**British Animal Studies Network**

**‘Working with Animals’**

****

6 and 7 October 2017 at the

University of Southampton

**Paper abstracts and speaker biogs**

**Abstracts**

Plenaries

**John Bradshaw, Animals In Our Midst: is pet-keeping an evolved trait?**

Today, roughly half of all households in the West include a pet dog or cat. While it is easy to dismiss pet-keeping as a recent affectation, it was widespread among many relict hunter-gatherer societies, who routinely adopted young animals taken from the wild and raised them alongside their own children. Thus a desire to keep pets may be an element of human nature.

Some scholars have portrayed pets as hijacking behaviour that should properly be reserved for human infants: the alternative view is that the formation of affectionate bonds with animals was a beneficial adaptation that facilitated their domestication.  The DNA of today’s domesticated animals shows that they separated from their wild counterparts in the late Palaeolithic and Neolithic, and this requires explanation. If animals had been treated as mere commodities, the technologies available would have been inadequate to prevent interbreeding of domestic and wild, and periods of famine would have encouraged the slaughter of the breeding stock, respectively diluting and losing the genes for “tameness”. Both can be explained if at least some domestic animals were treated as pets, physically contained within human habitations which prevented interbreeding, and given special social status which inhibited their consumption as food.

**Erica Fudge, What a Lamb Meant to an Early Modern Farmer**

Using a dataset of over 4000 wills from the early seventeenth century this paper will explore an aspect of husbandry that is lost to modern Western farmers. The emblematic worldview that was used to explain the natural world can be traced in the ways testators bequeath their animals, and that worldview allows us to see that early modern animals had value beyond their material being, and that agriculture was animated in ways that we can now barely imagine. What this meant to the people who lived and worked with animals back then is one aspect of this paper; the other is what that meaning means for rethinking contemporary agriculture when ethicists like Bernard Rollin are calling for a return to a world before industrialisation took over the farmyard. How, this paper will ask, can we return to a world that is unimaginable to us?

**Garry Marvin, Breeding Bulls and Making Fighting Bulls: The Creation of Cultural Wildness**

In this presentation I will consider one particular aspect of ‘working with’ – that of the craft or the creative sense of engaging with, and manipulating, material substance or non-material form to shape, configure, and to bring about a work sought after by the person who is doing the ‘working with’. A potter works with clay, a sculptor works with stone, an author works with words, a composer with sounds – a breeder of bulls works with cattle to create the work that is the fighting bull. In Spanish a bull breeder is a *ganadero*, the animal herd is the *ganado*, and the ranch, the place of both, is the *ganaderia*. These terms relate to *ganar* – to win, the gain, to achieve through effort. Here I will explore how the creation of the fighting bull is accomplished and how the nature of the bull as a work is revealed in its performance.

Panelists

**Charlotte Blattner, ‘The Achilles heel of animal labour: are farm animals workers?’**

Typical models at which the concept of animal labour is developed include interspecies work with guide dogs, therapy horses, or backyard chickens. Though these models are apt to examine animal labour and its implications, they are among the less controversial human-animal relationships. From an ethical and political perspective, it is more pressing to explore whether animal labour serves as a model to deal with the exploitation of animals in concentrated animal feeding operations, where animals are expected to repress their instincts, rather than use and develop skills. While it is possible to argue that guide dogs express an interest in their work, it less plausible to claim that farm animals in concentrated industries have consented to produce dairy, eggs, and meat for human consumption. In this paper, I reflect on and address this “Achilles heel” of animal labour by asking the following:

* whether consent is necessary to establish a work relationship between humans and animals, by drawing on insights from labour law through a functional comparative analysis;
* under which circumstances animals can be assumed to have consented to animal labour, expressly and impliedly, and by which means consent can be evaluated;
* whether animal consent can ever be assumed in extreme confinement and where labour involves one party’s death as an end-point;
* how the concept of animal labour is expected to develop from a global perspective vis-à- vis human labour movements, given animal law lacks an equivalent to the human right to work and the global condemnation of forced labour;
* what security valves are needed so that animal labour does not develop into a concept used to perpetuate the exploitation of animals.

**Victoria Carr, ‘Contrary to nature, kind, proportion and likeness’: witches and their animal familiars in early modern England.**

The witch’s animal familiar is an important part of the witchcraft beliefs from early modern England. The unnatural animal familiar was considered to have worked for the witch in order to enact her malice upon her neighbours. This paper shall explore how the working relationship between the witch and her animal familiar was believed to have been acted out. Important to this shall be the animal forms taken by the familiar, the ways in which it differed from a natural animal, and how it interacted with both the witch and her enemies. Drawing upon trial records and printed pamphlets from the sixteenth and seventeenth centuries, this paper shall bring attention to the dark side of the human/animal working relationship during the early modern period, and the anxieties that were expressed by the unnatural connection that was perceived to have existed between the witch and her familiar. This paper shall argue that the relationship reflected the importance of working animals, whilst also inverting it into a demonic and ungodly nightmare for a suspected witch’s community.

**William G. Clarence-Smith, ‘Mules and the making of modernity, c1400-c1945’**

The role of mules in the making of modernity has rarely been acknowledged. Library shelves around the world groan with the weight of tomes dedicated to African slaves, Amerindian *peones*, or Chinese ‘coolies’, but are almost empty of publications dedicated to mules. And yet, these humble animals were fundamental to the sugar plantations of the Caribbean and the Indian Ocean, the silver mines of Spanish America and Yunnan, trails crossing the Isthmus of Panama and reaching north to Santa Fé and south to Potosí, the gold and diamond mines of Brazil and South Africa, the expansion of the Ethiopian and Persian empires, the caravans that linked Southwest China to Southeast Asia, the containment of the steppe nomads by China, the military power of Britain in the Indian Ocean, and the trench warfare of World War I. As a sterile hybrid of horses and donkeys, mules only exist as the result of human breeding. Typically, they were bred far from where they were employed, giving rise to movements over thousands of miles of land or water. All in all, this was a stupendous enterprise, which needs to be recognized in the annals of global history.

**Sarah Czerny, Interspecies Milk Production in Croatia. A Difference in Approaches**

In anthropological studies on nonhuman milk production, the focus of analytical interest is often on the product itself, the milk, as well as the human activity surrounding its production. With the exception of those accounts that focus on the role of microbes in cheese-making (e.g. Paxson 2009, 2013), this means that nonhumans regularly become a part of the backdrop of scholarly analysis rather than being the central focus. Yet, in contrast, in studies on human milk production, the experiences of lactating mothers are frequently of primary interest to scholars (e.g. Faircloth 2013). Building on this observation, in this paper I offer a comparison of cow, sheep, donkey, goat and human milk production in Croatia. Here, I draw out how in ‘everyday’ milk production very different approaches are taken on the basis of species, for instance how milk is shared with others, or how mastitis is treated. This, I argue, serves to further reinforce the apparent human-nonhuman divide. In the final part of this paper, I go on to ask whether an analytical approach could be taken that puts nonhumans in a more central position in anthropological studies of milk production.

**Bel Deering, Blurred lines: exploring the world of animals at the edges of work**

This paper explores animal life at the margins of the shelter world through artifacts and material trace evidence. Considerable research already exists into the sociology and psychology of working with rescue animals, and there is an evolving literature on the broader experience, stresses and health of the animals in human care. However, alongside the visible animal population that staff work with on a daily basis, there is also a complex community of animals living at the fringe that are not directly worked with, but do bear influence on work. These animals may be visible - like the pigeons and sparrows that flock to the site looking for food - or invisible - such as the foxes that enter dog exercise yards by cover of night to liberate the toys and bowls. But both exist in a state of liminality, being free and yet tangled in the business of a workplace. The stories of this entanglement are explored here by picking through the litter, detritus, tracks and trails of our shared world. At these blurry boundaries the notion of the inside and the outside of an animal shelter is challenged and disrupted. And rooting around at this messy interface unearths new facets of the human-animal relationship to feedback into the way we manage our shelters.

**Jane Desmond, Human Doctors working with Non-human Patients:  The Veterinary Medical Clinic as Trans-species Border Zone**

This paper analyzes cross-species relations as they are played out in the working relationship between human and non-human animals in contemporary veterinary clinics in the United States.  Proceeding from Foucault’s observations of clinical spaces as sites for the constitution of political subjects and for the elicitation of “truth,” and drawing on Mary Louise Pratt's formulation of transcultural borderzones, I ask what notions of subjectivity are enacted when human doctors examine non-human “patients” on behalf of human owner/clients in the context of veterinary medicine?  This triangulated working relationship is always one of imperfect translation between the human and non-human animal, the “articulate” (human language speaking doctor and owner) and the so-called “inarticulate” (non-human patient), all in the service of finding the “truth” of medical diagnosis.  Based on several months of participant observation in a U.S. veterinary clinic treating “exotics” (that is, owned animals who are not common pets such as dogs or cats-- but rather snakes, rabbits, rats, parrots, and fish), I argue that these "marginal" animals offer a particularly revealing set of bodily interactions that challenge the limits of medical knowledge.  They demonstrate the fundamentally improvisatory apprehension of “truth” across species lines, in the medical borderzone that is veterinary medicine. In doing so they reveal too the limitations of human medicine where such improvisations of knowledge are similarly omnipresent, but masked, due to the shared human sensorium of doctor and patient.

**Katrina Holland, Body work and the cultivation of “response-able” relations between dog trainers and their canine co-workers detecting cancer**

In a novel mode of incorporating animals into scientific work, dogs are being trained to detect human diseases such as cancer. In this paper, I employ the concept of “body work” (Wolkowitz 2006) as a framework for exploring human-dog relations within this interspecies training and research environment. I turn to one aspect of the bio-detection dog training process in particular - refining the dog’s “final response” - to illustrate how these humans and dogs work on their own bodies as well as the body of their (human or canine) partner in this process.The ethnographic data that informs this paper is based on twelve months’ fieldwork conducted at sites in the UK and USA. Participant observation and semi-structured interviews were the primary methods of gathering data. My analysis suggests that in detection dog training body work helps to cultivate responsive bodies and more “response-able” relations (Greenhough & Roe 2011; Haraway 2008) among human and canine co-workers. Embodied, affective and emotional relations are found to shape the training and research methods and the knowledge subsequently produced.

**Asha Hornsby, A Labour of Love (?): Affective/Effective Human-Animal Relations in the Victorian Laboratory**

For the infamous nineteenth-century experimenter Claude Bernard, ‘a physiologist is no ordinary man.’ ‘Possessed and absorbed by the scientific idea that he pursues’, he ‘does not hear the cries of animals, he does not see their flowing blood, he sees nothing but his idea’. Until recently, commentators have largely regarded historical sources concerning experimentalists’ inner feelings as transparent documents, though the hidden motivations and emotions of their opponents have been scrutinised and even crudely pathologised. Yet, the anti-vivisectionist movement’s intense fascination with the nature and extent of the experimentalist’s emotions never waned; protest periodicals contradictorily claimed that Bernard and his brethren were delighted and disinterested in the suffering their work caused right up until they petered out of print.

This paper re-examines the scientific texts and handbooks which anti-vivisectionists most intensively analysed in their efforts to glimpse into the vivisector’s heart and laboratory. The movement’s leaders suggested that sensitive, incisive, and decidedly literary readings, might permit the layperson to uncover the true relationship between the scientist and his animal-subject. Activists were principally drawn to moments of preoccupation and absorption; as the experimentalist delved into deeper parts of the animal’s body, he also unconsciously exposed aspects of himself.

**Lloyd Price, Wandering bulls, labouring bullocks and the “vicious circle of decline” in early twentieth century north India**

During the colonial period, cattle were a corner stone of India’s *krishi pradhaana* *desh* (agrarian economy). From the arid breeding tracts of southern Punjab and sub-Himalayan forests in the United Provinces, a bovine labour force was supplied by the thousands to cultivators at markets across northern India. However, after devastating droughts and plagues in the 1890s many veterinarians, journalists and agriculturalists felt that cattle had become weak and scarce. Hindu cow protectionists attributed the dearth to cattle slaughter, beef consumption and tanning. Reviewing colonial cattle breeding projects in 1927, the Royal Commission on Agriculture concluded that environmental pressure and poor animal husbandry practice had trapped bovine in a “vicious circle of decline”.

In this paper, I will assess how developmental discourses impacted upon the lives of working animals in northern India. In order to change how domesticated animals support a society, humans apply animal husbandry methods to influence how a species uses its ‘caloric energy’ for work or resource production (Mikhail 2014, Specht 2016). During the modern era, governments and corporations have asserted intensive control over the feeding, mating and social behaviours of animals, in order to create what they deem to be productive breeds and methods of preventing degeneration (Kreike 2009, Sunsen 2013, Rosenberg 2016). Drawing upon English and Hindi sources written by colonial officials and Hindu nationalists, I will analyse how aspects of the physiology and behaviour of working cattle populations were affiliated with the development or degeneration of a “national herd”. This will be achieved through studying relationships between the labour of draught bullocks and three phenomena that influenced their composition and capacity to work, being pre-monsoonal climates, the mating of wandering Brahmani bulls, and the taboo around culling of old and infirm animals.

**Beth Savage, The Problematic Inconsistency of Animal Death in the Mind of a Living Artist (or Working with Animals after Damien Hirst)**

This performative lecture examines ways in which artists use animal bodies and what the ethical implications of these uses might be. Structured as a series of illustrated letters to various critters, the lecture follows the thought processes of an artist as she navigates her developing ethical code of practice. Guided by a host animal studies theorists, her journey considers issues such as animal death for the sake of art in the work of Damien Hirst and others, hidden animal bodies in traditional art practices and the tensions that arise in her relationships with animals in art and life. Part research paper and part artwork, this lecture critically reflects on the issues that arise for artists who work with animals through an autobiographical case study and aims not to pass judgement or draw conclusions but rather to expose the processes behind artistic choices and to provoke further consideration of what is at stake when artists work with animals.

**Justyna Wlodarczyk: The Llama That Could: affective labor and the curious case of Emotional Support Animals in the US**

abstract: The rise of the significance of cross-species touch can be read as part of the solidification and extension of the concept of “intimate publics” (Berlant 2002). In the context of the US, a special role in this process is played by Emotional Support Animals (ESAs). In recent years the act of touching an animal has been recognized as having therapeutic value (Shukin 2011). In animal therapy work humans’ emotional needs become re-inscribed with use value: we agree that interacting with animals is beneficial for humans’ emotional health and well-being. The animals are thus seen as performing “affective labor” (Hardt & Negro 2001), as reflected by the codes of ethics governing associations that certify such animals. Historically, the distinction between a therapy animal and a regular pet has been validated via certification procedures that required the animals to be trained to perform in a particular way. Recently, however, the category of the ESA has collapsed the distinction between the trained therapy animal and the regular pet. The ESA does not have to be trained: they are perceived as special – and treated as a special case by US law – just because their presence provides “emotional support” for the guardians. Drawing on US case studies, the presentation explores how the category of the ESA reveals fundamental paradoxes in public perception of companion animals.

**Abigail Woods, Working with grouse: Science, medicine and shooting in Scotland c1860-1914.**

Periodically during the later 19th and early 20th centuries, the wild grouse inhabitants of Scotland’s shooting estates were struck down by mysterious epidemic diseases which decimated their populations and dissuaded English sporting elites from travelling north to shoot them. In reconstructing the health histories of grouse, this paper will reveal them as subjects and shapers of scientific work. It will demonstrate how the grouse’s tendency to disease and death inspired the formation of diverse research networks that worked to improve their health so that subsequently they could be shot. These networks generated ideas and methods that drew on, and were later applied to human health, and contributed to the emergence of parasitology as a medical specialism. The participants in this work, the ideas they employed, and their research practices and outcomes, were all shaped by grouse bodies, habits, and relationships with human and non-human inhabitants of moors and laboratories. Grouse were, in turn, shaped by this work, which manipulated their bodies and disrupted their environments, relationships and lived experiences. This account therefore reveals the curiously inter-linked histories of the science of parasitology and the sport of shooting, which came together around the bodies of diseased grouse.

**Biographies**

Plenaries

**John Bradshaw** is an Honorary Senior Research Fellow at the University of Bristol, where he was formerly Reader in Companion Animal Behaviour. His main interests are in the behaviour and welfare of domestic cats and dogs, and their relationships with people; he has published over 100 research papers and book chapters on these topics. Honours received include the RSPCA/BSAS Award for Innovative Developments in Animal Welfare (2014) and the BVA Wooldridge Medal (2015).

Since 2009 he has focused his attention on the dissemination of animal welfare science to pet owners: his books *Dog Sense/In Defence of Dogs* and *Cat Sense* (Basic Books/Penguin) were non-fiction bestsellers in both the USA and UK, and have been translated into more than a dozen other languages. His book on pet-keeping *The Animals Among Us* will be published by Penguin in September 2017. His television appearances have included six episodes of “Horizon” for BBC2, ITV’s “The Story of Cats”, NBC’s “Pets: Their Secret Lives”, ZTL’s “Geschichte der Tiere: Die Katze”, CBC’s “The Lion in Your Living Room” and “Dogs: Their Secret Lives” for Channel 4.

Web: http://www.bris.ac.uk/vetscience/people/88445/impact.html

Twitter: https://twitter.com/petsandus

Blog: <http://www.psychologytoday.com/blog/pets-and-their-people>

**Erica Fudge** is Professor of English Studies at the University of Strathclyde in Glasgow. She is also the director of the British Animal Studies Network. Her research focuses on early modern human animal relations, and her archival study of people and their livestock - 'Quick Cattle and Dying Wishes' -  will be published by Cornell University Press next year. As well as this she has written for a wider than academic audience on historical and contemporary ideas in her books 'Animal' and 'Pets',  and in the popular magazine 'History Today'.

**Garry Marvin** is a social anthropologist and Professor of Human-Animal Studies at the University of Roehampton, London. He has conducted anthropological fieldwork exploring a range of human-animal relationships – the bullfight in Spain, cockfighting, zoos, English foxhunting, the experience of recreational hunters, and the cultural significance of hunters’ trophies. His most recent book, *Wolf* (Reaktion Books 2012), is an account of changing human attitudes to wolves. With Susan McHugh he is the co-editor of the *Routledge Handbook of Human-Animal Studies* (2014) and, also with Susan McHugh, the co-editor of *Human-Animal Studies: Global Perspectives* (4 vols Routledge) due to be published later in 2017.

Panellists

**Charlotte Blattner** is a senior research fellow at the “Tier im Recht” Foundation in Zurich, Switzerland, and teaches at the Institute for European Studies in Basel, Switzerland. She completed a PhD summa cum laude at the intersection of international law and animal law. Her dissertation, about the extraterritorial protection of animals, was issued by the doctoral program ,“Law and Animals: Ethics at Crossroads”, at the University of Basel, Switzerland. During the academic year 2016-17, Dr. Blattner was as Visiting International Scholar at the Lewis & Clark Law School, Portland OR. In August, 2017, she will begin her postdoctoral fellowship on animal labour at Queen’s University in Kingston, Canada, under the supervision of Will Kymlicka. Dr. Blattner has authored numerous publications in animal law, trade law, environmental law, and articles on agricultural and research policies, effective altruism, and cognitive biases in the law.

**Victoria Carr** has recently received her PhD in History from the University of Bristol and is currently pursuing independent research. Her thesis explores popular beliefs concerning the witch’s animal familiar in Early Modern southern England, including how the beliefs developed and the importance of adjacent preternatural beliefs. Her other research interests include Scottish witchcraft trials, particularly the North Berwick witch hunt and the related role of political connections in witchcraft accusations, as well as the role of print culture in the transmission of witchcraft beliefs.

**William Gervase Clarence-Smith** is Professor of the Economic History of Asia and Africa at SOAS, University of London, and chief editor of the *Journal of Global History* (Cambridge University Press). His first book, published in 1979 as *Slaves, capitalists and peasants in southern Angola, 1840-1926*, already considered equids in the pastoral economy of this region. He has since published on the trade in equids in the Indian Ocean, the raising of horses in Mainland Southeast Asia, and the global spread of *Trypanosoma evansi* (*surra*) as a disease of equids and camels. He is currently researching a global history of mules from around 1400 CE.

**Sarah Czerny** completed her MA, MSc by Research and PhD in Social Anthropology at the School of Social and Political Studies at the University of Edinburgh. She completed her PhD in 2007. Since 2008 she has been working at the Department of Cultural Studies at the University of Rijeka. She teaches a postgraduate course on human/animal relations and has written a number of articles on human/nonhuman exchanges. She is currently writing a book on different approaches to interspecies milk production in Croatia [humans, cows, sheep, goats and donkeys], which is based on eighteen months of ethnographic research in North West Croatia.

**Bel Deering** is the manager at RSPCA West Hatch, an animal centre and wildlife rehab centre in Somerset. Originally a biologist, she defected to the social sciences for her PhD which used garbological methods to study the human-nature interface in cemeteries. She has worked for the RSPCA for 19 years and loves bulldogs and herring gulls.

**Jane Desmond**, Ph.D., is Professor of Anthropology and Gender/Women’s Studies at the University of Illinois at Urbana-Champaign, USA, where she is also Executive Director of the International Forum for U.S. Studies:  A Center for the Transnational Study of the United States.   She is the author or editor of five books including most recently \_*Displaying Death and Animating Life:  Human-Animal Relations in Art, Science and Everyday Life* \_(University of Chicago Press, 2016), and (edited with Virginia Dominguez) *Global Studies of the United States* (2017), as well as her earlier monograph *\_Staging Tourism:  Bodies on Display from Waikiki to Sea World \_*(Chicago, 1999).  She holds a Ph.D. in American Studies from Yale, and has held faculty appointments at Cornell University, Duke University, the University of Iowa, and as the Otto Salgo Chair in American Studies, at Eotvos Lorand University in Budapest.  Her current book project explores prospects for a veterinary medical humanities. In summer 2017 she will inaugurate, as Resident Faculty Director, the new international "Human-Animal Studies Summer Institute" for post-graduates and early career scholars convened by the Animals and Society Institute and the University of Illinois. She is also the founding Executive Editor of the "Animal Lives" book series at the University of Chicago Press.

**Asha Hornsby** is currently a second-year PhD student in UCL’s English Department. She gained her BA in English and History at Exeter University and her MA in English from Durham. Her research interests include Victorian poetry and fiction, critical animal studies, protest movements, and the history of British medical science. Her thesis examines the role of literary figures and their work in the mid-late nineteenth century anti-vivisection movement.

**Katrina Holland** is a PhD student in Anthropology at University College London. As an undergraduate in the discipline, she developed an interest in multispecies relations and completed her dissertation on the communication between pet dogs and their owners in the UK. Funded by the Economic & Social Research Council to pursue postgraduate study, she continues to explore human–dog relations. Her doctoral project focuses on the interspecies work of research on canine olfaction, particularly in the context of human disease detection. This study draws on ethnographic research conducted in both the UK and USA, at organisations where dogs are trained to identify the odour of human disease in biological substances, such as urine, breath or sweat.

**Lloyd Price** is a second year PhD History candidate funded by the AHRC SWW-DTP, supervised by Padma Anagol (Cardiff University) and Peter Coates (University of Bristol). My PhD thesis explores how perceptions of the agency of cattle influenced the nature and development of animal husbandry discourse and practice in early twentieth century north India. I have benefited greatly from the work of BASN scholars since my MA dissertation, which was recently published as an article entitled “Animals, Governance and Ecology: Managing the Menace of Snakes in Colonial India” (*Cultural and Social History*, 14:2, 2017). In May 2016 I was thrilled to participate in the BASN postgraduate conference in Glasgow, as it allowed me to meet my peers, engage in current debates within animal studies, and see the excellent standard of work across many disciplines. I have presented papers on cattle and snakes at a number of workshops, notably a paper at the Animals Under Capitalism PGR roundtable in Bristol, entitled “Dairy, beef, bones and leather: The urban politics of cattle commodification in colonial north India 1878 – 1902”. After completing my first year PhD upgrade in July 2016, I completed a four month intermediate Hindi language course in Jaipur. Since January, I have conducted research using both English and Hindi archives at the British Library, the National Library of Scotland and National Archives of India in Delhi, where I am currently continuing my research. I have also published a book review on agricultural history for South Asia Research, and taught undergraduate seminars at Cardiff University.

**Beth Savage** is an artist and PhD candidate at Teesside University. Her work investigates human/nature relationships and social ecologies with a particular focus on human/animal interaction. She has undertaken major residencies at Camperdown Wildlife Centre in Dundee and with the Nottinghamshire Wildlife Trust at Attenborough Nature Reserve and has exhibited widely across the UK and internationally. Beth’s practice spans performance, installation, sculpture and writing. She is a member of The Wild Project, a loose collective of artists working with notions of wildness, and the founder of performingNOW! a platform for performance and live art.

**Justyna Wlodarczyk** is an American Studies scholar, working as assistant professor at the Institute of English Studies at the University of Warsaw (Poland). She has served as Visiting Fulbright Research Fellow at the University of Illinois at Urbana-Champaign (2016-2017) and was an ASI Fellow in Human-Animal Studies in 2015 at Wesleyan University. Her recent publications include the co-edited volume *Free Market Dogs: The Human-Canine Bond in Post-Communist Poland* (2016). She has recently published in *Society & Animals*, *Genders* and *Performance Research*. Her current research project is titled *Genealogy of Obedience: Reading North American Dog Training Literature*.

**Abigail Woods** is a historian of science, technology and medicine. She trained in Cambridge and Manchester, and spent 8 years at Imperial College London before joining Kings College London in 2013, where she is currently Head of the Department of History. She is also a qualified veterinary surgeon. She has just finished running a Wellcome Trust-funded project on the intersecting histories of human and animal medicine, whose main findings will be published shortly as Woods, A, Bresalier, M, Cassidy, A, and Mason Dentinger, R, One Health and its Histories: Animals and the Shaping of Modern Medicine (Palgrave, 2017)