Živali v vizualni komunikaciji

20 MARJETKA GOLEŽ KAUČIČ

Why and How 'Thinking Animals'? / Zakaj in kako misliti živali?

22 PRISCILA GULIČ PIRNAT

Questioning the Reification of Animals in Law / Vprašanje reifikacije živali v pravu

24 LIZANNE HENDERSON

Fantastic Bears and Where to Find Them: Ways of Seeing Polar Bears in Fantasy Films, Fiction and Folklore / Fantastični medvedi in kje jih najti: pogledi na severnega medveda v fantastijskih filmih

26 VALENTINA HRIBAR SORČAN

Renewing Interest in Realistic Animal Painting on the Example of Rose Bonheur / Obuditev zanimanja za realistično slikanje živali na primeru Rose Bonheur

28 IRENA KAVČIČ, ALEKSANDRA MAJIĆ SKRBINŠEK

Recognizing the Benefits of Large Carnivore Presence in Slovenia: A Focus Group Study / Prepoznavanje koristi, ki jih prinaša prisotnost velikih zveri: metoda fokusnih skupin

- 30 JELKA KERNEV ŠTRAJN**
What does an Animal Have to do with Concepts? /
Kaj ima žival opraviti s koncepti?
- 32 MARE KÕIVA, ELENA BOGANEVA**
Thinking Animals in Belarusian and Estonian Folklore Legends /
Misliti živali v folklornih legendah Belorusije in Estonije
- 34 DAŠA LIČEN**
For Beasts, Against Savages: The Birth of Animal Care /
Za živali, proti zverem: rojstvo skrbi za živali
- 36 JOHN LINNELL**
Building Heuristics for Human-Wildlife Coexistence from Multi-Disciplinary Perspectives /
Oblikovanje heuristike za sožitje med ljudmi in divjimi živalmi z večdisciplinarnih vidikov
- 38 VESNA LIPONIK**
Anthropomorphism, Metamorphosis, Grotesque /
Antropomorfizem, metamorfoza, groteska
- 40 SUZANA MARJANIĆ**
Why Is No One Trying To "Heal" Our Planet, But People Are Trying To Go to Mars?, Or, Time Strikes Back /
Zakaj si nihče ne prizadeva »zdraviti« našega planeta, medtem ko si ljudje prizadevajo oditi na Mars?
- 42 ANJA MORIC**
Changes in Attitude Towards Large Carnivores? /
Spremembe v odnosu do velikih zveri?
- 44 ZOLTÁN NAGY**
Bears and Humans from a Siberian Perspective /
Medvedi in ljudje v sibirski perspektivi
- 46 MAJA PASARIĆ**
How To Tame a Bear or Harness the Wild Within /
Kako ukrotiti medveda oziroma vpreči divje znotraj nas
- 48 HELENA PEDERSEN**
Animal Exhibitionism as Pedagogical Work: A Critical Analysis of Exotic Animal Collectors' Media Shows /
Živalski ekshibicionizem kot pedagoško delo: kritična analiza medijskih šovov zbiralcev eksotičnih živali
- 50 ANJA RADALJAC**
Witches and their Familiars at the Intersection Between Speciesism and Sexism /
Čarovnice in njihove čarovniške (nečloveške) živali na preseku med speciesizmom in seksizmom
- 52 KATARINA RADALJAC**
Some Thoughts about Non-human Musicians and the Reasons to Accept them in the Field of Art-Music /
Nekaj misli o ne-človeških živalskih glasbenicah_kih in razlogih za njihovo sprejetje v polje glasbene umetnosti
- 54 ULRIKE SCHMID**
Squirrel, Lynx, Field Mouse. How School Textbooks Contribute to Speciesism /
Veverica, ris, poljska miš. Kako šole prispevajo k speciesizmu
- 56 REINGARD SPANNRING, TOMAŽ GRUŠOVNIK**
Education for a More-Than-Human World: Current Issues in Critical Animal Pedagogy /
Izobraževanje za več-kot-človeški svet: trenutni problemi kritične animalistične pedagogike
- 58 TARA L. TEEL, MICHAEL J. MANFREDO**
An Enduring Colonial Legacy has a Global Effect on Human Values Toward Wildlife /
Trajna kolonialna zapuščina globalno vpliva na človeške vrednote do divjih živali
- 60 TOK THOMPSON**
The Lion and the Mouse (ATU 156): Compassion as a Trans-special Rhetoric /
Lev in miš (ATU 156): sočutje kot transspecialna retorika
- 62 BRANISLAVA VIČAR**
Exposed Animal Bodies: The Photographic Observation of the Body-Space of the Anthropocene /
Izpostavljena živalska telesa: fotografsko opazovanje prostora telesa v antropocenu
- 64 KEIKO WELLS, AKIKO MIEDA**
Fox-Possession in Medieval Japan: Reality of the Belief and Treatment of the Illness as a Shadow of Political Unrest /
Ko lisica obsede človeka: realnost prepričanja in zdravljenja bolezni kot senca političnih nemirov na Japonskem v srednjem veku
- 66 KALINA ZAHOVA**
Representations of Nonhuman Animals in Bulgarian Literary Education /
Reprezentacija nečloveških živali v bolgarski literarni vzgoji
- 68 PROGRAMME | PROGRAM**

Thinking Animals is the first interdisciplinary international scientific symposium in Slovenia to present multidisciplinary views on animals and nature, and our attitudes to them, on the basis of a changing world that has shifted its focus from anthropocentrism to ecocentrism.

The topic of the symposium derives from the content of the ARRS project, *Thinking Animals: Transformative Views from Research on Animals in Folklore, Literature, and Culture*, which is ongoing at the Institute of Ethnomusicology ZRC SAZU (for more on the project see <https://gni.zrc-sazu.si/sl/programi-in-projekti/misliti-zivali-transformativni-vidiki-raziskav-zivali-v-folklori-literaturi>). This symposium goes beyond the project in many ways, as the various research approaches look into the differences between humans and animals, and into the ethical and ontological status of animals, aiming to see beyond the old distinction through new findings and political practices, and to think animals anew instead of as something between zoé and bios. As the basis for the a new way of thinking about animals, the symposium offers various concepts and discourses, such as: the biocentric equality of animals, discourse on kinship with animals, the abolitionist view on animals, criticism of speciesism, cross-species equity, and the ethics of global interspecies empathy and compassion.

If we truly are on the threshold of a new moral-political paradigm – an ecological and environmental one – then the duty of research groups in humanistic and natural sciences is to contribute to the implementation of a paradigm that supports the view that nature is an ecosystem with intrinsic rights regardless of its meaning for human beings, for we are but one of the species living in this world. Furthermore, we need to acknowledge that personality does not belong exclusively to humans, but is intrinsic to other animals as well.

Specifically, the symposium creates the possibility of space for connections between cultural and critical animal studies and conservational biology, which may give rise to a process whereby structural hierarchies in human/animal relations are surpassed. Members of the symposium come from Europe, the United States, and Japan. Their contributions take us on a path that implements transformative views on animals in folklore, literature, society, politics, philosophy, psychology, religion, and in conservational biology and other sciences. Therefore, we can expect to be met with new concepts and directions in the research of animals within these sciences. More importantly, we need to be aware that the time has come for new constructs of the relationship between humans, animals, and nature.

Znanstveni simpozij *Misliti živali* je prvi interdisciplinarni mednarodni simpozij v Sloveniji, ki predstavlja multidisciplinarne poglede na žival in naravo ter obravnava odnose človeka do njih, na podlagi spremenjenega stanja sveta, ki je nenazadnje povzročil premik fokusa pogleda iz antropo- v ekocentrizem.

Tema simpozija izhaja iz vsebine raziskovalnega projekta *Misliti živali: transformativni vidiki raziskav živali v folklori, literaturi in kulturi*, ki ga izvajamo na Glasbenonarodopisnem inštitutu ZRC SAZU (več o projektu gl. <https://gni.zrc-sazu.si/sl/programi-in-projekti/misliti-zivali-transformativni-vidiki-raziskav-zivali-v-folklori-literaturi>), a jo v marsičem presega, saj v raziskovalnih pristopih preiščuje razliko med ljudmi in živalmi, etični in ontološki status živali in poskuša preseči razlikovanje na podlagi novih spoznanj in političnih praks ter na novo misliti živali, da niso več tisti vmes med zoé in bios. Simpozij je za podlago novega preiščevanja o živalih ponudil različne koncepte in diskurze, kot so: biocentrična enakovrednost živih bitij, diskurz sorodnosti z živalmi, abolicionistični pogled na živali, kritika speciesizma, čezvrstna pravičnost in etika globalne medvrstne empatije ali sočutja.

Če smo res na pragu nove moralno-politične paradigme – ekološke in okoljske paradigme, potem je dolžnost raziskovalnih disciplin v humanistiki in naravoslovju, da prispevajo k uveljavitvi te paradigme, ki je usmerjena k trditvi, da je narava ekosistem z vsemi intrinzičnimi pravicami, ne glede na to, kakšen pomen ima za človeka, saj smo ljudje samo ena izmed vrst na tem svetu, in da priznanje osebnosti ne pripada samo človeku, ampak tudi drugim živim bitjem.

Posebnost tega simpozija je, da odpiramo možnost prostora povezav med kulturno in kritično animalistiko ter varstveno biologijo, ki bi morda omogočili, da se začne proces preseganja strukturnih hierarhij v odnosu človek – žival.

Udeleženci tega posveta, ki prihajajo iz Evrope, ZDA in Japonske, s svojimi prispevki vstopajo na pot uveljavljanja svojih transformativnih pogledov na živali v folklori, literaturi, kulturi, družbi, politiki, filozofiji, psihologiji, religiji, varstveni biologiji idr., zato je pričakovati nove koncepte in smeri raziskav živali v navedenih vedah, še bolj pomembno pa je, da se začnemo zavedati, da je čas za nove družbene konstrukcije razmerij človek – žival – narava.



Animals as a Stereotyping and Characteristic Element in Slovenian Short Folklore Forms

Humans' life alongside animals is imprinted in human language: language reflects society. A common element of human expression is comparison with various (surrounding) phenomena. These comparisons can become fixed, take on the function of metaphor, and take on a permanent form, but at the same time they are clearly rooted in stereotyped (i.e. generalized) social images (Bartmiński 2009). Stereotyped images are pronounced in folklore and in everyday language as a short folklore form (phrases, proverbs, wishes, swear words, insults, etc.), but they can also be observed in one-word metaphors for characterizing human beings.

Animals are a frequent element in short folklore forms – as creatures with their own characteristics living in a shared environment. In folklore forms and labels, human characteristics are compared to prescribed, but not necessarily intrinsic, characteristics of particular animals. The qualities attributed to animals are socially stereotyped and generalized and, as such, in the form of stereotypes or generalized images, are disseminated through the use of metaphorical language, constituting so-called collective symbols (Bartmiński 2009). This paper will focus on Slovenian proverbs, phrases, and metaphorical labels that use domestic (pig, calf, dog, etc.) as well as wild (ant, bird, wolf, etc.) animals as ways of comparing and labeling human qualities, and on the metaphorical language used to describe human qualities. The author will highlight stereotyped traits attributed to animals and used in metaphorically describing humans, and will draw a conceptual map linking certain traits to animals. In this way, we will gain insight into both the conceptual links themselves, and into the social perception of animals.

Živali kot stereotipizacijski in označevalski element v slovenskih folklornih obrazcih

Človekovo (so)bivanje z živalmi je odtisnjeno tudi v človekov jezik: jezik odraža družbo. Pogost element človekovega izražanja je primerjava z različnimi (obkrožujočimi) pojavnostmi. Te primerjave se lahko ustalijo, prevzamejo funkcijo metafore in dobijo stalno obliko, hkrati pa očitno izhajajo iz stereotipiziranih, tj. posplošenih družbenih podob (Bartmiński 2009). Stereotipizirane podobe so izrazite prav v slovstveni folklori in v vsakdanjem življenju najpogosteje rabljene v folklornih obrazcih (frazemi, pregovori, želje, kletvice, žaljivke ipd.), lahko pa jih opazujemo tudi v enobesednih okarakterizirajočih metaforah za človeka. Pogost element v teh so prav živali – kot bitja s svojimi lastnostmi, ki bivajo v skupnem okolju: človekova lastnost je v folklornih obrazcih in označbah primerjana s predpisano, a ne nujno res lastno, lastnostjo določene živali. Živalim pripisane lastnosti so družbeno stereotipizirane, posplošene in se kot take v obliki stereotipa oziroma posplošene podobe širijo z rabo metaforičnega jezika in predstavljajo t. i. kolektivni simbol (Bartmiński 2009). Prispevek se bo osredinil na slovenske pregovore, frazeme in metaforične oznake, ki za primerjavo in označbo človekovih lastnosti uporabljajo domače (prašič, tele, pes ipd.) in divje živali (mravlja, ptica, volk ipd.). Avtorica bo izpostavila stereotipizirane lastnosti, pripisane živalim in metaforično opisujoče človeka, in sestavila konceptualni zemljevid, ki povezuje določene lastnosti z živalmi. Na ta način bo podan vpogled tako v same konceptualne povezave kot tudi v družbeno dožemanje živali.

Animals as Moral Agents in the Jain Tradition

The Jain tradition has a very broad concept of what qualifies as a living being. Its classification of living beings is based on a metaphysical pluralism that recognizes the existence of different types of substances. The most significant of these are living substance (self, soul) and matter, which interact in complex ways to form embodied life. Embodiments span an array of birth states that range from humans, heavenly beings, and hell-beings, to animals, plants, and beings with bodies of earth, water, fire, and air. Karma accumulated throughout rebirths shapes these embodiments, with living beings drawing karma by performing physical, verbal, and mental activities, and binding it when these activities are informed by the passions of anger, pride, deceitfulness, and greed. The karmic mechanism of cause and effect is not entirely deterministic, and Jain texts emphasize the agency of living beings in influencing their futures. The Jain system of correct conduct comprises numerous ethical codes, and is based on the principle of nonviolence toward living beings. Despite its expansive understanding of embodied life's diversity and inviolability, the Jain textual tradition exhibits a deeply rooted anthropocentrism. Its fundamental doctrines revolve around human life and spiritual progress. It is thus not surprising that most secondary literature on the topic of animals in Jain texts discusses them in relation to human moral and spiritual acts. This paper analyzes a wide range of sources, including philosophical and narrative Jain texts, to examine how the Jain tradition presents animals themselves as moral agents, and their ability to make free choices by intervening in their own passions and instincts. Specifically, it focuses on their role as agents of harm and of nonviolence. The paper also explores the metaphysical underpinnings of what constitutes an animal and its continuities and discontinuities with other living beings. It demonstrates that Jain texts take a distinctive approach to the treatment of animals from a moral perspective that is uncommon in other religious traditions, although it remains grounded within human ethical and spiritual norms. Lastly, the paper considers whether the Jain tradition permits a perspective on animals that extends beyond an anthropocentric framework.

Živali kot moralni akterji v džainistični tradiciji

Džainistična tradicija ima zelo široko pojmovanje o tem, koga štejemo za živo bitje. V tej tradiciji klasifikacija živih bitij temelji na metafizičnem pluralizmu, ki priznava obstoj različnih vrst snovi. Najpomembnejši med njimi sta živa substanca (jaz, duša) in materija, ki v zapletenih interakcijah tvorita utelešeno življenje. Utelešena bitja obsegajo vrsto rojstnih stanj, ki segajo od ljudi, nebeških bitij in peklenških bitij do živali, rastlin in bitij s telesi zemlje, vode, ognja in zraka. Ta utelešenja oblikuje karma, ki se nabira med ponovnimi rojstvi, pri čemer živa bitja črpajo karmo s telesnimi, besednimi in umskimi dejavnostmi ter jo povezujejo, kadar so te dejavnosti posledica strasti, kot so jeza, ponos, prevara in pohlep. Karmični mehanizem vzroka in posledice ni povsem determinističen, zato džainistična besedila poudarjajo, da živa bitja sama vplivajo na svojo prihodnost. Džainistični sistem pravičnega ravnanja z živalmi obsega številne etične kodekse in temelji na načelu nenasilja do živih bitij. Kljub širokemu razumevanju raznolikosti utelešenega življenja in njegove nedotakljivosti je v džainističnem besedilnem izročilu globoko zakoreninjen antropocentrizem. Njegove temeljne doktrine se vrtijo okoli človeškega življenja in duhovnega napredka. Zato ni presenetljivo, da večina sekundarne literature na temo živali v džainističnih besedilih živali obravnava v povezavi s človekovimi moralnimi in duhovnimi dejanji. Prispevek bo na podlagi analize širokega nabora virov, vključno s filozofskimi in pripovednimi džainističnimi besedili, predstavil živali v džainističnem izročilu kot moralne akterje, sposobne svobodne izbire. Posebej se osredinja na njihovo vlogo kot povzročiteljev škode in nenasilja. Prispevek raziskuje tudi metafizične temelje tega, kaj je žival, ter kontinuitete in diskontinuitete živali z drugimi živimi bitji. Dokazuje, da džainistična besedila zavzemajo poseben pristop k ravnanju z živalmi z moralnega vidika, ki je v drugih verskih tradicijah neobičajen, čeprav ostaja utemeljen v človeških etičnih in duhovnih normah. Nazadnje prispevek obravnava vprašanje, ali džainistično izročilo dopušča pogled na živali, ki presega antropocentrični okvir.

Not Every Tradition is Good: Teenage Butchers – When Normal- ized Violence Against Animals is Part of School Curriculum

Violence and killing are considered a normal, natural, and necessary part of the modern food industry. The slaughter of animals has, in many countries, the status of cultural heritage. A vocational training program for butchers is part of the education system in many countries in the European Union. Children can enroll in this program after finishing primary school. Practical skills such as preparing animals for slaughter, different types of slaughtering, bleeding out, and cutting up animals are taught. This educational program reveals the problem of opposing criteria regarding violence perpetrated by children against animals. On one hand, violent behavior of children towards animals is recognized as a mental health issue, and possible early indicator for future psychopathology. On the other hand, in vocational training for butchers, the teaching of violent practices and the killing of non-human animals are part of verified programs within education systems. Why are different criteria for child perpetration of violence against animals being used?

This paper argues that the normalization of violence is one of the underlying processes behind the different criteria used in the context of the human perpetration of violence against animals. The existence of structural and systemic normalization of violence in the context of food production and educational systems (vocational training for butchers) is outlined. Instances such as a child's brain development, learning environment, and mental health, where normalization of violence is superposed in relation to scientific evidence are critically evaluated. The paper points out the potential correlation between the absence of addressing the issue of systematically teaching teenagers how to kill non-human animals with disregard for the consequences of violent perpetration, and the absence of addressing the consequences of violence against animals in the food industry. The topic presented shows that the problem of violence and its structurally embedded normalization within both the food industry and the educational system harms both non-human animals and humans. This suggests that there is an urgent need for a re-evaluation of violence and its normalization in the context of animal sentience, and the implications of this within human-animal relationship.

Ni vsaka tradicija dobra: najstniški mesarji – ko je normali- zirano nasilje nad živalmi del šolskega kurikuluma

Nasilje in ubijanje veljata za normalen, naraven in nujen del sodobne prehranske industrije. Koline imajo v mnogih državah status kulturne dediščine. Program poklicnega izobraževanja za poklic mesarja je del šolskega sistema v številnih državah Evropske unije. V ta šolski program se lahko otroci vpišejo po zaključeni osnovni šoli. Praktični del učnega načrta obsega tudi učenje veščin, kot so priprava živali za zakol, različne vrste zakola, izkrvavitev in razrez živali. Obstoje tega učnega programa razkriva problem dvojnih meril v primeru nasilja, ki ga otrok izvaja nad živaljo. Po eni strani je nasilno vedenje otrok do živali prepoznano kot odraz težav v duševnem zdravju in možen zgodnji pokazatelj prihodnje psihopatologije. Po drugi strani pa v okviru izobraževalnega sistema otroke načrtno učimo izvajanja nasilnih praks in ubijanja živali. Zaradi katerih razlogov prihaja do uporabe različnih kriterijev v zvezi z nasilnim vedenjem otrok do živali?

Prispevek predstavlja stališče, da je normalizacija nasilja en od temeljnih procesov, ki narekujejo uporabo različnih meril v kontekstu človeškega nasilja nad živalmi, ter izpostavlja strukturni in sistemski vidik normalizacije nasilja v kontekstu proizvodnje hrane in izobraževalnega sistema (poklicno izobraževanje za poklic mesarja). Kritično ovrednoti pojav prednostnega pozicioniranja normalizacije nasilja v razmerju do znanstvenih informacij za področja, kot so razvoj otroških možganov, učno okolje in duševno zdravje. Prispevek izpostavi potencialno korelacijo med odsotnostjo preizpraševanja problema systemskega poučevanja nasilnih praks in ubijanja živali brez upoštevanja posledic nasilnih dejanj z vidika mladoletnih oseb ter odsotnostjo preizpraševanja nasilja in njegovih posledic nad živalmi v živilski industriji. Predstavljena tema kaže na problem nasilja in strukturni vidik njegove normalizacije v prehranski industriji in izobraževalnem sistemu ter škodljive posledice za živali in ljudi. Predstavljena tema izpostavlja nujnost ponovnega ovrednotenja nasilja in njegove normalizacije v kontekstu živali kot čutečih bitji ter njegovega vpliva znotraj odnosa človek – žival.

Animals in Visual Communication

In the contemporary world of visual messages, we are constantly inundated with an abundance of images. Words have been largely replaced by images (in photographs, billboards, on television, in movies, or on websites), most of which convey various interests of capital. There is an unmanageable number of visual messages that, in various ways, try to influence our worldview – or not. Therefore, it has become a challenge to learn to decode them – to recognise, grasp, and understand them – in order to form an unbiased opinion.

Advertising and propaganda aim to control public opinion through image manipulation. Science is not unaffected by this either. The impact of scientific images and images of scientific knowledge can often be even more damaging, and should be looked at just as closely, especially because they are considered objective, indisputable, and a valid reference.

This is also true for visual communication through images of animals. The author will examine different approaches to depicting animals, especially large carnivores – the bear, wolf, and lynx – in various media. He will discuss how humans perceive different types of animal (the anthropocentric distinction between useful, useless, and harmful animals), and how these perceptions have led to the exclusively negative perception of certain animals. Furthermore, the same animal can be perceived as a symbol of good and evil at the same time, and in the same socio-historical context, depending on people's different circumstances and interests.

Using examples of animal images, this paper will also show how such images could instead be used as a means to make people aware of their behavior towards animals and nature in a very vivid, quite attractive, and convincing way.

Živali v vizualni komunikaciji

V sodobnem svetu vizualnih sporočil so besede v veliki meri nadomestile podobe (na fotografijah, oglasnih panojih, televiziji, v filmih ali na spletnih straneh), ki večinoma izražajo različne interese kapitala. Številčno neobvladljiva vizualna sporočila na različne načine poskušajo spreminjati naš pogled na svet – ali pa tudi ne. Zato je postal izziv naučiti se jih dekodirati – prepoznati, razumeti –, da bi si lahko ustvarili nepristransko mnenje.

Cilj oglaševanja in propagande je z manipulacijo podob nadzorovati javno mnenje, čemur se niti znanost ne uspe izogniti. Vpliv znanstvenih podob in podob znanstvenih spoznanj je lahko še bolj škodljiv in jih je treba obravnavati enako kritično, zlasti zato, ker veljajo za objektivne, nesporne in referenčne.

To velja tudi za vizualno komunikacijo s podobami živali. Avtor bo preučil različne pristope pri upodabljanju živali, zlasti velikih zveri – medveda, volka in risa v različnih medijih. Razpravljal bo o tem, kako ljudje dojemamo različne vrste živali (antropocentrično razlikovanje med koristnimi, nekoristnimi in škodljivimi živalmi) in kako so te zaznave privedle do izključnega negativnega dožemanja nekaterih živali. Paradokсно je lahko enaka žival hkrati in v istem družbeno-zgodovinskem kontekstu dojeta kot simbol dobrega in zla, kar je odvisno od različnih okoliščin in interesov ljudi.

Avtor bo na primerih podob živali pokazal tudi, kako bi lahko podobe živali uporabili kot sredstvo, s katerim bi ljudi na zelo nazoren, prepričljiv in precej privlačen način ozavestili o vedenju do živali in narave.

Why and How ‘Thinking Animals’?

The anthropocentric perception of the world that surrounds human, and in which he_she lives – that he_she is part of nature on the one hand and culture on the other, and has complete control over himself_herself, over nature, and other living beings – is almost an anachronism in the 21st century. But we still see that the anthropogenic factor is still the one that causes the destruction of everything around it, especially the animal world. Due to new ecological and ethical insights in the wider social and cultural space, and the changed state of the world (with an epistemological paradigm shift), which have ultimately caused a shift in focus from anthropo- to ecocentrism, it is time to leave the anthropocentric view of animals, reject speciesism, and replace it with a synthesis of those insights that allow us to think about animals differently. The intention is that through multidisciplinary findings we might redefine human–animal–nature–environment relationships, and give them new ecological and ethical foundations (i.e. the inherent value of animal and plant life). The research of evolutionary biologists and ethologists who have written about animal languages, cultures, and emotions, and even about their morality – as well as about the ethical awareness that humans are just one of the species populating this world, together with the idea (derived from growing interest in enhancing the fluidity, or else completely eliminating, the delineation between humans and animals) of the intrinsic worth of animals – has fostered the so-called animal turn, or the post humanistic view, which declares that possessing personality is not inherent only to humans, but to other living beings as well. In this lecture, I will rethink the concepts and discourses that the Thinking Animals project may offer, with a starting point based on the questions of transformative perspectives on animals in folklore, literature, and culture, going beyond the binary nature of the human – animal relationship, and introducing new directions in the research of animals in humanistic sciences, as well as in biology (e.g. conservation biology), and their connectivity. At the end of the lecture, I will try to stimulate a wide range of discussion among conference participants on perceptions of thinking animals in a changing world, on stubborn mainstream views on the position of animals in the cultural-social-political system, and on the potential concrete results that could bring about changes in the human – animal, or perhaps animal – animal, relationship in the future.

Zakaj in kako misliti živali?

Antropocentrična percepcija sveta, ki obdaja človeka in v katerem živi, da je na eni strani del narave, na drugi kulture, in ima popoln nadzor nad sabo, nad naravo ter drugimi živimi bitji, je v 21. stoletju že skoraj anahronizem, a vseeno vidimo, da je antropogeni dejavnik še vedno tisti, ki povzroča uničenje vsega okrog sebe, še posebno živalskega sveta. Zaradi novih ekoloških in etičnih spoznanj v širšem družbenem in kulturnem prostoru in spremenjenega stanja sveta (z epistemološkim paradigmatiskim obratom), ki so nenazadnje povzročili premik fokusa pogleda iz antropo- v ekocentrizem, je čas, da zapustimo antropocentrični pogled na živali, zavrnamo speciesizem in ga zamenjamo s sintezami tistih spoznanj, ki omogočajo, da živali mislimo drugače. Namen je, da z multidisciplinarnimi spoznanji redefiniramo odnose ljudi – živali – narave – okolja na novih ekoloških in etičnih temeljih (da so živali in rastline pomembne same na sebi). Ta intrinzična vrednost živali, ki izhaja iz naraščajočega interesa po tem, da meja med nami in njimi postane bolj fluidna ali pa je sploh več ni, zaradi raziskav evolucionarnih biologov in etologov, ki so pisali o živalskih jezikih, kulturah, čustvih in celo moralnosti, ter etično zavedanje, da smo ljudje samo ena izmed vrst na tem svetu, je spodbudila tudi t. i. »animal turn« ali posthumanistični pogled, ki zagotavlja, da priznanje osebnosti ne pripada samo človeku, ampak tudi drugim živim bitjem. V predavanju bom razmišljala o konceptih in diskurzih, ki jih ponuja projekt Misliti živali, z izhodiščem predstavitve transformativnih pogledov na živali v folklori, literaturi in kulturi, ob preseganju binarnosti človek – žival, in uveljavljanju novih smeri raziskovanj živali v humanistiki, pa tudi ob uveljavljanju novih smeri tudi v biologiji, kot je npr. varstvena biologija in njihovo povezovanje. Ob koncu predavanja bom poskusila vzpodbuditi širok spekter razprave udeležencev konference na vprašanje, zakaj in kako naj mislimo živali v svetu spreminjajočih se, a hkrati trdovratnih prevladujočih pogledov na položaj živali v kulturno-družbeno-političnem sistemu in kakšni naj bi bili akademski, a tudi morda konkretni rezultati tega prevpraševanja, ki bi v prihodnosti lahko prinesli spremembe v razmerju človek – žival ali morda žival – žival.

Questioning the Reification of Animals in Law

The roots of the reification of animals can be traced back to the historical and cultural treatment of animals as resources or commodities for human use. For much of human history, animals were viewed as objects used for food, clothing, transportation, and other purposes, and their welfare and well-being were often disregarded or ignored. This view of animals as objects or property was reflected in the legal systems of many cultures, which granted people the right to use and control animals for their own benefit. The reification of animals in law can be described as speciesist because it often means that animals are treated as a homogeneous group of objects rather than recognizing the inherent value and interests of individual animals and different species. Speciesism, as a form of discrimination in which individuals are treated differently because of their species membership, often manifests itself in the assumption that humans are inherently superior to other animals. This assumption can lead to a reification of animals in which their inherent value and interests are overlooked or disregarded. For example, laws that treat animals as property may disregard the individual interests and needs of different species, and prioritize the interests of human owners or users of animals over the welfare and health of the animals themselves. Similarly, laws that prioritize reducing harm to animals over promoting their welfare and interests may overlook the unique needs and preferences of different animal species.

To combat speciesism and promote a more compassionate and ethical approach to animal welfare, it is important to recognize the inherent value and agency of individual animals and different species, and to work toward legal and social structures that prioritize their welfare and respect their interests. This may include recognizing animals as legal persons, promoting animal rights, and advocating for changes to legislation and policy that recognize the unique interests and needs of different animal species.

Vprašanje reifikacije živali v pravu

Izvor reifikacije živali historično in kulturološko sega v čas, ko so ljudje pričeli gledati na žival kot vir ali dobrino, ki je na razpolago človeku. Večino svoje zgodovine je človek videl žival kot objekt, stvar, ki se uporablja za hrano, oblačila, transport in v druge namene, medtem ko je bila njihova dobrobit zanemarjena ali namenoma prezrta. Ta pogled se je kazal v pravnih sistemih mnogih kultur, ki so dovoljevala človeku, da živali uporablja in nadzoruje v svojo korist. Reifikacijo živali v pravu lahko smatramo kot speciesizem, saj pogosto pomeni, da so živali razumljene kot homogena skupina stvari, namesto da bi se jim priznala njihova inherentna vrednost in pravice posameznih živali in različnih vrst.

Speciesizem kot posebna vrsta diskriminacije, kjer so posamezniki obravnavani drugače zaradi njihove pripadnosti določeni vrsti, se pogosto manifestira v predpostavki, da so ljudje inherentno superiorni do drugih živali. Ta predpostavka lahko vodi v reifikacijo živali, kar pomeni, da so njihove inherentna vrednost in pravice spregledane oziroma namenoma prezrte. Na primer, zakoni, ki obravnavajo žival kot lastnino, lahko zanemarjajo posamezne pravice in potrebe različnih vrst ali dajo prednost interesom človeških lastnikov oziroma uporabnikov živali pred dobrobitjo in zdravjem samih živali. Na enak način zakoni, ki drugače postavljajo zmanjševanje škode, ki se dela živalim pred njihovo dobrobitjo in pravicami, lahko prezrejo posebne potrebe in preference posameznih živalskih vrst.

Zato je pomembno, da boj proti speciesizmu in promocija bolj sočutnega in etičnega pristopa do dobrobiti živali prepozna inherentno vrednost in možnost samoodločbe posameznih živali in živalskih vrst ter si prizadeva za pravne in socialne strukture, ki bodo na prvo mesto postavljale dobrobit živali in spoštovanje njihovih interesov. To lahko pomeni, da se živali prepozna kot pravne osebe, da se uveljavljajo njihove pravice in da se zagovarja zakonske spremembe, ki bi prepoznale posamezne interese in potrebe različnih živali in živalskih vrst.

Fantastic Bears and Where to Find Them: Ways of Seeing Polar Bears in Fantasy Films, Fiction and Folklore

Arguably the most iconic symbol of the north, the polar bear (*Ursus maritimus*), features in a number of folktales across the northern regions, from the American and Canadian Arctic, to Greenland, Scandinavia, and Russia. Among the best known are such stories as *Audun and the Bear*, *The Polar Bear Son*, and *East of the Sun, West of the Moon*. Numerous themes and motifs emerge from these bear tales, such as origin stories, family ties and community bonds, success or failure at hunting, interspecies communication and talking animals, shapeshifting, shamanism, and connections with the supernatural world. The polar bear has also been a key character within children's literature, taking on an increasingly defined role as a representation of anthropogenic climate change and global warming, in parallel with identical symbolic uses within mainstream environmental communication and messaging. In recent times, literary interpretations of polar bears have often retained magical, folkloric motifs, such as the character of Iorek Byrnison, the panserbjørne polar bear king befriended by Lyra in Phillip Pullman's fantasy trilogy *His Dark Materials* (1995–2000), which was adapted as both a feature film, *The Golden Compass* (2007), and as a BBC TV series, *His Dark Materials* (2019). However, television shows, such as *Lost* (2004–2010), *Fortitude* (2015–2018), *Game of Thrones* (2011–2019), *The Terror* (2018–2019), and *The North Water* (2016) portray the bear as a figure of fear and horror, recalling 19th century European explorers' accounts of Arctic expeditions. Modern day fantasy representations of polar bears reveal profoundly different perceptions of the Arctic and the natural world in comparison to traditional Inuit perspectives. This paper will examine some of these interesting discrepancies between Anglophonic and Inuit portrayals of the bear, in order to discern the complex and multifaceted place polar bears hold in the human imagination and in our perceptions of the natural world.

Fantastični medvedi in kje jih najti: pogledi na severnega medveda v fantastičnih filmih

Severni medved (*Ursus maritimus*), nedvomno najbolj prepoznaven simbol severa, nastopa v številnih ljudskih pripovedih s severa, od ameriškega in kanadskega arktičnega kroga do Grenlandije, Skandinavije in Rusije. Med najbolj poznane pripovedi spadajo *Audun in medved*, *Sin severnega medveda* in *Vzhodno od sonca, zahodno od lune*. Te medvedje zgodbe nudijo bogastvo tem in motivov, kot so na primer družinske vezi in povezanost skupnosti, uspeh ali neuspeh v lovu, komuniciranje različnih vrst in govoreče živali, spreminjanje oblik, šamanizem in povezave z nadnaravnim svetom. Severni medved pa se pojavlja tudi kot ključni lik v otroški literaturi, kjer se vedno jasneje izraža njegova vloga kot prezentacija antropogenih podnebnih sprememb in globalnega segrevanja skupaj z identično simbolno uporabo znotraj osrednje okolijske komunikacije in sporočanja. V zadnjem času severni medved v literarnih interpretacijah pogosto ohranja magične, folklorne motive, kot na primer lik severnega medveda Iorek Byrnison panserbjørne v fantastični trilogiji Philipa Pullmana *Njegova temna tvar* (1995–2000), s katerim se spoprijatelji glavni lik, deklica Lyra. Trilogija je bila prirejena najprej v celovečerni film *Zlati kompas* (2007) in nato v televizijsko serijo v produkciji BBC (2019). Po drugi strani pa televizijske serije, kot so *Skrivnostni otok* (2004–2010), *Fortitude* (2015–2018), *Igra prestolov* (2001–2019), *The Terror* (2018–2019) in *Severne vode* (2016), prikazujejo severnega medveda kot lik, ki vzbuja strah in grozo, naslanjajoč se na poročanja evropskih raziskovalcev Arktike iz 19. stoletja. Fantazijske predstave severnega medveda dandanes razkrivajo povsem drugačne percepcije Arktike in naravnega sveta od percepcij tradicionalnih inuitskih predstav. Članek se bo poglobil v nekatere od teh diskrepanc, ki obstajajo med anglofonskimi in inuitskimi prikazi medveda z namenom, da razkrije kompleksen in večplasten prostor, ki ga severni medved zavzema v človekovi domišljiji in zaznavi naravnega sveta.

Renewing Interest in Realistic Animal Painting on the Example of Rose Bonheur

In this paper I would like to present how an ecocentric understanding of the relationship between humans and animals is manifested in the field of aesthetics and art history. I will take as a starting point an analysis of French animal painting in the mid-19th century, in particular the paintings of the French painter Rose Bonheur (1822–1899), who, after more than a century of obscurity, was the subject of a major retrospective exhibition at the Musée d'Orsay in Paris in the winter of 2022. In the philosophy of art, Hegel, a founder of modern aesthetics, criticizes art based on imitation and reproduction on the grounds that it lacks the most essential thing in art – the artist's subjectivity. We have followed this dictum through the modern and conceptual art of the 20th century. Bonheur learned to paint animals in the Louvre Museum by copying the depictions of animals by past masters, and by studying them anatomically in the zoos and slaughterhouses of Paris. She wanted to depict animals with scientific, naturalistic precision, and began to paint both domestic and wild species of animals through realistic outdoor models. In traditional painting, the horse and the lion received special attention through mythical, historical, and battle scenes. Bonheur, on the other hand, pays great attention to everyday rural life in the fields and pastures, where the animals (cows, bulls, oxen, calves, horses, sheep, dogs) are the focus, not the people. Some of the images are idyllic, others show the plight of animals, especially horses and dogs. Her depictions have cultural, anthropological, and ethnological value which, because of their realistic, even naturalistic approach, is almost documentary and, given that they were made before the rise of photography, particularly valuable. Rose Bonheur's renewed interest in realistic animal painting can be seen as the result of an ecocentric shift in thinking that also changed the way we look at the history of art. In aesthetics, we are trying to re-evaluate figurative painting, which tried to portray nature, animals, and people as faithfully and empathetically as possible. We question Hegel's thesis that there is no subjectivity in the imitation of nature. The animals depicted by Bonheur are expressive, sentient beings who express a whole range of feelings through their gaze and through the posture of their bodies. On the other hand, it is striking how, with the rise of modern painting, even artists as famous as Rosa Bonheur have faded into obscurity. It is probably not just a question of style, but of a shift in focus in the 20th century from rural life to industrial life, and of social revolutions and wars.

Obuditev zanimanja za realistično slikanje živali na primeru Rose Bonheur

V prispevku bo predstavljeno, kako se ekocentrično razumevanje odnosa med človekom in živalmi kaže na področju estetike in umetnostne zgodovine. Za izhodišče bom vzela analizo francoskega slikanja živali sredi 19. stoletja, zlasti slike francoske slikarke Rose Bonheur (1822–1899), ki so ji po več kot stoletju pozabe pozimi leta 2022 namenili veliko retrospektivno razstavo v pariškem Musée d'Orsay. V filozofiji umetnosti Hegel, znanilec moderne estetike, kritizira umetnost, ki temelji na imitaciji in reproduciranju, ker da v njej umanjka subjektivnost umetnika kot tisto najbolj bistveno v umetnosti. Temu nareku smo sledili skozi moderno in konceptualno umetnost 20. stoletja. Bonheur se je slikanja živali učila v muzeju Louvre s kopiranjem upodobitev živali preteklih slikarskih mojstrov, nato je živali anatomsko preučevala v živalskih vrtovih in pariških klavnicah. Živali je hotela upodabljati z znanstveno, naravoslovno natančnostjo. Prek realnih modelov na prostem je začela slikati tako domače kot prostoživeče vrste živali. Bonheur pa veliko pozornost namenja vsakdanjemu kmečkemu življenju na polju in pašnikih, kjer v ospredje postavlja živali (krave, bike, vole, teličke, konje, ovce, pse), ne ljudi. Nekatere upodobitve so idilične, druge prikazujejo stisko živali, zlasti konj in psov. Njene upodobitve imajo kulturnoantropološko in etnološko vrednost, ki je zaradi realističnega, celo naturalističnega pristopa tako rekoč dokumentarna in pred razmahom fotografije še posebej dragocena. Oživetev zanimanja za realistično slikanje živali Rose Bonheur je mogoče razumeti kot posledico ekocentričnega premika v mišljenju, ki je spremenil tudi pogled na zgodovino umetnosti. V estetiki skušamo ponovno ovrednotiti figuralno slikarstvo, ki se je trudilo čim bolj zvesto in empatično upodobiti naravo, živali in ljudi. Pod vprašaj bo postavljena Heglova teza, da v posnemanju narave ni nobene subjektivnosti. Živali, ki jih je upodobila Bonheur, so ekspresivna, čuteča bitja, ki izražajo celo paleto občutij skozi svoj pogled in držo teles. Po drugi strani je osupljivo, kako so z vznikom modernih slikarskih tokov celo tako slavni umetniki, kot je bila Rosa Bonheur, utonili v pozabo. Najbrž ne gre samo za vprašanje stila, temveč za premik fokusa v 20. stoletju od narave in živali, od ruralnega življenja k industrijskim, socialnim revolucijam in vojnám.

Recognizing the Benefits of Large Carnivore Presence in Slovenia: A Focus Group Study

The recovery in Europe of large carnivore species such as the brown bear, grey wolf, and Eurasian lynx is a conservation success story, resulting from protective legislation, reforestation, and the recovery of wild prey populations. However, the opportunistic and predatory behavior of large carnivores brings challenges for people living in the areas where these animals have returned. In this paper, we used focus group discussions to investigate the intangible benefits that people experience from the presence of large carnivores in Slovenia.

We defined four interest groups: hunters, farmers, tourism workers, and artists, and used an interview protocol to facilitate the discussion of benefits. The focus group transcripts were analyzed based on the common International Classification of Ecosystem Services (CICES), which recognizes the multiple benefits of ecosystems to humans. Our study identified a broad spectrum of cultural ecosystem services supported by the presence of large carnivores in the research area.

For hunters, large carnivores have educational value, as well as providing a source of recreation and cultural heritage, as hunting has a long tradition in Slovenia. Farmers, on the other hand, often suffer from livestock depredation, but some also recognize the ecological benefits that large carnivores bring by controlling herbivore populations and maintaining ecosystem balance. Tourism workers see large carnivores as an important attraction for wildlife tourism, which contributes to the local economy. Finally, artists find inspiration in the presence of large carnivores, which are an integral part of Slovenia's cultural heritage.

Our study highlights the importance of considering both the costs and benefits of large carnivores in public debates and academic literature. The focus is often on the damages and costs that large carnivores bring at both a local and a broader scale, while other social impacts and beneficial relations are often overlooked. By recognizing these benefits, we can frame messages that increase the tolerance of large carnivores in local communities. By improving management strategies in order to incorporate enhancement of these positive impacts, we can ensure the continued recovery of large carnivore species in Europe.

Prepoznavanje koristi, ki jih prinaša prisotnost velikih zveri: metoda fokusnih skupin

Populacije rjavega medveda, volka in evrazijskega risa so si v zadnjih desetletjih občutno opomogle, kar je zgodba o uspehu pri ohranjanju narave v Evropi. Ta uspeh je posledica dobre zakonodaje, izboljšanja stanja velikih prostoživečih rastlinojedcev in povečanja gozdnatosti. Vendar pa oportunistično in plenilsko vedenje velikih zveri za ljudi, ki živijo na območjih, kamor so se vrnile, prinaša tudi številne izzive. V pričujočem prispevku smo z razpravami v fokusnih skupinah raziskali koristi, ki jih prinaša prisotnost velikih zveri.

Opredelili smo štiri interesne skupine: lovce, kmete, zaposlene v turizmu in umetnike. Za lažjo razpravo o koristih smo pripravili protokol za izvedbo fokusnih skupin, s katerim smo udeležence spodbudili k izražanju svojih mnenj, občutkov, vrednot. Transkripte fokusnih skupin smo analizirali na podlagi skupne mednarodne klasifikacije ekosistemskih storitev (CICES). Koncept ekosistemskih storitev pripomore k prepoznavanju številnih koristi, ki jih ljudje dobijo od ekosistemov. V raziskavi smo identificirali širok spekter kulturnih ekosistemskih storitev, ki jih podpira prisotnost velikih zveri na raziskovalnem območju.

Za lovce imajo velike zveri izobraževalno vrednost, prispevajo k rekreacijski dejavnosti in so vir kulturne dediščine, saj ima lov v Sloveniji dolgo tradicijo. Kmetje pogosto trpijo zaradi pljenja domačih živali, kljub temu pa se nekateri zavedajo tudi ekoloških koristi, ki jih imajo velike zveri pri regulaciji številčnosti plenskih vrst in ohranjanju ekosistemskega ravnovesja. Zaposleni v turizmu vidijo velike zveri kot pomemben dejavnik za turizem, povezan s prostoživečimi živalmi, ki prispeva k lokalnemu gospodarstvu. Nenazadnje umetniki najdejo navdih v prisotnosti velikih zveri, ki so sestavni del slovenske kulturne dediščine.

Naša študija poudarja pomen upoštevanja tako negativnega kot pozitivnega doprinosa velikih zveri v javnih razpravah in strokovni literaturi. Pogosto so v ospredju škode in stroški, ki jih velike zveri prinašajo na lokalni in širši ravni, drugi družbeni vplivi in koristni odnosi pa so spregledani. S priznavanjem teh koristi lahko oblikujemo sporočila, ki povečujejo strpnost do velikih zveri v lokalni skupnosti. Z izboljšanjem strategij upravljanja, ki bodo vključevale krepitev pozitivnih vplivov, lahko zagotovimo dolgoročno ohranitev velikih zveri v Evropi ter hkrati spodbujamo blaginjo ljudi in trajnostno rabo naravnih virov.

What does an Animal Have to do with Concepts?

Broadly speaking, this article delves into the extensive problem of the relationship between the concept and the animal. But more narrowly, it tries to observe this problem through the example of some poetic texts, both Slovenian and foreign. It analyzes these texts from the perspective of the intersection between zoosemiotics and zoopoetics. On the basis of a very brief definition of the two fields, it first considers whether these intersections are even possible, and whether it makes sense to use them in the reception and analysis of literary texts. Considering this, its theoretical basis, on the one hand, cannot be other than the figurative side of poetic language, within which metaphor plays a central role, while on the other hand it tries to deal with different conceptions of sign, representation, and becoming. Given the extreme opacity of texts dedicated to the tropological dimension of poetic language, the question that first arises is that of how to choose an appropriate approach that will be able to shed light on the relationship between metaphor (I understand this as a concept and at the same time as thinking in images; that is to say, as not-concept) and animal characters encountered in literary texts. The theoretical starting point of this reflection is neither uniform nor homogeneous, and for the time being it cannot be consistently historically grounded. This contribution critically presents and reconsiders Nietzsche's understanding of metaphor (especially the concept of "Anschauungsmetaphor") connected with his relationship to animals (Especially in the text *Thus Spoke Zarathustra*), while referring to some of those authors to whom Nietzsche most influenced (Derrida, Deleuze, Guattari and others) in the light of some concrete texts (W. J. Coletta, Wendy Wheeler, Gregory Bateson) from the field of zoosemiotics and some language theories. Hence the paper tries to rethink the philosopher Brian Massumi's extremely interesting, and even provocative, thesis on the figurative dimension of animal speech, as developed in his 2014 book *What Animals Teach Us about Politics*.

Kaj ima žival opraviti s koncepti?

Širše vzeto sodi prispevek v zelo razsežno problematiko razmerja med konceptom in živaljo, ožje gledano pa poskuša to razmerje opazovati na primeru nekaterih pesniških tekstov, slovenskih in tujih. Besedila analizira s perspektive presečišča med zoosemiotiko in zoopoetiko. Ob zelo kratki opredelitvi obeh področij razmisli najprej o tem, ali so ta presečišča sploh mogoča in ali jih je smiselno uporabiti pri recepciji in analizi literarnih tekstov. Glede na to njegova teoretska podlaga po eni strani ne more biti drugega kot figurativna plat pesniškega jezika, znotraj katerega ima metafora osrednjo vlogo, po drugi strani pa poskuša upoštevati različna pojmovanja znaka, reprezentacije in koncepta postajanja. Vprašanje, ki se ob tem najprej postavi, je, kako ob skrajni nepreglednosti besedil, posvečenih tropološki razsežnosti pesniškega jezika, izbrati ustrezen pristop, ki bo omogočil osvetliti razmerje med metaforo (to razumem kot koncept in obenem tudi kot mišljenje v slikah, se pravi kot ne-koncept) in živalski mi liki, ki jih srečujemo v literarnih tekstih. Teoretsko izhodišče tega razmisleka ni ne enotno ne homogeno in zaenkrat tudi še ne more biti dosledno zgodovinsko utemeljeno. Prispevek namreč kritično predstavi in premisli Nietzschejevo razumevanje metafore (zlasti koncepta »Anschauungsmetaphor«), povezano z njegovim razmerjem do živali (zlasti v delu *Tako je govoril Zarathustra*), pri tem pa se sklicuje na nekatere od tistih avtorjev, na katere je Nietzsche najbolj vplival (Derrida, Deleuze, Guattari in še nekateri), in poskuša v luči konkretnih tekstov s področja zoosemiotike (W. J. Coletta, Wendy Wheeler, Gregory Bateson) in nekaterih jezikovnih teorij premisliti izjemno zanimivo in celo provokativno tezo Briana Massumija o figurativni razsežnosti živalske govorice, kakor jo je ta filozof razvil v svojem tekstu *What Animals Teach Us about Politics*, 2014.

Thinking Animals in Belarusian and Estonian Folklore Legends

The picture of the world in oral folklore traditions assumes that the whole world is animated. Animism and anthropocentrism pervade all the oral folklore prose of the various peoples of the world. Animals, birds, fish, amphibians, insects, and plants are endowed not only with emotions and consciousness, but also with moral qualities, the ability to make a conscious choice between good and evil and truth and falsehood, or with a readiness for both self-sacrifice and sin.

All this is reflected in the Belarusian and Estonian etiological legends found in the texts of oral folk Bibles both Belarusian and Estonian. Some Belarusian and Estonian etiological legends tell of animals and birds originating from humans as a result of their violation of the prohibition of God to do certain things, of their non-fulfillment of instructions, or of an attempt to lie to Him as, for example, in the case of the origin of the stork, told according to the Belarusian version of the legend.

In a significant proportion of Belarusian and Estonian folk-biblical legends, the entire animal and plant world participates in gospel events and, depending on their behavior, some representatives of this world acquire positive and negative qualities. For example, the spider spins its web and protects Baby Jesus and the Holy Family from Herod's soldiers. Since then, both nations have a ban on killing spiders. Similarly, the fish carries Christ across the river, saving him, and since then the bones in a fish head have been folded in a cross.

The artistic universe of Belarusian and Estonian legends is completely ecological. A human is an equal partner not only with all living creatures, but also with trees and plants, which makes appeal to this traditional heritage relevant in the modern technogenic world.

Misliti živali v folklornih legendah Belorusije in Estonije

Folklorno ustno izročilo slika celoten svet kot svet živali. Animizem in antropocentrizem prevladujeta v celotni folklorni prozi različnih ljudstev sveta. Živalim, pticam, ribam, dvoživkam, insektom in rastlinam pripisujejo ne le čustva in zavest, ampak tudi moralne kvalitete, sposobnost zavestnega odločanja med dobrim in zlim, resnico in neresnico in pripravljenost za samožrtvovanje ali za greh.

Vse to se izraža v beloruskih in estonskih etioloških legendah in v tekstih, zapisanih po ustnih folklornih biblijah – beloruskih in estonskih. Nekatere beloruske in estonske etiološke legende govorijo o izvoru živali in ptic iz človeka – kot posledica človekovih kršitev božjih zapovedi, ignoriranja navodil ali laži, kot na primer v primeru beloruske legende o izvoru štorke.

Živali in rastline v velikem delu beloruskih in estonskih folklornobiblijskih legend sodelujejo pri bibličnih dogodkih in nekateri predstavniki našega sveta privzamejo njihove pozitivne ali negativne lastnosti, odvisno od njihovega vedenja. Na primer, pajek plete mrežo in prepreči Herodotovim vojakom pot do svete družine z novorojenim Kristusom. Tako še dandanes Belorusi in Estonci ne ubijajo pajkov. Riba ponese Kristusa preko reke in ga reši; od takrat dalje oba naroda zložita ribjo glavo in kosti v obliki križa.

Umetniški svet beloruskih in estonskih legend je povsem ekološki; človek je enakopraven ne le z vsemi živimi bitji, ampak tudi z drevesi in rastlinami, zaradi česar je ta tradicionalna zapuščina toliko bolj relevantna za današnji čas.

For Beasts, Against Savages: The Birth of Animal Care

This presentation traces the animal rights movement back to the 19th century, when caring animal owners first started treating their animals as family members. The new movement rested on Christian virtues, but took a new turn in the second half of the 19th century, when it began to constitute the daily life of many individuals all over the “western world” (Kete 2002; Guazzaloca 2018), including the Habsburg Empire (Peterlin-Neumair 2002: 18) and one of its most vibrant port cities: Trst/Trieste/Triest (Ličen 2022).

In Trieste, many enthusiasts, among them several women, worked zealously with the city’s animal rights association, Società Zoofila. Trieste’s animal protection association was established in 1852 and was among the first in Europe. Not surprising given the city’s then prominence, and its progress-oriented inhabitants. The association’s members read about the global success of the animal rights movement, wrote stories about anthropomorphized animals, rewarded butchers and coachmen whom they perceived as kind, and publicly shamed those they believed to be cruel. Sources suggest the growing animal rights movement was an elite ambition. The members of these associations, including the one in Trieste, consisted of nobles, high-ranking officials, merchants, industrialists, representatives of the church, intellectuals, bankers, and other local notables. It is, however, not certain if members of this organization were driven only by their love of animals. To elaborate, members often complained of “uncivilized torturers” and “cruel barbarians” who did not treat their animals well. The proponents of animal rights based their opinions on their own limited experiences with the animal world. For the elite, animals were companions, toys, and aesthetic objects; this was vastly different from the experiences of farmers and workers who depended on animals for their livelihood. In their efforts, privileged animal lovers wanted to “re-educate” the lower classes, teach them “proper morals,” and keep their rural values out of the city. By analyzing association members’ critical discourse, the presenter calls their apparent benevolence into question.

Za živali, proti zverem: rojstvo skrbi za živali

Predstavitev sledi gibanju za pravice živali v 19. stoletje, ko so ljubeči lastniki živali prvič videli živali kot družinske člane. Novo gibanje, ki je izhajalo iz krščanskih vrednot, se je v drugi polovici 19. stoletja razcvetelo, saj je postalo del vsakdanjega življenja številnih posameznikov »zahodnega sveta« (Kete 2002; Guazzaloca 2018), tudi v Habsburški monarhiji (Peterlin-Neumair 2002: 18) in v enem od njenih najbolj živahnih pristaniških mest, v Trstu (Ličen 2022).

Mnogi tržaški entuziasti, med njimi tudi ženske, so bili predani delu v društvu za pravice živali, imenovanem Società Zoofila. Tržaško društvo za zaščito živali, ustanovljeno leta 1852, je bilo eno prvih tovrstnih združenj v Evropi, kar ne preseneča, saj je bil Trst v tistih časih pomembno mesto z napredno mislečimi prebivalci. Člani društva so se izobraževali o globalnem napredku gibanja za pravice živali, pisali so zgodbe o antropomorfnih živalih, nagrajevali so mesarje in kočijaže, za katere so menili, da so dobrosrčni, in javno sramotili tiste, ki so jih smatrali za krute. Iz virov lahko razberemo, da je bilo razvijajoče se gibanje za pravice živali ambicija elit. Člani tovrstnih društev, vključno s tržaškim, so bili aristokrati, visoki uradniki, trgovci, industrialci, cerkveni predstavniki, intelektualci, bankirji in drugi pomembni meščani. Vendar pa ni jasno, ali jih je gnala le ljubezen do živali. Na primer, člani so se pogosto pritoževali o »neciviliziranem mučenju« in »krutih barbarih«, ki s svojimi živalmi niso lepo ravnali. Mnenja zagovornikov pravic živali so izhajala iz njihovih lastnih omejenih izkušenj z živalskim svetom. Za elito so bile živali družabniki, igrače in estetski predmeti; ta pogled pa se je močno razlikoval od izkušenj kmetov in delavcev, katerih preživetje je bilo odvisno od živali. Privilegirani ljubitelji živali so želeli »izobraziti« nižji družbeni razred, ga naučiti »pravilnih moralnih nazorov« in omejiti njihove ruralne vrednote na njihovo lastno ruralno okolje. Z analizo kritičnega diskurza članov društev se zastavijo vprašanja o njihovih navidezno benevolentnih vzgibih.

Building Heuristics for Human-Wildlife Coexistence from Multi-Disciplinary Perspectives

Recent discourses around human-wildlife relationships have been very much constructed around studies of conflict between humans and wildlife (usually viewed as negative outcomes). After decades of research there is now a holistic understanding of the multiple dimensions along which conflicts occur. In contrast, our understanding of coexistence (viewed as a more positive outcome) is very much in its infancy. Based on the results of various research and science-policy projects, I propose a new set of heuristics to describe the key elements of a model of human-wildlife coexistence, which draws on the contributions of multiple disciplines, including ecology, anthropology, sociology, geography, psychology and political ecology. As well as providing heuristics for the application of these insights for applied management, I will also discuss ways to use these insights to develop new theoretical / conceptual approaches within the field of animal geography that can unite the reciprocity of human-wildlife and wildlife-human relationships. These concepts will be illustrated with examples drawn from large carnivore and large herbivore management in Europe and Eurasia.

Oblikovanje heuristike za sožitje med ljudmi in divjimi živalmi z več-disciplinarnih vidikov

Nedavni diskurzi o odnosih med ljudmi in divjimi živalmi so bili v veliki meri zasnovani na študijah konfliktov med ljudmi in divjimi živalmi (ki se običajno obravnavajo kot negativni rezultati). Po desetletjih raziskav je zdaj na voljo celostno razumevanje številnih razsežnosti, na podlagi katerih prihaja do konfliktov. Nasprotno pa je naše razumevanje sobivanja (ki velja za bolj pozitiven rezultat) še v povojih. Na podlagi rezultatov različnih raziskav in znanstveno-upravljalških projektov predlagam nov niz heuristik za opis ključnih elementov modela sobivanja človeka in prostoživečih živali, ki temelji na prispevkih več disciplin, vključno z ekologijo, antropologijo, sociologijo, geografijo, psihologijo in politično ekologijo. Poleg heuristike za uporabo teh spoznanj pri uporabnem upravljanju bom razpravljal tudi o načinih uporabe teh spoznanj za razvoj novih teoretskih/konceptualnih pristopov na področju »geografije živali«, ki lahko združijo vzajemnost odnosov med človekom in prostoživečimi živalmi ter prostoživečimi živalmi in človekom. Koncepti bodo ponazorjeni s primeri iz upravljanja velikih zveri in velikih rastlinojedcev v Evropi in Evraziji.

Anthropomorphism, Metamorphosis, Grotesque

Grotesque first and foremost refers to physical in-betweenness, transformation, Bakhtin's "a body in the act of becoming"; it transgresses limits and boundaries, and sets them anew. Grotesque, also the decisive feature of both anthropomorphism and metamorphosis, is a discourse concerned with questioning and unsettling assumptions about what is human and what is not, especially with regard to corporeality as something essentially incomplete and compound.

In the first part of my contribution I will outline the overlaps between the concepts in the title, focusing on their key common elements: body, hybridity, and transgression, as well as their uncanniness, while at the same time trying to answer how (bio) technology transforms the ways in which we think about metamorphosis, grotesque, and anthropomorphism. Although it is necessary to think about the three concepts as interconnected at many points, in the second part of my contribution I will especially focus on the last of the triad – the grotesque.

Considering grotesque as a product of the materiality of its relation to the reality of a particular time and place, and as such reliant on historical standards of 'normalcy', with a sensitivity to cultural specificity and therefore also with ties to the socio-historical context in which it is produced, my aim is to demonstrate some of the possible directions in which to think of the grotesque in the 21st century, namely the grotesque of the posthuman condition, or the Anthropocene grotesque, and also to demonstrate why the grotesque represents one of the (aesthetic) concepts with which we can approach our contemporary era.

Drawing on one hand from Bakhtin's socio-historical analysis of the grotesquerie, and on the other from what Foucault calls "grotesque sovereignty", my aim is to bring together both perspectives and rethink the grotesque body as a site of resistance. In the final part I will analyze some of contemporary artworks, and with this analysis (re)turn to the entire titular triad: anthropomorphism, metamorphosis, and grotesque, and their manifestations in specific contexts.

Antropomorfizem, metamorfoza, groteska

Groteska se nanaša predvsem na fizično vmesnost, transformacijo, po Bahtinu »telo v dejanju postajanja«, prehaja meje in omejitve ter postavlja nove. Groteska je ključna lastnost tako antropomorfizma kot metamorfoze, je diskurz, ki postavlja pod vprašaj in spreminja domneve o tem, kaj je človeško in kaj ne, še posebej z vidika telesnosti, ki je v osnovi nepopolno in sestavljeno.

Prvi del mojega prispevka bo opisal povezave med koncepti v naslovu, pri čemer se bo osredotočil na njihove osnovne skupne elemente: telo, hibridnost ter transgresija in tudi na njihovo izrednost. Hkrati bomo odgovorili na vprašanje, kako (bio)tehnologija spreminja naše mišljenje o metamorfozi, antropomorfizmu in groteski. Čeprav so ti trije koncepti med seboj povezani na več točkah, se drugi del mojega članka osredinja na zadnjo od treh – grotesko. Če upoštevamo, da je groteska proizvod materialnosti svoje povezave z realnostjo specifičnega časa in prostora in je kot taka odvisna od zgodovinskih standardov »normalnega« ter je občutljiva na kulturne specifične in je tako povezana s socio-zgodovinskim kontekstom, znotraj katerega je ustvarjena, je moj namen, da prikažem nekatere od možnih smernic, kako razmišljati o groteski v 21. stoletju, o postčloveški ali antropoceni groteski ter odgovoriti na vprašanje, zakaj groteska predstavlja enega od (estetskih) konceptov, s katerim lahko pristopimo k modernemu času.

Izhajajoč iz Bahtinove socio-zgodovinske analize grotesknosti in po drugi strani iz koncepta, ki ga Foucault imenuje »suverenost groteske«, nameravam združiti obe misli in predrugačiti pogled na dela groteske v prizorišča upora. V zadnjem delu bom analizirala nekaj sodobnih umetniških del in se tako vrnila k triadi iz naslova: antropomorfizem, metamorfoza in groteska ter njihovim manifestacijam v specifičnih kontekstih.

Why Is No One Trying To “Heal” Our Planet, But People Are Trying To Go to Mars?, Or, Time Strikes Back

In her book *Oneness vs. the 1 %: Shattering Illusions, Seeding Freedom* (2020), physicist, environmental activist, and (eco)feminist Vandana Shiva – famous for the Chipko ecofeminist movement, and even more famous as a fierce critic of Monsanto, founder of Navdanya, a movement for seed freedom and biodiversity on Earth – states the following: “Climate change is not just global warming, to which the mechanical response is ‘global cooling’ by life-destroying geoengineering experiments. Climate change is a disruption of the earth’s processes through which she regulates the climate. The consequence of this disruption is climate chaos and extreme and unpredictable events.”

In this sense, when we talk about the financial power needed for “healing” our planet (the time for preventing a global cataclysm has long passed, as pointed out by, for instance, Greenpeace), we can notice an complete absence of efforts from corporations. However, we are witnessing large corporate investments in space exploration, efforts to go to Mars, as if the long-term priority is to leave Earth for Mars (cf. Čavar 2022: 15). Within this context, this presentation will focus on the global disappearance of bees. This phenomenon is referred to by scientists as “Colony Collapse Disorder” (CCD), and studies show that it is caused by glyphosate, the active substance found in the Roundup herbicide, which is massively used in the production of GMO crops today (Jošt 2016: 247).

Zakaj si nihče ne prizadeva »zdraviti« našega planeta, medtem ko si ljudje prizadevajo oditi na Mars?

Vandana Shiva, fizičarka, okoljska aktivistka in (eko)feministka znana po ekofeminističnem gibanju Chipko in še bolj kot stroga kritičarka Monsanto, ustanoviteljica Navdanye – gibanja za svobodo semen in biodiverzitetno zemlje, je v svoji knjigi *Oneness vs. the 1 %: Shattering Illusions, Seeding Freedom* (2020) napisala naslednje: »Podnebne spremembe niso le globalno segrevanje, na katero je ‘globalno ohlajevanje’ avtomatični odgovor, ki uničuje življenja s svojimi eksperimenti na področju geoinženiringa. Podnebne spremembe motijo in onemogočajo procese zemlje, s katerimi le ta uravnava podnebje. Podnebni kaos ter ekstremni in nepredvidljivi dogodki so posledica teh motenj.«

Vendar pa, kadar govorimo o finančni pomoči, potrebni za »ozdravitev« našega planeta (čas, ko bi lahko preprečili globalno kataklizmo je že dolgo mimo, kot je na primer izpostavila organizacija Greenpeace), lahko opazimo da se korporacije izognejo sodelovanju. Po drugi stani pa smo lahko priča njihovim investicijam v raziskave vesolja, prizadevanjem, da bi poleteli na Mars, kot da je njihov dolgoročni cilj zapustiti zemljo in zaživeti na Marsu (več v Čavar 2022: 15).

V tem okviru se bo predstavitev osredotočala na globalno izginevanje čebel. Znanstveni izraz za ta fenomen je sindrom kolapsa kolonij (Colony Collapse Disorder). Študije so pokazale, da ta fenomen povzroča glifosat, ki je aktivna učinkovina v herbicidu Roundup, danes masovno uporabljenem v proizvodnji gensko spremenjenih organizmov (Jošt 2016: 247).

Changes in Attitude Towards Large Carnivores?

The settlement of present-day Slovenia from the Middle Ages to the early 17th century brought deforestation, and thus conflicts between large carnivores (bears, wolves, and lynxes) and humans. Large carnivores were considered harmful, and bounties were even paid for their killing. Until the mid-19th century, they were hunted year-round, which brought them to the brink of extinction. By the end of the 19th century, the lynx had been completely exterminated and the natural habitat of the wolf and bear had been reduced to the forests of central and southern Slovenia. Only then were the first small-scale measures taken, mainly to protect the bear, which was protected at the regional level. In 1973, bounties for killing wolves were discontinued, and in Gojitveno lovišče Medved Kočevje (1974) the first self-initiated wolf protection even took place. In 1973, the lynx was reintroduced to Slovenia. Legislation for the protection of large carnivores has gradually changed. The bear, wolf, and lynx have been protected since 1993, and interventions in their populations require permission from the relevant ministry, but there are always conflicting views among the various political actors about hunting individual species.

The author examines attitudes and changes in attitudes towards large carnivores in Slovenia, focusing on the wider Kočevska (i.e., Gottschee) region, where bears, wolves, and lynx are most numerous and, as a result, interactions between carnivores and humans are more common than elsewhere. Using a variety of methods – historical ethnology (review of archival and newspaper publications, memoirs, folklore material), fieldwork (interviews with representatives of various policy actors), and evaluation of the impact of national and European legislation – the author attempts to answer the question of whether there has been a reversal in the perception of large carnivores from “good for nothing” (from the 19th century) to symbols of untouched nature, or even of non-human subjectivity (today?). In connection with the latter, there are also parallels with the aforementioned dilemmas in a broader sense – with attitudes and changes in the perception of nature (in Kočevska) in different socio-political situations.

Spremembe v odnosu do velikih zveri?

Poseljevanje ozemlja današnje Slovenije, ki je potekalo od srednjega veka pa do začetka 17. stoletja, je prinašalo tudi krčenje gozdov, posledično pa tudi konflikte med velikimi zvermi (medvedom, volkom, risom) in človekom. Zveri so bile proglašene kot škodljive, za pobite zveri pa so celo plačevali nagrade. Do sredine 19. stoletja so jih lovili skozi celo leto, kar jih je pripeljalo na rob preživetja. Konec 19. stoletja je bil ris popolnoma iztrebljen, naravni habitat volkov in medvedov pa se je zožil na gozdove osrednje in južne Slovenije. Šele nato so bili sprejeti prvi manjši ukrepi, predvsem pri zaščiti medveda, ki je bil zavarovan regionalno. Leta 1973 so prenehali izplačevati nagrade za ubite volkove, pojavila pa se je celo prva samoiniciativna zaščita volkov v Gojitvenem lovišču Medved Kočevje (1974). Leta 1973 so v Sloveniji tudi ponovno naselili risa. Spremembe zakonodaje v prid zaščiti velikih zveri so bile postopne. Medved, volk in ris so od leta 1993 zavarovani, za poseganje v njihove populacije je treba pridobiti dovoljenje pristojnega ministrstva, vseskozi pa so prisotna nasprotujoča si mnenja glede odlova posamezne vrste med različnimi javnopolitičnimi igralci. Prispevek obravnava odnos in spremembe v odnosu do velikih zveri v Sloveniji s poudarkom na širšem območju Kočevske, kjer je medvedov, volkov in risov v Sloveniji številčno največ, posledično pa so tudi interakcije med zvermi in ljudmi bolj prisotne kot drugod. Z uporabo različnih metod: historične etnologije (pregled arhivskih in časopisnih objav, spominov, folklornega gradiva), terenskega dela (intervjuji s predstavniki različnih javnopolitičnih igralcev) ter evalvacije vpliva nacionalne in evropske zakonodaje avtorica odgovarja na vprašanje, ali je v dojetanju velikih zveri prišlo do obrata v smislu dojetanja od »nebodijhtreba« (od 19. stoletja naprej) do simbola neokrnjene narave ali celo do nečloveške subjektivitete (danes?). V povezavi s slednjim izpostavljene dileme vzporeja tudi širše – z odnosom in spremembami v dojetanju narave (na Kočevskem) v različnih družbeno-političnih okoliščinah.

Bears and Humans from a Siberian Perspective

The bear is a prominent figure in the 'visible fauna' of the Khanty people living along the Vasyugan River in Western Siberia, and is probably the most important, most talked about animal; a 'cultural keystone species'. According to the Khanty, the bear is part of the animal world, the supernatural sphere, and the human world too. The boundaries between these worlds and forms of existence are thin: humans can become bears, and a god can take the form of a bear, changing only their appearance and not their personality. The relationship between humans and bears is fundamentally a social relationship with more similarities than differences between the two parties, and one in which the habits, motivations, emotions, ways of thinking, and personalities of the parties are fundamentally the same. In this talk, I will explore this many-sided nature of the bear, revealing that the balance between bear and man is, in fact, both a sign and a condition of social order. Bear and man are each other's super-society, each sanctioning the other's crimes and vice versa.

Medvedi in ljudje v sibirski perspektivi

V »vidni favni« ljudstva Hanti, ki živi ob reki Vasjugan v vzhodni Sibiriji, ima medved pomembno mesto, je njihova najbolj pomembna žival, o kateri se največ govori; je »kulturno ključna živalska vrsta«. Za ljudstvo Hanti medved ni le del živalskega sveta in nadnaravne sfere, je tudi del človeškega sveta. Meja med tema dvema svetovoma in oblikama bivanja je zelo tanka: ljudje lahko postanejo medvedi, bogovi lahko prevzamejo obliko medveda, medtem ko se njihov karakter ne spremeni, le njihova zunanjost. Odnos med človekom in medvedom je v osnovi družbena zveza, ki vsebuje več podobnosti kot razlik med obema vrstama in v kateri se navade, motivacije, čustva, način mišljenja in karakterji v osnovi ne spreminjajo. Moj prispevek se bo osredinil na večstransko naravo medveda in pokazal, da je ravnotežje med medvedom in človekom pravzaprav tako znak kot pogoj družbenega reda: medved in človek sta drug drugemu dobra družba, ki si medsebojno odobravata svoja hudodelstva.

How To Tame a Bear or Harness the Wild Within

Throughout history, the human attitude towards bears has been a rather ambiguous one. Aspects of this attitude have ranged from admiration and reverence, to control and domination enacted by humans over bears, as attested by archaeological evidence from the earliest periods of their shared prehistory. Following up on previous investigations, this contribution will employ a cross-cultural perspective, consulting ethnographic and folklore data from the end of the 19th and beginning of the 20th centuries, as well as contemporary cultural practices and digital folklore to examine various human-bear encounters in which bears and humans affected each other bodily and emotionally. The contribution will consider what emotions might have shaped specific narratives and practices, or might have been expressed in them, together creating powerful affective atmospheres for both species.

Kako ukrotiti medveda oziroma vpreči divje znotraj nas

Zgodovinsko gledano je bil človekov odnos do medveda bolj kot ne dvoumen. Segal je vse od občudovanja in oboževanja do nadzora in dominacije človeka nad njim, kar dokazujejo tudi arheološke najdbe, ki izhajajo od samih začetkov skupne zgodovine človeka in medveda. Ta prispevek izhaja iz predhodnih raziskav in bo pregledal etnološke in folklorne podatke iz prehoda 19. v 20. stoletje z medkulturne perspektive, pri čemer bo uporabil sodobne kulturne prakse in digitalno folkloro z namenom preučiti različna srečanja človeka z medvedom, pri katerih sta bila oba telesno ali čustveno prizadeta. Prispevek bo upošteval čustva, ki so morda oblikovala posamezne naracije in prakse ali po so bila morda izražena v njih in so skupaj ustvarila močno čustveno atmosfero, ki vpliva na obe vrsti.

Animal Exhibitionism as Pedagogical Work: A Critical Analysis of Exotic Animal Collectors' Media Shows

Why is collecting, breeding, and public teaching about exotic animals a means for some men's empire-building around themselves as media personalities? While zoology professionals speak of charismatic megafauna as major zoo attractions, another kind of charismatic mega-personality seems to build successful careers precisely upon the appropriation and public showing-off of the "exotic" animals under their care – and their presumed scientific knowledge regarding these animals. This paper presents an idea for a forthcoming research project focusing on the pedagogical work of male media personalities who – in Sweden and elsewhere around the world – have become celebrated national icons for taking on the role of public educators on the behaviors of exotic animals, and showing them off to a fascinated audience on TV, in newspapers, and at zoos. The questions asked are; what sort of pedagogical work is engaged when these animal "experts" take on the role of public educators? What are the premises of this kind of popular education, and what are the implications for the animals involved? Three different theoretical approaches to exploring these questions will be discussed: Masculinity studies/intersectional theory (Ganetz 2009); performance studies/zooesis (Chaudhuri 2007); and organization studies/animal labor theory (Blattner et al. 2020; Tallberg & Hamilton 2023).

Živalski ekshibicionizem kot pedagoško delo: kritična analiza medijskih šovov zbiralcev eksotičnih živali

Zakaj je zbiranje, vzreja in izobraževanje javnosti o eksotičnih živalih za nekatere moške pot do lastnega imperija in slave? Strokovnjaki s področja zoologije govorijo o impresivni mega-favni kot glavni atrakciji živalskih vrtov, po drugi strani pa lahko vidimo vzpon impresivnih megaprofilov, ki očitno gradijo uspešne kariere ravno s pomočjo apropiacije, razkazovanja in domnevno strokovnega znanja o »eksotih«, ki so v njihovi oskrbi. Prispevek predstavlja idejo o bodoči projektni raziskavi, ki se bo osredinila na pedagoško delo medijskih osebnosti, moških, ki so, tako na Švedskem kot globalno, postali slavne narodne ikone, ker so prevzeli vlogo izobraževalcev javnosti, ki prenašajo znanje o eksotičnih živalih tako, da jih razkazujejo očarani publiki na televiziji, v časopisih in v živalskih vrtovih. Vprašanja, ki se nam pri tem zastavljajo, so: kakšen pedagoški pristop uporabljajo ti »strokovnjaki« s področja živali, ko prevzamejo vlogo izobraževalcev javnosti? Kakšna je premisa tovrstnega popularnega izobraževanja in kaj to pomeni za živali, ki so del tega procesa? Pri našem delu bomo uporabili tri različne teoretske pristope: študija moškosti/teorija intersekcionalnosti (Ganetz 2009), študije performansa/zooeza (Chaudhuri 2007) in organizacijske študije/teorije o delu živali (Blattner et al. 2020; Tallberg & Hamilton 2023).

Witches and their Familiars at the Intersection Between Speciesism and Sexism

Through the postsecularism of philosophers like Rossi Braidotti and the ecofeminist Carol J. Adams, as well as a broader anticolonialistic view, this paper takes a closer look at how the identities of a witch and their familiar exist as historical, political, religious, and social constructs. The paper examines the characteristics of witches and their familiars as political subjects in a historical framework, as well as the ways they exist as social and religious constructs, and how now, retrospectively, they also exist as historical constructs. We examine what kind of role myths and folklore played, and how they contribute to the identity of a witch and their familiars in the context of sex, gender, and species. From the postsecularist point of view, the article examines the ways in which women and non human animals were robbed of not just their spirituality, but also their knowledge, and the ways in which the relationships between witches and their familiars were used to promote sexist and speciesist modes and models of thinking, being, and acting that harmed them both. From the ecofeminist view we examine how oppressions of women and non-human animals were bound in a way that both of them lost their autonomy and inherent value, both of which were turned into “evil”. From an anticolonialist standpoint, the paper addresses the question of how the category of “witch” was used in imperialistic politics – where we have, historically, not only appropriation of women’s knowledge in the European context, but an erasure of women’s knowledge in colonies – and of how this contributed to a global decline in the cultural diversity of ways of understanding nature, ecosystems, and non-human animals, and the human relationship to them.

Čarovnice in njihove čarovniške (nečloveške) živali na preseku med speciesizmom in seksizmom

Prispevek se bo skozi postsekularni pristop (Rosi Braidotti) ter skozi ekofeministično (Carol J. Adams) ter širšo antikolonialistično perspektivo ukvarjal z vprašanjem, kako identitete čarovnice in čarovniških živali obstajajo kot zgodovinski, politični, religiozni in družbeni konstrukti. V ospredju bo vprašanje značilnosti čarovnice in čarovniških živali kot političnih subjektov v zgodovini, na kakšen način so ti obstajali kot družbeni in religijski konstrukti nekoč in kako zdaj, s časovnim odmikom, obstajajo tudi kot historični konstrukti. Avtorica bo obravnavala tudi, kakšno vlogo so pri tem odigrali mitologija in folklor, na kakšen način so prispevali k vzpostavljanju identitete čarovnice in njene živali tako po spolu kot po tipu zaznamovane identitete. Z vidika postsekularizma se vzpostavlja vprašanje, na kakšne načine je bila ženskam in nečloveškim živalim v teh procesih odvzeta njihova duhovna razsežnost ter njihova vednost; na kakšen način se je razmerje med čarovnicami in čarovniškimi živalmi uporabljalo, da se je zaostrovalo seksistične in speciesistične modele mišljenja in delovanja, ki so na ključne načine kvarno vplivali tako na ene kot na druge. Z vidika ekofeminizma bo izpostavljeno, kako se izkoriščanje ženske in nečloveške živali v tem kontekstu prepleta na tak način, da je tako prvim kot drugim odvzeta njihova avtonomija, celovitost in inherentna vrednost ter kako je preobražena v »zlo«. Z vidika antikolonializma bo v ospredju vprašanje, kako je bila kategorija čarovnice uporabljena v okviru imperialističnih teženj, kjer je, historično gledano, prihajalo ne le do apropiacije vednosti žensk v evropskem kontekstu, temveč tudi do izbrisa znanj žensk v evropskih kolonijah, in kako je to prispevalo h globalnemu upadu raznolikosti vednosti v odnosu do narave, okolja in nečloveških živali ter razumevanja človeškega odnosa do njih.

Some Thoughts about Non-human Musicians and the Reasons to Accept them in the Field of Art-Music

This paper addresses the contact points between the oppression of women and of non-human animals within the field of music. Through the concepts of intersectionality and the logic of domination, the paper examines the connections between sexism and speciesism in that field. As it was common in the 19th century that a woman could not be a composer, today it is common to think that non-human animals are not capable of being musical agents. With approaches of zoomusicology, the paper challenges this idea and at the same time mentions overlooked examples of contemporary sexism within the field. The author questions the most important perspectives by which humans identify themselves in relation to other beings, and considers the contradictions in them. For example, humans are denying non-human animals the capability of creating their own culture and the possibility of expressing themselves artistically, but are at the same time reinforcing and glorifying our very existence based on the same capabilities. By reinforcing our "superior position" in the world, we are also making excuses for our inhumane and unnecessary harmful behavior in the enslavement and torment of other living beings. With the introduction of a new idea regarding the enrichment of the main principles of applied ethnomusicology, with the help of zoomusicology, the author encourages the demolition of hierarchical delineations present in our society and in the field of art-music, and suggests an expansion of the basic goals of applied ethnomusicology to include nonhuman animal societies. The author defends the thesis that, with sound and music, a centralized intervention performed within one that is society responsible for the oppression of another (non-human based society), the change can be made, and that the intervention can be considered as an act of applied ethnomusicology work. In conclusion, the paper suggests an enrichment within the field of art music, with respectful collaborations between humans and our non-human friends, through interspecies musical creations.

Nekaj misli o ne-človeških živalskih glasbenicah_kih in razlogih za njihovo sprejetje v polje glasbene umetnosti

Prispevek obravnava stične točke zatiranja žensk in nečloveških živali v polju glasbene umetnosti. Prek konceptov interseksionalnosti in logike dominacije preučuje povezave med seksizmom in speciesizmom na tem področju. Če je bilo v 19. stoletju običajno mišljenje, da ženska ne more biti skladateljica, je danes običajno prepričanje, da nečloveške živali niso sposobne biti glasbene_i agentke_i. S pristopi zoomuzikologije prispevek izpodbija to idejo in hkrati omenja spregledane aktualne primere seksizma na tem področju. Avtor_ica se sprašuje o najpomembnejših perspektivah človekove identifikacije v odnosu do drugih bitij in razmišlja o protislovjih, ki se pojavljajo v njih. Na primer, ljudje nečloveškim živalim odrekamo zmožnost ustvarjanja lastne kulture in zmožnost umetniškega izražanja, hkrati pa na podlagi istih zmožnosti krepimo in povečujemo svoj obstoj. S takšnim utrjevanjem »superiornega položaja« človeka v svetu tudi opravičujemo svoje nehumano in nepotrebno, škodljivo vedenje, zaslužnjevanje in trpinčenje drugih živih bitij. S predstavitvijo nove ideje o obogatitvi temeljnih principov aplikativne etnomuzikologije (s pomočjo zoomuzikologije) avtor_ica spodbuja rušenje hierarhičnih zamejitev, ki so prisotne v naši družbi in znotraj glasbene umetnosti. Predlaga razširitev temeljnih ciljev aplikativne etnomuzikologije tudi na nečloveške živalske družbe. Avtor_ica zagovarja tezo, da je z zvočno in glasbeno centralizirano intervencijo, izvedeno v družbi, ki je odgovorna za zatiranje druge (nečloveške družbe), mogoče vplivati na zasuk zatiralnega vedenja ter da je intervencijo mogoče obravnavati kot dejanje aplikativnega etnomuzikološkega dela. Prispevek na koncu obravnava predlog obogatitve področja glasbene umetnosti, in sicer s spoštljivim sodelovanjem med ljudmi in našimi nečloveškimi prijatelji_cami, skozi medvrstno zvočno komunikacijo.

Squirrel, Lynx, Field Mouse. How School Textbooks Contribute to Speciesism

Animals are almost omnipresent in the context of socialization and education. Collective knowledge regarding other species usually emerges pre-linguistically and is habitualized within the framework of the most diverse cultural practices during all developmental phases of children and adolescents. In this context, the institution of school has an educational function in both senses of the word. Knowledge transported through school has an informative effect on the one hand, and forms learning subjects on the other. Textbooks, as teaching and learning aids, fulfill the function of holding and preserving collective knowledge that is deemed relevant, both linguistically and visually (in black and white), for teachers and learners. As *paedagogicum*, *informatorium*, *politicum* and *constructorium* (Stein 1979; Höhne 2003), textbooks make an essential contribution to the passing on of socio-cultural norms, values, and world-views (Fend 2008), which also includes the discursive transmission of interpretations, attitudes, and cultural practices that directly affect other species. This paper therefore seeks to reconstruct, from the perspective of HAS/CAS, the way in which textbooks, or their written and visual texts, are involved in hierarchizing animal subjectivities in a certain way, and which specific view of other species is practiced in the process. A critical-discursive perspective outlines typical patterns and strategies of representation based on several examples. The objects of the study are Austrian textbooks for the biology and environmental studies subjects of the 5th grade (10–11-year-old pupils).

Veverica, ris, poljska miš. Kako šole prispevajo k speciesizmu

V kontekstu socializacije in izobraževanja so živali več ali manj vseprisotne. Kolektivno znanje o drugih vrstah se običajno razvije pred razvojem jezika in se ga normalizira v kontekstu zelo različnih kulturnih praks, prisotnih v vseh razvojnih fazah otroka in adolescenca. V tem kontekstu ima institucija šole vzgojno funkcijo v dveh pomenih besede: znanje, ki se prenaša v šolskem sistemu, ima informacijski učinek, po drugi strani pa ustvarja učeče se subjekte. Pedagoški pripomočki, kot na primer učbeniki, ohranjajo tisto kolektivno znanje, ki se smatra relevantno tako v lingvističnem pomenu kot vizualno (črno-belo), tako za učitelje kot za učence. Kot *paedagogicum*, *informatorium*, *politicum* in *constructorium* (Stein 1979; Höhne 2003) so učbeniki ključni za prenos socio-kulturnih norm, vrednot in nazorov (Fend 2008), kar vključuje tudi diskurzivni prenos interpretacij, odnosov in kulturnih praks, ki neposredno vplivajo predvsem na druge živalske vrste. Članek s perspektiv kritičnih animalističnih in človek – žival študij (CAS, HAS) rekonstruira, kako so učbeniki in vizualni teksti udeleženi pri ustvarjanju hierarhije živalskih subjektivitet in kateri specifični pogled na druge vrste se v tem procesu uporablja in izvaja. Kritično-diskurzivna perspektiva kaže na značilne vzorce in strategije reprezentacije, ki temeljijo na določenih primerih. Predmet raziskave so avstrijski učbeniki s področja biologije in okoljskih študij za 5. razred (za učence, stare deset do enajst let).

Education for a More-Than-Human World: Current Issues in Critical Animal Pedagogy

Critical animal pedagogy seeks to deconstruct anthropocentrism and speciesism, both of which are essential pillars of Western economies, and deeply pervade our societies, cultures and, not least, our education systems. CAP does not just want to destabilize human power in the abstract, but actively supports cultural and political practices that reconstruct our relations with non-humans across society. Such a social transformation – or revolution, even – is only possible if knowledge and social critique leave the ivory tower of academia, and if learners are inspired to apply them in their daily lives. In the pursuit of these aims, CAP has developed a wide spectrum of non-invasive and non-interventionist opportunities for various age groups and school subjects. With respect to its philosophical frame, CAP positions itself in the tradition of critical theory and pedagogy, most notably Paulo Freire's pedagogy of dialogue, conscientization, and politicization. However, while often referring to this Brazilian educator, the discussion of his work has stopped short of a critique of his anthropocentric humanism. While we underpin the necessity of deconstructing anthropocentrism and the animal industrial complex, and of fostering veganism, we argue that we need a better conceptual and practical understanding of non-abusive human-animal relations in the field of education. To this end, we suggest that a more nuanced discussion of the full range of Freire's work would provide helpful inspiration for CAP. Among the issues up for productive discussion are the possibilities and limits of educating (human) oppressors; a philosophical debate about what liberation can mean for non-humans in the face of the humanistic tradition of this concept; the necessary foundations in ethology and educational theory to be able to conceptualize nonhuman animals as active learners (not only as victims); and how to apply Freire's concepts of dialogue, teacher-student, and counterculture to human – animal relations in a way that takes CAP's calls to "listen to animals" and to "learn with and from them" not only as metaphor, but as grounds for actual praxis.

Izobraževanje za več-kot-človeški svet: trenutni problemi kritične animalistične pedagogike

Kritična animalistična pedagogika (KAP) razgrajuje antropocentrizem in speciesizem, ključna gradnika zahodnih ekonomij, ki prežemajo našo družbo, kulture in tudi šolske sisteme. Cilj KAP ni le oslabiti človeški vpliv v abstraktni obliki, ampak tudi aktivno podpira kulturne in politične prakse, ki predrugačijo naš odnos z živalmi v vseh sferah družbe. Tovrstna socialna transformacija, ali celo revolucija, je možna le, če znanje in socialna kritika zapustita slonokoščeni stolp znanosti in navdihneta vse željne znanja, da uporabijo načela KAP v vsakdanjem življenju. Da bi to dosegli, je KAP razvila širok spekter neinvazivnih in neitervenističnih možnosti, primernih za različne starostne skupine in šolske predmete. Gledano s filozofskega vidika, se načela KAP naslanjajo na tradicijo kritične teorije in pedagogike, predvsem na razmišljanja Paula Freira, njegove pedagogike dialoga, ozaveščanje in politizacijo. Vendar pa diskusija dela tega brazilskega pedagoga ne seže dlje od kritike njegovega antropocentričnega humanizma. Ko poudarjamo nujnost dekonstrukcije antropocentrizma, kompleksa živalske proizvodne industrije ter spodbujanja veganstva, hkrati izpostavljamo potrebo po boljšem konceptualnem in praktičnem razumevanju nenasilnega odnosa na relaciji človek – žival na izobraževalnem področju. Zato predlagamo bolj natančno, prefinjeno diskusijo, ki v celoti obsega dela Paula Freire in bi bila v pomoč pri navduševanju ljudi za načela KAP. Med temami za konstruktivno diskusijo so možnosti in omejitve izobraževanja (človeških) zatiralcev, filozofska debata o pomenu osvoboditve za (nečloveški) živalski svet v okviru humanistične tradicije tega koncepta, osnove etologije in pedagoške teorije potrebne za konceptualizacijo nečloveških živali kot aktivnih učečih se (ne le kot žrtve) in kako uveljaviti koncepte dialoga Paula Friere učitelj – učenec in protikulture na področju odnosov človek – žival na način, ki upošteva poziv KAP k »poslušanju živali« in k »učenju z njimi in od njih« ne le kot metaforo, ampak kot pogoj za uveljavljanje KAP v praksi.

An Enduring Colonial Legacy has a Global Effect on Human Values Toward Wildlife

One of the most significant historical forces affecting current values toward animals around the world was the intense wave of colonization emanating from Western Europe, and beginning in the late 1400s. The imperialistic drive arising from competition among European powers completely reshaped the world in just four hundred years. We examine how these colonial origins have shaped, and had a lasting effect on, human thought about wildlife in the Americas, and the institutions of wildlife management more globally. Using data from a 2021–2023 survey of over 20,000 residents in 36 countries, we explored this question through an investigation of cross-cultural differences in present-day values toward wildlife. We focused on countries of Euro-American origin, not only because of the direct implications for the lands, peoples, and biodiversity of those countries, but also because the prevailing institutions of science and practice emerging from Euro-American (Western) countries have provided the normative foundation for conservation worldwide. Findings reveal that the colonization of Latin America by the countries of the Iberian Peninsula fostered mutualism values toward wildlife, while the colonization of North America by Great Britain and northern Europe fostered domination values. Whereas domination values view animals as resources to be used for human benefit, and to be eliminated if they are problematic, mutualism values see animals as having rights like humans and belonging to part of one's social community. Our findings further suggest that these cross-country value differences are linked to differences inherent in Protestant versus Catholic religious cultures and societies. Importantly, the prevalence of mutualism versus domination values in a country is strongly associated with preferred ways that wildlife should be managed. For example, in mutualism-oriented countries, we found less support for the lethal removal of wildlife species involved in various human-wildlife conflict situations (e.g. crop damage, vehicle collisions, zoonotic disease, attacks on pets/livestock, attacks on humans). The wildlife management profession is currently in a period of transition motivated by recognition of the diversity of wildlife values across the world, as well as by long-term research showing a rise in mutualism values in North America. In addition to showcasing the overall results of this global effort, we will highlight findings that depict the sociocultural context of wildlife conservation in Slovenia.

Trajna kolonialna zapuščina globalno vpliva na človeške vrednote do divjih živali

Ena najpomembnejših zgodovinskih sil, ki je vplivala na sedanje vrednote do živali po vsem svetu, je bil močan val kolonizacije iz zahodne Evrope, ki se je začel konec 15. stoletja. Imperialistični vzgib, ki je bil posledica tekmovalnosti med evropskimi silami, je v samo štiristo letih popolnoma spremenil svet. Raziskujemo, kako so ti kolonialni začetki oblikovali in trajno vplivali na človekovo razmišljanje o prostoživečih živalih v Ameriki in na institucije upravljanja prostoživečih živali na globalni ravni. Na podlagi podatkov iz ankete iz obdobja 2021–2023, v kateri je sodelovalo več kot 20.000 prebivalcev iz 36 držav, smo to vprašanje raziskali s preiskavo medkulturnih razlik v današnjih vrednotah do prostoživečih živali. Osredinili smo se na države evro-ameriškega izvora, ne le zaradi neposrednih posledic za dežele, prebivalstvo in biotsko raznovrstnost teh držav, temveč tudi zato, ker so prevladujoče institucije znanosti in prakse, nastale v evro-ameriških (zahodnih) državah, predstavljale normativno podlago za varstvo narave na svetovni ravni. Ugotovitve kažejo, da je kolonizacija Latinske Amerike s strani držav Iberskega polotoka spodbujala vrednote vzajemnosti do prostoživečih živali, medtem ko je kolonizacija Severne Amerike s strani Velike Britanije in severne Evrope spodbujala vrednote dominacije. Medtem ko vrednote dominacije na živali gledajo kot na vire, ki jih je treba uporabljati v korist ljudi in jih odstraniti, če so problematične, vrednote vzajemnosti na živali gledajo kot na tiste, ki imajo pravice kot ljudje in pripadajo delu družbene skupnosti. Naše ugotovitve nadalje kažejo, da so te razlike v vrednotah med državami povezane z razlikami, značilnimi za protestantske in katoliške verske kulture in družbe. Pomembno je, da je razširjenost vrednot vzajemnosti v primerjavi z vrednotami dominacije v državi močno povezana z zelenimi načini upravljanja prostoživečih živali. V državah, ki so usmerjene v mutualizem, smo na primer ugotovili manjšo podporo odstrelu prostoživečih vrst, ki so vpletene v različne konfliktne situacije med človekom in prostoživečimi živalmi (npr. škoda na pridelkih, trki z vozili, zoonotične bolezni, napadi na hišne živali/živino, napadi na ljudi). Stroka upravljanja prostoživečih živali je trenutno v prehodnem obdobju, ki ga spodbujajo priznavanje različnih vrednot prostoživečih živali po vsem svetu ter dolgoročne raziskave, ki kažejo na porast vrednot vzajemnosti v Severni Ameriki. Poleg prikaza splošnih rezultatov teh globalnih prizadevanj bomo izpostavili ugotovitve, ki prikazujejo družbeno-kulturni kontekst ohranjanja prostoživečih živali v Sloveniji.

The Lion and the Mouse (ATU 156): Compassion as a Trans-special Rhetoric

Contemporary times have seen an explosion in discourse regarding other-than-human stakeholders, often accompanied by notions of legal rights and protections. How to make sense of other agents, and other stakeholders, in an entwined existence on planet Earth? Compassion has been mentioned by several scholars as a possible candidate for navigating such issues. I discuss how folklorists can bring in both indigenous views and emerging data from ethology in order to help show how compassion is not limited to humans. Rather, it seems instead to be an essential part of much of life on Earth, including (but not limited to) human and other-than-human linkages and folk groups. As in the tale of the *Lion and the Mouse* (ATU 156), the rhetoric of compassion allows a truly posthuman approach towards crafting inter-special ethics, and allowing us to understand some of the unique folk groups, including inter-special folk groups, that can arise via this powerfully motivating force.

Lev in miš (ATU 156): sočutje kot transspecialna retorika

Dandanes smo priča eksploziji diskurzov o več-kot-človeških udeleženi in idejah o zakonskih pravicah in zaščitah. Kako naj v tem prepletenem življenju na našem planetu razločujemo med drugimi vršilci in drugimi predstavniki? Kar nekaj raziskovalcev omenja sočutje kot možnega kandidata za premagovanje teh težav. Prispevek govori o tem, kako lahko folkloristi z uporabo perspektive avtohtonih ljudstev in z novimi informacijami s področja etologije prikažejo, da sočutje ni vezano le na človeka, ampak je bistvena sestavina večine življenja na zemlji, vključno (a ne omejeno) s človeškimi in nečloveškimi povezavami in folklornimi skupinami. Tako v zgodbi *Lev in miš* (*The Lion and the Mouse*, ATU 156) retorika sočutja omogoča resnično postčloveški odnos pri oblikovanju interspecialne etike in s tem prispeva k razumevanju nekaterih edinstvenih folklornih skupin in tudi interspecialnih folklornih skupin, ki izhajajo iz te motivirajoče sile.

Exposed Animal Bodies: The Photographic Observation of the Body-Space of the Anthropocene

During the Anthropocene, human activities have become a geomorphological and geological force “pushing the Earth into planetary terra incognita” (Steffen, Crutzen, and McNeill 2011, 614). Using Multimodal Critical Discourse Analysis (Kress & Van Leeuwen 1996, Machin & Mayr 2012, Ledin & Machin 2019), I will analyze photographs capturing the devastation wrought by industrial agricultural systems, resource depletion, and environmental degradation in the 21st century. In this paper, I will place the relationship between animal bodies and ruined ecosystems or agricultural environments, as depicted through the lenses of the award-winning photojournalists Jo-Anne McArthur, Timo Stammberger, and Aaron Gekoski, at the forefront. It is not only the exposed animal bodies (i.e. bodies impacted by the climate crisis and ecological destruction; confined, depleted, or genetically modified animal bodies) that are of interest, but also the environments in which these bodies are photographed. These environments do not merely provide backdrops but also affect animal bodies, whose vulnerability when exposed is demonstrated through an exploration of the various sites of exposure in the analyzed photographs. These are places of erasure and expropriation (such as palm oil plantations), bushfires, or factory farm environments. In the photo series focusing on the infrastructure of animal agriculture, the portraits of animals expand into factory farm environments, underscoring the fact that, for animals, these places are never merely background. As viewers, we can read these places as “material memoirs” (Alaimo 2016) that portray how severe forms of animal exploitation profoundly alter their bodies. These material memoirs, then, have the potential to become sites for the ethical reconfiguration of animal bodies.

Izpostavljena živalska telesa: fotografsko opazovanje prostora telesa v antropocenu

Kolektivne človeške dejavnosti so v antropocenu postale geomorfološka in geološka sila, ki »potiska Zemljo v planetarno terra incognita« (Steffen, Crutzen in McNeill 2011: 614). S pomočjo multimodalne kritične diskurzivne analize (Kress & Van Leeuwen 1996, Machin & Mayr 2012, Ledin & Machin 2019) bom analizirala fotografije, ki prikazujejo opustošenje kot posledico delovanja industrijskih agrikulturnih sistemov, izčrpavanja virov in okoljske degradacije v 21. stoletju. Osredinila se bom na razmerje med živalskimi telesi in uničenimi ekosistemi oziroma agrikulturnimi okolji, kakor je prikazano skozi objektivne nagrajenih okoljskih fotoreporter_k_jev Jo-Anne McArthur, Timo Stammbergerja and Aarona Gekoskega. Pozornost bo torej usmerjena tako na izpostavljena živalska telesa (tj. telesa, ki jih prizadevata podnebna kriza in ekološka destrukcija; ujeta, izčrpana ali gensko spremenjena živalska telesa), kakor tudi okolja, v katerih so fotografije posnete. Ta okolja niso zgolj ozadje, ampak učinkujejo na živalska telesa in razkrivajo različna mesta izpostavljenosti, ki kažejo na ranljivost izpostavljenih živalskih teles. To so mesta izbrisa in razlastitve (kot so plantaže oljnih palm), gozdni požari ali okolja industrijske reje živali. V seriji fotografij, ki se osredinja na infrastrukturo živalske agrikulture, se portreti živali razširjajo v okolja industrijske reje, ki ni nikoli zgolj prizorišče dogajanja. Kot gledalke_ci lahko ta mesta beremo kot »materialne memoarje« (Alaimo 2016), ki kažejo, kako različne oblike izkoriščanja živali spreminjajo njihova telesa. Ti materialni memoarji imajo torej potencial za etično rekonfiguracijo živalskih teles.

Fox-Possession in Medieval Japan: Reality of the Belief and Treatment of the Illness as a Shadow of Political Unrest

This paper introduces the relationship between animals and people, and the kind of existence people regarded animals as, in medieval Japanese society, analyzing the case of foxes (kitsune) as an example. In medieval Japan, the fox was considered to be an animal with the power to exert various effects on the human body and spirit. A typical example is the phenomenon known as “fox possession” (kitsune-tsuki). The term “fox possession” refers to a condition in which a fox takes possession of a human body, or becomes one with the human body. The “fox possession” causes the human’s physical and mental health to deteriorate. As a specific example of “fox possession,” this paper will discuss “diseases” and related incidents seen during the ruling structure of 15th-century Japan. In the 15th century, when a shogun or his closest family fell ill, fox possession was the first reason suspected. The “fox-possessed” illness often showed the symptoms of a mental disorder. The treatment was to expel the fox from the sick body by means of magical arts, such as esoteric Buddhist practices and Yin-Yang-Do. The premise of curing illnesses through magical art was, in fact, based on the prevalence of Buddhist practices among the political powers since the 12th century, the dawn of the Middle Ages. Buddhist rituals were used to kill political enemies through a magical power that people thoroughly believed in. In other words, when a shogun and his relatives fell ill, it immediately implied the presence of political enemies who “set the foxes to possess” the minds and bodies of those who were in power, in order to plunge them into sickness, and ultimately bring about their fall from power. To conclude, the fox was an animal that symbolized political unrest in medieval Japan.

Ko lisica obsede človeka: realnost prepričanja in zdravljenja bolezni kot senca političnih nemirov na Japonskem v srednjem veku

Članek obravnava odnos med živalmi in ljudmi ter razumevanje živalske eksistence na Japonskem v srednjem veku z analizo primera lisice (kitsune). V srednjem veku so na Japonskem verjeli, da je lisica žival, ki ima moč nad človeškim telesom in dušo. Tipični tovrstni primer je fenomen »ko lisica obsede človeka« (kitsune-tsuki). Koncept »ko lisica obsede človeka« se nanaša na stanje, v katerem lisica obsede človeško telo oziroma postane eno z njim. Ta obsedenost načne človekovo telesno in mentalno zdravje. Članek se osredinja na specifične primere, ko lisica obsede človeka, v smislu »bolezni« in na z njimi povezane dogodke, ki so se zgodili v vladajoči strukturi Japonske v 15. stoletju. Ko so šogun ali njegovi najbližji v 15. stoletju zboleli, so najprej sumili, da je lisica obsedla bolnika. Ta bolezen se je pogosto kazala kot duševna motnja, zdravilo pa je bilo izgon lisice iz bolnega telesa s pomočjo čarovništva, kot je na primer budistična ezoterična praksa Yin-Yang-Do. Zdravljenje bolezni s pomočjo magije, čarovništva, je izhajalo iz budistične prakse in je prevladovalo v političnem življenju na Japonskem že od 12. stoletja dalje, tj. ob samem začetku srednjega veka. Ljudje so se posluževali budističnih ritualov tako, da so, na primer, ubili politične nasprotnike s pomočjo magije. Ko so šogun ali pa člani njegove družine zboleli, je to pomenilo prisotnost političnih nasprotnikov, ki so »poslali lisico, da obsede« um in telesa vladajočih z namenom, da jih pahne v bolezen in posledično s pozicije moči. Tako je bila lisica žival, ki je simbolizirala politični nemir v srednjem veku na Japonskem.

Representations of Nonhuman Animals in Bulgarian Literary Education

This presentation will emphasize the importance of what we teach children, be it the habituation of anthropodomination or care towards other living beings. In the present Western world, cruelty gets carefully normalized through a complex system of components that mask reality. This occurs at home, at educational institutions from crèche to university, and through all artistic, cultural, media, and market channels. It makes a difference whether the literary curriculum contains hunting short stories or environmental ones, whether culture brings problems closer or further, whether violence is stigmatized or normalized. The way we socialize children and foster the relations they build with other animals is crucial to the relations between humans and other animals in general.

Through an educational perspective, this presentation will trace the attitudes towards nonhuman animals, the human-nonhuman relations, and the ideologies included in the literature curriculum developed by the Bulgarian Ministry of Education and Sciences. Comparing the official programmes with certain literary textbooks, I will seek various representations of nonhuman animals in these textbooks. I will study which authors who wrote about nature and nonhuman animals are included in the curriculum, which of their literary works are studied in school, what interpretational directions are offered, what approaches to the human-nonhuman relations are chosen, and what types of thinking are encouraged and cultivated.

Reprezentacija nečloveških živali v bolgarski literarni vzgoji

Predstavitev se osredinja na pomen vsebin, ki se jih otroci učijo v izobraževalnem procesu; gre za privajanje na antropodominacijo ali pač skrb za druga živa bitja? Zahodni svet je ustvaril kompleksen sistem prvin, s katerimi dandanes počasi, a gotovo normalizira krutost in tudi zakriva resničnost naj je to doma, v izobraževalnih institucijah – od vrtca do univerze, ali v vseh umetniških, kulturnih, medijskih in marketinških kanalih. Ni vseeno, ali šolski kurikulum vsebuje lovske kratke zgodbe ali pa zgodbe o okoljevarstvu, ali kultura probleme približuje ali jih oddaljuje, ali je nasilje stigmatizirano ali normalizirano. Kako socializiramo otroke in kakšne odnose otroci razvijejo do drugih živali na splošno je izredno pomembno.

Predstavitev bo z vidika izobraževanja sledila odnosom do nečloveških živali in ideologijam, vključenim v kurikulum za pouk književnosti, ki ga je razvilo bolgarsko Ministrstvo za znanost in izobraževanje. S primerjavo uradnih programov v izbranih učbenikih bom izpostavila različne reprezentacije nečloveških živali v njih. Ugotavljala bom, kateri avtorji, ki pišejo o naravi in nečloveških živalih, so vključeni v kurikulum in o katerih njihovih delih učijo v šolah, katere interpretacijske smernice so podane, kateri pristop do odnosa človek – nečlovek je izbran in katere vrste razmišljanja se vzpodbuja in neguje.

MONDAY | PONEDELJEK, 16 OCT 2023

- 9.00–10.00** Registration / Registracija
-
- 10.00–10.15** Opening ceremony / Otvoritvena slovesnost
-
- 10.15–11.00** **Marjetka Golež Kaučič**
Why and How Thinking Animals? / Zakaj in kako misliti živali?
-
- 11.00–11.30** Coffee break / Odmor
-
- 11.30–12.00** **Chair / Vodi: Branislava Vičar**
Reingard Spannring, Tomaž Grušovnik
Education for a More-Than-Human World: Current Issues in Critical Animal Pedagogy /
Izobraževanje za več-kot-človeški svet: trenutni problemi kritične animalistične pedagogike
-
- 12.00–12.30** **Vesna Liponik**
Anthropomorphism, Metamorphosis, Grotesque / Antropomorfizem, metamorfoza, groteska
-
- 13.00–15.00** Lunch / Kosilo
-
- 15.00–15.30** **Chair / Vodi: Tomaž Grušovnik**
Anja Radaljic
Witches and Their Familiars at the Intersection Between Speciesism and Sexism /
Čarovnice in njihove čarovniške (nečloveške) živali na preseku med speciesizmom in seksizmom
-
- 15.30–16.00** **Jelka Kernev Štrajn**
What does an Animal Have to do with Concepts? / Kaj ima žival opraviti s koncepti?
-
- 16.00–16.30** **Branislava Vičar**
Exposed Animal Bodies: The Photographic Observation of the Body-Space of the Anthropocene /
Izpostavljena živalska telesa: fotografsko opazovanje prostora telesa v antropocenu
-
- 16.30–17.00** Coffee break / Odmor
-
- 17.00–17.30** **Chair / Vodi: Saša Babič**
Valentina Hribar Sorčan
Renewing Interest in Realistic Animal Painting on the Example of Rose Bonheur /
Obuditev zanimanja za realistično slikanje živali na primeru Rose Bonheur
-
- 17.30–18.00** **Tok Thompson**
The Lion and the Mouse (ATU 156): Compassion as a Trans-special Rhetoric /
Lev in miš (ATU 156): sočutje kot transspecialna retorika
-
- 18.00–18.30** **Ana Bajželj**
Animals as Moral Agents in the Jain Tradition / Živali kot moralni akterji v džainistični tradiciji

TUESDAY | TOREK, 17 OCT 2023

- 9.30–10.00** **Chair / Vodi: Daša Ličen**
Helena Pedersen
Animal Exhibitionism as Pedagogical Work: A Critical Analysis of Exotic Animal Collectors' Media Shows /
Živalski ekshibicionizem kot pedagoško delo: kritična analiza medijskih šovov zbiralcev eksotičnih živali
-
- 10.00–10.30** **Ulrike Schmid**
Squirrel, Lynx, Field Mouse. How School Textbooks Contribute to Speciesism /
Veverica, ris, poljska miš. Kako šole prispevajo k speciesizmu
-
- 10.30–11.00** Coffee break / Odmor
-
- 11.00–11.30** **Chair / Vodi: Jelka Kernev Štrajn**
Maša Blaznik
Not Every Tradition is Good: Teenage Butchers - When Normalized Violence Against Animals is Part of School Curriculum /
Ni vsaka tradicija dobra: najstniški mesarji – ko je normalizirano nasilje nad živalmi del šolskega kurikulumuma
-
- 11.30–12.00** **Kalina Zahova**
Representations of Nonhuman Animals in Bulgarian Literary Education /
Reprezentacija nečloveških živali v bolgarski literarni vzgoji
-
- 12.00–14.00** Lunch / Kosilo
-
- 14.00–14.30** **Chair / Vodi: Aleksandra Majić Skrbinšek**
John Linnell
Building Heuristics for Human-Wildlife Coexistence from Multi-Disciplinary Perspectives /
Oblikovanje heuristike za sožitje med ljudmi in divjimi živalmi z večdisciplinarnih vidikov
-
- 14.30–15.00** **Tara Teel, Michael Manfredo**
An Enduring Colonial Legacy has a Global Effect on Human Values Toward Wildlife /
Trajna kolonialna zapuščina globalno vpliva na človeške vrednote do divjih živali
-
- 15.00–15.30** **Irena Kavčič, Aleksandra Majić Skrbinšek**
Recognizing the Benefits of Large Carnivore Presence in Slovenia: A Focus Group Study /
Prepoznavanje koristi, ki jih prinaša prisotnost velikih zveri: metoda fokusnih skupin
-
- 15.30–16.00** **Lizanne Henderson**
Fantastic Bears and Where to Find Them: Ways of Seeing Polar Bears in Fantasy Films, Fiction and Folklore /
Fantastični medvedi in kje jih najti: pogledi na severnega medveda v fantastičnih filmih
-
- 20.00** **Concert Shout and Sing / Koncert Zajuckaj in zapoj**

WEDNESDAY | SREDA, 18 OCT 2023

- 8.00–20.00** Excursion / Ekskurzija

THURSDAY | ČETRTEK, 19 OCT 2023

9.30–10.00 Chair / Vodi: Vesna Liponik

Anja Moric

Changes in Attitude Towards Large Carnivores? / Spremembe v odnosu do velikih zveri?

10.00–10.30 Zoltán Nagy

Bears and Humans in Siberian Perspective / Medvedi in ljudje v sibirski perspektivi

10.30–11.00 Maja Pasarič

How To Tame a Bear or Harness the Wild Within / Kako ukrotiti medveda oziroma vpreči divlje znotraj nas

11.00–11.30 Coffee break / Odmor

11.30–12.00 Chair / Vodi: Anja Moric

Keiko Wells, Akiko Mieda

Fox-Possession in Medieval Japan: Reality of the Belief and Treatment of the Illness as a Shadow of Political Unrest / Ko lisica obsede človeka: realnost prepričanja in zdravljenja bolezni kot senca političnih nemirov na Japonskem v srednjem veku

12.00–12.30 Saša Babič

Animals as a Stereotyping and Characteristic Element in Slovenian Short Folklore Forms / Živali kot stereotipizacijski in označevalski element v slovenskih folklornih obrazcih

12.30–13.00 Mare Kõiva, Elena Boganeva

Thinking Animals in Belarusian and Estonian Folklore / Misliiti živali v folklornih legendah Belorusije in Estonije

13.00–15.00 Lunch / Kosilo

15.00–15.30 Chair / Vodi: Marjetka Golež Kaučič

Katarina Radaljic

Some Thoughts About Non-Human Musicians and the Reasons To Accept Them in the Field of Art-Music / Nekaj misli o ne-človeških živalskih glasbenicah_kih in razlogih za njihovo sprejetje v polje glasbene umetnosti

16.00–16.30 Božidar Flajšman

Animals in Visual Communication / Živali v vizualni komunikaciji

16.30–17.00 Daša Ličen

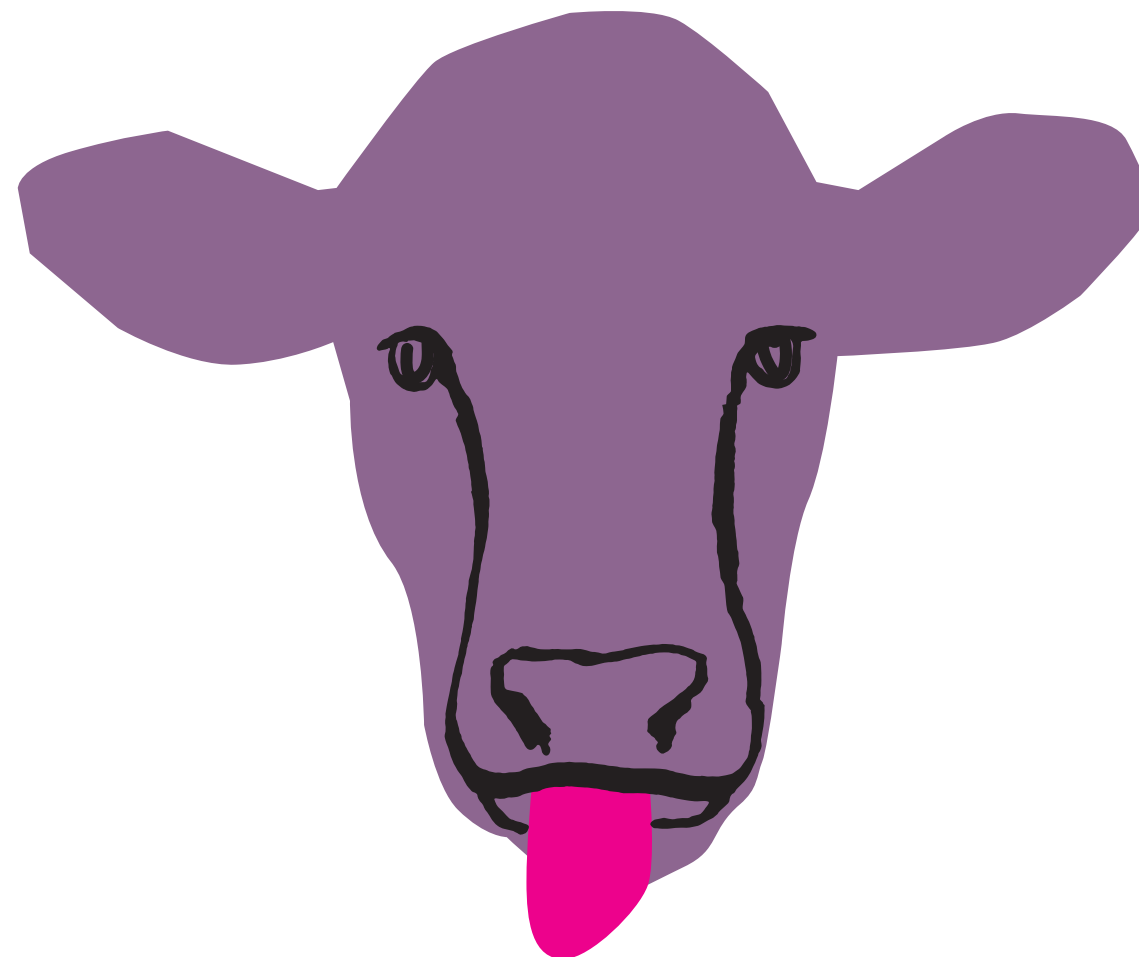
For Beasts, Against Savages: The Birth of Animal Care / Za živali, proti zverem: rojstvo skrbi za živali

17.00–17.30 Suzana Marjanič

Why Is No One Trying To "Heal" Our Planet, But People Are Trying To Go to Mars?, Or, Time Strikes Back / Zakaj si nihče ne prizadeva »zdraviti« našega planeta, medtem ko si ljudje prizadevajo oditi na Mars?

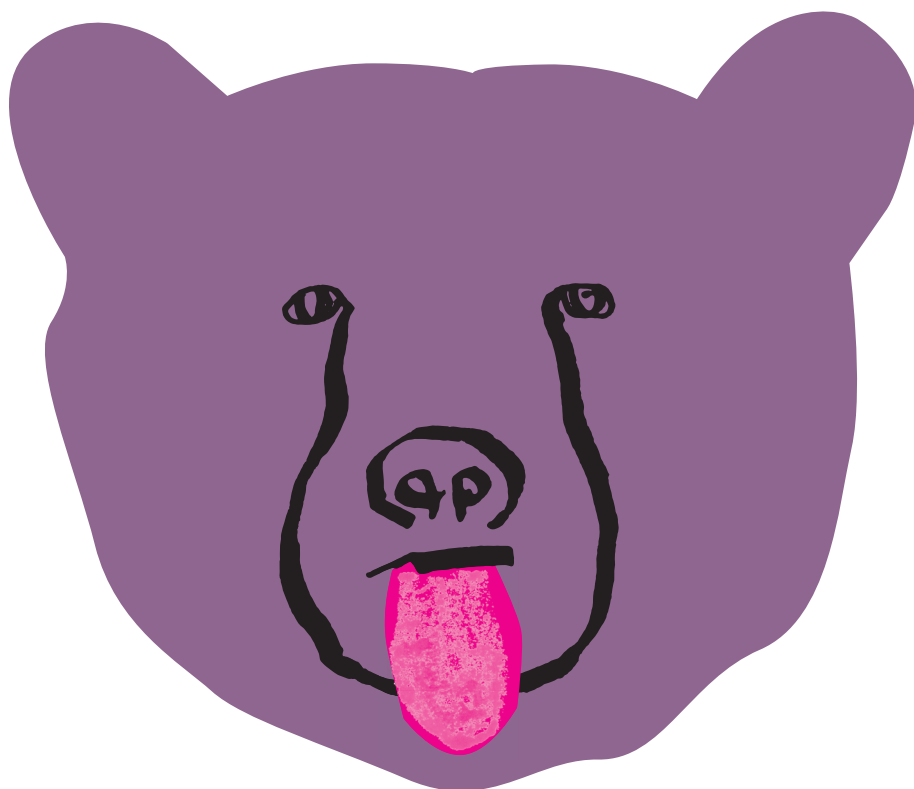
17.30–18.00 Coffee break / Odmor

18.00–19.00 Final discussion / Zaključna razprava



mednarodni simpozij

MISLITI



ŽIVALI