



NON-SITTING STUFF

vol.0

Not a story about horses

User Manual

When you approach a horse, make sure to let it know who you are and why you are here. If it didn't hear you that didn't count. When you approach a human, kindly do the same.

Navigation can be challenging. If feelings of vertigo appear, keep calm and close some of your tabs to allow your tired attention span a break. Focus only on this space and our words!!! Just kidding, it is recommended to practice a state of peace and harmony while using this space.

Don't forget to turn off the lights and open the windows when you leave.

We hope you enjoy your stay.

- Made with love from the trash ditch and surrounding areas <3*

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aUTHOR'S cORNER

SOrry for the interruption.

We need this corner to sTore some tHINGS.

... For the fUTURE!

As we hope to ContinUe our THOUghts.

And so we stored some Things in the comments.

yOU can mostly iGnore this bit.

aND ENJOY THE fAct there miGht BE a VOL > 0!

:)

> Here is a thing we need.

> Another BunCH of fUTURE Words.

> And another moRe woRds.

> A stray heading.

> More strays.



NOT a STORY ABOUT HORSES

Why are we* here?

A collection of perspectives, and how it all began...

Emma

The combination of critical thinking and manual labour is something I have recently been pondering. I have recently had knee surgery which in combination with working remotely has really made me think about the **need of physical work for learning, creativity and meaning**. Next to this, the idea of building a **dialogue and collaborating with non-humans** is very intriguing to me. I'm wondering if empathising with a being that has a different way of experiencing and being in the world might help me consider power relations differently.

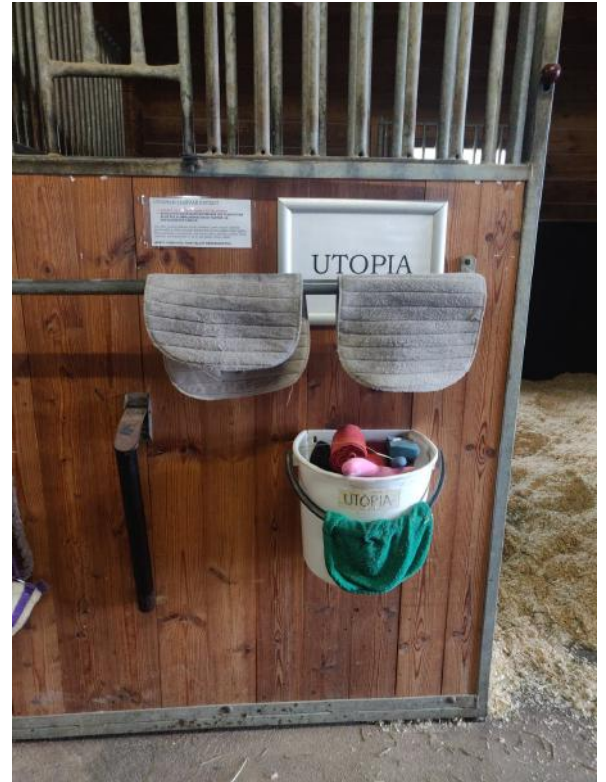
And honestly, after all this brain work it would be so great to actually **get dirty** in a course again!

* * *

Here's a snippet from my motivation letter (Eline):

"I am eager to reevaluate my relationship with horses through the proposed framework of the course. The common history that we share with our equine companions is fraught with abusive and exploitative practices, therefore it seems only right that we should approach them obliquely, through manual labor; a peripheral approach, mirror image to their peripheral vision?"

In retrospect I might want to take a closer look at the mirror neurons that Eero (or was it Pietari?) mentioned. I found a really wonderful article about this, although I still have to check its sources. It starts out with a quote by psychotherapist Pat Rothchild, who talks about how the horse has more mirror neurons in its brain than dogs, cats, or even humans, "which cause them to experience and reflect the emotional state of those in their territories. Mirror neurons enable our companion critters to *get where we're coming from*, often better than we do."¹ On a side note, recent studies have shown that horses (alongside the usual suspects: chimpanzees, dolphins, elephants...) possess the ability to recognize themselves in a mirror.²



Nimetön Nyan Cat: Why are they usual?

* * *

SUSANNA :

"The environment in which we live is built primarily for people. I do not think this is fair to the other inhabitants of our environment. In this course, I would like to learn more about ways to empathetically consider other animal species. Empathy is one of the highest forms of intelligence and an absolutely vital tool if we are to build a more equal future and collaborate between species.

What kind of society would I like to develop together with horses? I have to ask the horses before I can answer."

I'm interested in different utopias of the future where humans live as equals among other species of animals.

How do I find the balance between my need to interact and horses' need for space?
How do I know when the horses want me to approach them?

¹ <https://listentoyourhorse.com/the-horse-as-mirror/>

² <https://neurosciencenews.com/horses-can-recognize-themselves-in-a-mirror/>

A while back I read somewhere* that a lot of animals, including horses, spot danger with their left eye, so approaching from the right side might seem friendlier.

* Helena Telkänranta - *Eläin ja ihminen, Mikä meitä yhdistää?* s. 81

Eero: This I'd like to learn more about! If you have some details on the bold claim, available don't hesitate to share. Empathy as an intelligence sounds great.

Eugenia: Probably is an offtopic but regarding empathy as a form of intelligence, Emotional Intelligence (EQ) immediately came to my mind. Quickly, EQ is, quoting Wikipedia :-), "the capability of individuals to recognize their own emotions and those of others, discern between different feelings and label them appropriately, use emotional information to guide thinking and behavior, and adjust emotions to adapt to environments." The studies are obviously more focused on leadership and human relationship/mechanisms but I find intriguing the comparison with the theme we are dealing during the course. Who knows, maybe some concepts of understanding of interpersonal dynamics are applicable even in human-animal relationships; or they can be a starting point. Btw, if anyone is interested, Daniel Goleman is certainly the best known on the subject. His book "Emotional Intelligence: Why It Can Matter More Than IQ" has sold thousands of copies everywhere. I'm reading it and so far I recommend it!

Eero: Definitely not offtopic. Thanks for sharing. We can make a reading list for the publication too and this could be included. What do you think?

Susanna: This bold claim is a reference to the studies that show that only the most intelligent animals are capable of feeling empathy. (Or at least, the most intelligent in the way as we humans measure intelligence in other species.) My knowledge of this is based on mostly Helena Telkänranta's books "Millaista on olla eläin?" and "Eläin ja ihminen, Mikä meitä yhdistää?". So called less intelligent species are not able to reflect others feelings or "put themselves in others shoes", therefore, empathy requires high intelligence. For example elephants, chimpanzees, dolphins and some birds are proven capable of empathy.

Eero: Cool, thank you for the clarification and links. I want to believe that empathy is a benevolent force. But seeing how efficiently animal handlers "manage" the animals causes a kind of desperate-fear (disillusionment?) in me. Hribal, who's text on animals as the working class (we read on week 2) has argued that efforts to understand horses are primarily ways to control it more efficiently:

"The [horse cart] drivers were middle management and their job was to get the horses to work harder, longer, and faster. In fact, the drivers' wages were dependent upon this arrangement."

<https://www.counterpunch.org/2014/06/24/nyc-horse-carriages-vs-carriage-horses/print/>

Susanna: An excellent point! I believe that the ways of trying to understand horses are linked to the ways people are trying to use them. Empathy drives towards co-existing instead of for example ownership and maximum benefit. Understanding horses' physicality, mind and their limits is more helpful when pursuing efficiency, compared to understanding horses' feelings, so empathy is probably not high on the list of "ways of understanding." The knowledge we are trying to find and the knowledge we would like to ignore are always in some way linked to the ways we could benefit from it.

Eero: "equals among other species of animals". I'm open to this but could it be that equality with animals would actually be a dystopia for humans? A positive dystopia? A regressive utopia of sorts? Is this what people are after with de-growth?

Susanna: Yes, now that you said it, quite possibly a dystopia for humans (positive dystopia sounds cool.) We would lose our ruling position on the top of the food chain, and our way of life would change drastically. This is definitely something that most people would not want to achieve, as we are used to a certain lifestyle that is dependent on exploitation and abuse of other species and natural resources.

Eero: Let's start developing "positive dystopias" as models for the future!

* * *

From my motivation letter:

Horses' contribution to human societies has been enormous, if you ask me. For thousands of years horses have done so much work for us from e.g. enabling constructing buildings to being a necessary form of transport. My parents lived their childhood in the 50's and the 60's in the countryside of North Karelia in Finland, and to their families horses were still a vital help in farming and traveling. I remember my parents telling me that the horses were treated as family members, they were taken good care of and treated in a very respectful manner. I would love that horses would be more present in nowadays society. Especially in Finland we have so much space and fresh forests around us, also in cities, that we could easily have more horses around. Why is it so difficult to have a horse and a place for them in cities? --

Eero: Hygiene is one reason for the trouble. Horses smell like poop and people don't like this. But I suspect a lot of people are also just-plain-scared of horses. Here is a link to "Ratsastusreitit kaupunkialueella" diploma work by Pauliina Korhonen from 2014 (Aalto). There is an [abstract in English](#)³. The vast document includes a speculative designs and brings all of the questions you have in a practical framework.

Kirsi-Marja: Thank you for this diploma work! Yeah, horses are big animals, they need a lot of space for exercise and they smell (good to me) bad. I find this brings up the larger question about human's alienation from nature. Just one example of it is that we feel we don't have room for animals and their smells. At the point we started to build modern cities, we reserved the space for our engines: cars and trains, huge parking lots and motorways, we took the space away from animals like horses just because we didn't need them for transport anymore.

^ "Horses are so expensive" is all I ever hear on this topic. I find that a little ... paternal? Why can't we figure out a way to be together where the value generated is something else than economic?

* * *

Zine "Tuliharja"

Here are a few photos of a little zine that I made with my friend when I was 12 years old back in 1996. As I said in our last session I was truly a hardcore horse girl and my biggest dream was to have a horse of my own. This never happened but I used to go to stables regularly to do all the physical work that was there to be done for taking care of horses, riding and so on. It was a big part of my life back then.

Seeing those zine's in the dropbox was endearing. I thought sharing my own would be kind of nice too!

³ <https://aaltodoc.aalto.fi/handle/123456789/17105>



(Bigger pictures in the picture folder https://drive.google.com/drive/folders/17gwZUJbuFkbC2eC5F8JULyOjfx8_OKhx)

So I found this one and some other related stuff and thought it might be fun to reflect some of my history with horses to my today's experience in the course. The text is in Finnish unfortunately, but especially the writing "Test if you would be a good horse owner" is quite interesting. :D I remember when writing that text I thought it was a very proper and relevant piece of writing. Now reading it I can clearly recognize the voice of my parents telling me all the reasons why it would not be possible to have my own horse. I think this text was my 12 year old -self 's way to break out my frustration of not getting what I wanted. Although, it's almost a bit heartbreaking, still.

TESTAA OLETKO SOPIVA HEVOSEN OMISTAJA?!

OLET VARMAAN HAAVEILLUT HEVOSEN OSTOSTA NIIN PITKÄÄN KUIN MUISTAT? AJETTELET ETTÄ, SEHÄN ON RUUSUILLA TANSSIIMISTA KUN "OMAA" HEVOSEN! NYT ALAS PILVILINNOISTA JA TODELLISUUTEEN. SEURAAVA TEKSTI ANTAA SINULLE POHDISKELTAVAA, OISITKO TODELLAKIN VALMIS VASTAAMAAN OMASTA HEVOSESTA!

KUINKA KAUVAN OLET RATSASTANUT TAI AJANUT, TAI OLLUT YLEENSÄKKÄÄN HEVOSTEN KANSSA?

HEVOSEN OMISTAJANTÄYTYÖLLÄ TAITAVA JA TIETÄÄ KAIKENLAISISTA ASIOISTA. SINUN ON TIEDETTÄVÄ SAIRAUKSISTA, HOIDOSTA, RUOISTA, VARUSTEISTA, LÄÄKKEISTÄ JA ENNEN KAIKKEA SINUN ON OSATAVA KÄSITELLÄ YLEENSÄKKIN HEVOSTA KUIN HEVOSTA. RIIPPUU TIETENKIN MIINKÄLAISEN HEVOSEN OLET AJATELLUT "OSTAA"...

SIITEN RAHAT. TARVITSET TIETENKIN KUNNON TALLIN, HYVÄT VARUSTEE RUOKIA YM...

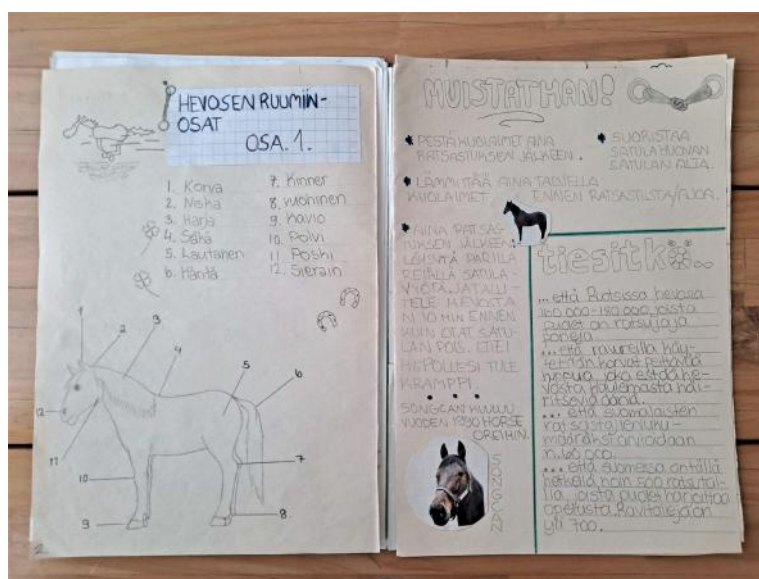
KAIKKI TULEE MAKSAMAAN. JOS SINULLA EI OLE OMAATALLIA SINUNTÄYTY VIEDÄ HEVOSESI TOISEN TALLIIN JA SE VASTA MAKSAA. TIETENKIN JOS OLET RIKAS... MUTTA...

... OLETKO VALMIS LUOPUMAAN MUISTA HARRASTUKSISTA, KAVEREIDEN KANSSA OLEMISESTA, SILLÄ KAIKKI VAPAA AIKASI MENEVÄT HEVOSTA HOITAESSA JA LIIKUTTAMISESSA.

JOTEN MIETI TARKOIN ENNEN KUIN MENET OSTAMAAN HEVOSEN, EHKÄ OULSI PAREMPI ODOTTAA VIELÄ MUUTAMA VUOSI. KERÄTÄ KOKE-MUSTA JA TAITOA!



Of course there were some comics in the zine!



And some useful basic information for the readers.

* * *

A bit of my motivation letter (as well)

I am sure horses have a place in our current and especially future society. My aspiration for the future is designing for retirement homes, hospitals, and other environments that facilitate loneliness and depression. Which, unfortunately, has increased tenfold for everyone thanks to the current pandemic. There's also the fact that in our current world people live longer and spend extended periods of time in retirement homes which are in a massive state of change currently. Less qualified workers, more loneliness, us and the coming generations becoming digitized, and many more aspects feature into this coming ecosystem. I want to help provide a change that's sustainable but still efficient while keeping the human, and animal, in mind. I am sure that Interaction with horses and other animals can provide exactly this change.

* * *

Something from my motivation letter (too)

Could it be, that by developing urban environments more suitable for horses and other nonhuman creatures, we would also create better and more livable urban environments and society for people? I must admit that I do not know what kind of needs horses have for the built environment, but I would guess that horses do not mind if there are enough green areas in the urban environment and the noise nuisance caused by cars has been minimized, for example by restricting driving.

Pietari: This is an interesting question and certainly something we should discuss towards the end of the course! As you get to know the social environment of the stables, it would be interesting to have quick chats with people around: what do they think about a good urban environment? What kind of societies have people built around horses?

* * *

Something from my motivational letter

"I don't have any previous background with horses, but I'm excited for the opportunity to spend time and collaborate with them. I'm looking forward to all the different ways of knowing that will possibly take shape in our mutual encounter. By working together with horses (and the rest of our group) I would like to deepen my understanding of the complex field of posthumanism. I would like to develop a society where working in dialogue (but how to define it?) with nonhuman beings would be something from an everyday life. I study art education and I'm hoping to learn different ideas and methods that I can put into practice in my own field of work."

Eero: How would you define dialogue in this example? If we approach distance as a technology (this idea has emerged many times in discussions) could the lack of dialogue we have with animals be seen as a relationship? The absence of animal voices is so apparent that the absence speaks in their behalf.

* * *

Something from my motivation letter

"[...] In a context and era in which there is much talk of the need for a community to face future, inevitable and not ignorable challenges, I am amazed that the animal genus considered is only the human one. After all, we are all living beings. I want to believe in a broader community made of relationships that are not limited to humankind but "'living being kind"', where everyone has the opportunity to share and to be listened to. I see this course as the first step to broaden my perspective as a designer and contribute to achieving this goal; to invite people to look at the world not with human arrogance but with the same enthusiasm and empathy that we cultivated for nature and the world when we were kids.
(And who knows, maybe my past childhood obsession for horses will awaken too)"

* * *

Something from my motivation letter

I am very interested in developing a (wordless) dialogic and collaborative society together with the horses. Spending time with the horses is a great possibility to create a spirit of solidarity and empathy. Understanding non-human life is extremely important and I hope to learn more about that together with ethical and critical thinking.

* * *

A paragraph from my motivation letter :

« I was thinking how important the Horse was in our western society development, for example for transport during centuries. And nowadays, it looks like it has become a simple « leisure object », for our own pleasure and on the same level as every sport tool. As an architect, I would like to find a way to redefine the place of the horse in society. That could be by creating different interactions than only leisure horse-riding. »

*Is there always dominance included in human-animal relationships?
Does positive communication always have to include food (or other means of motivation)?
Is the relationship beneficial to both of the species – human and other animal (horses)?
Are horses creative?
What does it feel like to live in the body of a horse?*

After three lessons of working at a stable my own answers would be...
Dominance is not a univocally violent part of communication.
Positive enforcement does need some kind of positive motivation.
It is not always beneficial, yet it usually is... this is a wide question. For insects for example.. What is beneficial anyway.

Horses ARE creative.

Body of a horse is large, fast-paced yet slow in my perspective.. Living in one I cannot say. Maybe they can tell me more about it in their language.

Eero: Please elaborate! I'd love to learn a detail of horse creativity.

It needs creativity to learn to use the body in different matter (than natural), it takes creativity to live in a herd of different characters :) The way they acted in fence and how they communicated with each other and us.. it was creative :)

* * *

Who is the horse? We make distinctions in our everyday conversations between animal and human, while in the scientific ontology humans are objectively just another biological creature. There is a discrepancy in these two statements, which I think is identity. What are some ways to identify the different beings that inhabit the Earth, and how might they identify themselves? It is what I want to explore.

In the words of someone (I don't remember where I heard this), it all started with Linnaeus, who endowed us with a logical, phonological categorisation of the world. It was even argued that such a classificationalist attitude can be the basis for racial discrimination. What if we took rather an attitude of 'identity finding', where we seek to understand the identities of ourselves and other beings and systems, seeking to find common ground? Having a real dialog with animals is not so strange when such a perspective is taken.

Some beings have co-evolved with humans, for example corn, requiring us to reseed it; and the dog, our faithful companion; and the horse, I think? Once a partner in work and travel, now outsourced by the power of its long buried ancestors (petroleum), why are we even friends with the horse? Were we ever? Why do they run with us? Could the safety of our stables be so much better than the wide open greens and blues of their homelands, or are they just a refugee of colonialism here in the west, like so many others?

At least humans (speaking from experience) can revel in a certain joy riding and caring for horses. This I have learned from a small amount of time riding horses in my home country. While it has been awkward as an immigrant to reinstate this hobby, I more hope from this course to shine a new light on our identities as humans and horses and our 'companion' non-human beings in general, and just have a chance to say hi.





How did this document come to be?

This publication is based on a collective online study-journal which was written during the spring of 2021 by participants of the Horse & Built Environment course. Group members met weekly at the Kaarelan ratsutalli stables, discussed horse & animal matters and observed horses while executing various stable chores. During a six week period the group succeeded in tiling a floor in the main stable, demolishing a storage, planting grass and performing a plethora of other maintenance tasks. The group's activity intertwined with the daily routines of the stable and was periodically interrupted with horse handling exercises, lectures and discussions.

This publication is co-authored. It is inspired by early 1990's horse hobbyists zines (see Ihahaa mag. in [useful links](#)). Group members have used the online document for collecting observations and to discuss different inputs & articles. Texts could be written anonymously and authors were tasked to create guidelines for managing the document. The text is wild: It was presented as a Pasture where group members could wander seeking nourishment and as a Compost which shows how different inputs and shared moments have been processed and digested. The publication is a snapshot to the thinking which the groups activities and engagement stirred up. It is raw –in the best sense of the word– including creative writing, diary entries, article reviews and links to inspiring media.

We hope you will enjoy this decay,

Dormalen, Gaudé, Harouny, Jalasaho, Keil, Kiviaho, Kolehmainen, Pietari Kylmälä (lecturer, editor), Lecerf, Moberg, Nimetön Nyan Cat, Nurmi, Polkinghorne, Rosina, Visuri, Visuri, Eero Yli-Vakkuri (lecturer, editor) & Zhao

Horse & Built Environment Spring 2021, Aalto University (UWAS-C0071)





Notes on BBC Sounds, The Evolution of Horses

“Greatest technology that humans have ever harnessed”, why do we consider a **living being as technology**? Why not, is this not the job of human resource professionals the world over?

Eero: A key question –concerning an animal as technology– posed upfront! Can technology live and die, can technology emerge from nature, what kind of technology would we be to horses? I guess the “good” we can take from the technological approach, is that if we start assessing animals, their desires and their emotions as technologies, we can start to visualize the different interfaces we have to them. How can we interface with horses better? Is a skin a touch interface? Is empathy a technology? Is spatial distance a form of interfacing?

Eerika: There are a lot of examples of nature technologies. Jussi Parikkas' book [Insect Media](#)⁴ (2010) is worth a look. I should anyway! Interfaces made me think of dog training (as with any other animal training) as an interface...

Dig sight in Solutre, France: mass killing of horses by neanderthals for food. Corpses not fully exploited for resources. Is it human nature to be wasteful/have no regard for efficiency? Correlations with treatment of horses as commodities (sport, competitions).

What made humans so fascinated with horses? Especially after a period of them being a main food source? Why not more attention towards other grazing mammals like bison or reindeer (questionably more efficient food source)? Something must have triggered this like everything else. It's interesting to speculate on how we came to ride a horse. Maybe we saw them as kin rather than food one day and decided to jump on them like we jump on each other ...

Eero: Order of animal “domestication”. Dog - site unknown 27000–40000 years ago, Sheep - Middle East 12000 years ago, Cattle - India, Middle East, Africa 10000 years ago, Guinea pigs - Andelise Mountains 7000 years ago. Horses 6000 years ago in the Kazakhstan of today.

Pietari: The question of reindeers in the northern hemisphere is very interesting! Reindeers are semi-domesticated. For the most of the year they are roaming the landscape freely. The exceptionality of the horse has some interesting historical reasons.

Early records showing signs of domestication of horses to exploit them for food; much like cows are used today. Human's main use for horses develops from food (meat, milk), to work animals (transport, agriculture, warfare), to a source of entertainment (dressage, sports). Considering the effect of various recent horse-meat scandals, how does the change occur whereby horses become something other than a food source? Could the “technology” of horse-transport have been more useful for obtaining food than the horse-as-meat service?

Ethics of selective breeding to achieve so-called perfection of physical traits. Currently no breed of horse that humans have not created or tampered with. Does that classify horses modified or artificial in some way?

We were the cause of their extinction. Are we really the cause of their salvation? Does salvation entail genetic development, minimised diversity and enslavement for human-centric needs? Does the possible impact that an animal can have had on the modern world constitute the exploitation of the **entire species**? What would a horse be if we were not in the picture?

⁴ <https://ebookcentral.proquest.com/lib/aalto-ebooks/detail.action?docID=648103>

Eero: And confusingly enough... Horses which remained also benefited from the entanglement. I think the ~200 horse population which were referred in the BBC talk is currently 60mil. strong.

Does domestication of specific species contribute to lack of attention towards other species that may be facing extinction? Do humans only allow something to survive if it is useful? Who are humans to *allow* something to survive? Protected animals are only protected by humans from humans. While “technology” protects us from nature.

^ could that (above) be written (or drawn) as a conversation? Could we make opposing viewpoints into characters?

“We think of horses as fast because we bred them to be fast.”

One thing mentioned in the introduction was the fact that we know more about horses’ genetics than any other animal. There is clear evidence of human tampering with the genetic material of horses early on through selection, husbandry and breeding, which inevitably led to inbreeding in order to harness certain features of horses for different purposes; this eventually led to a narrowing genetic pool within the species (not unlike cats and dogs). One of the guest speakers further pointed out that - among other examples - race horses are indeed fast, but they might not be so healthy. This certainly forces me to rethink my fascination for race horses... No wonder we ended up developing the idea of human “exceptionalism”, considering how much we’ve tampered with other species in order to get what we want. Does this make us better/smarter though? Or does it simply show a lack of moral consideration and ethics, and an inherent disdain for the more-human-than world? But then again, morality is a very human concern. Do horses have a sense of morality?

Eero: This is a really good point. Should we look at breeding as more a process of hindering an animal, removing the animal like trades from the animal (so that it does not behave in an unwanted manner) then as “developing” them for specialized tasks. The process surely makes us look more exceptional. Is “taming” a form of revenge against nature?

Emma: Would love to know what their morality is like. Would probably tell them to get off their high horse if they told me though :P

Eero: Yeah, their view on what is right or wrong for example is different to ours. I think. We can witness violent acts in horse groups but they are (possibly) not violent, even though they are hurting each other intentionally.

There is an interesting contradiction here, as it is made clear in the show that we have been the cause of both their “demise” and their “salvation”. In the end it was mentioned that without horses migration of humans would have been very different. Horses have enabled long distance traveling faster than with other animals. I am sure this also was the beginning of horse breeding in the first place.

> “There’s not actually a horse that we haven’t messed up genetically at this point.” This comment in the discussion was something that really halted me. *Messing up* is always present.

Notes on the Instrumentalization of Horses

by P. Soppelsa, from *Anthropocentrism. Humans, Animals, Environment*

Probably due to my human point of view, during the reading I couldn't avoid comparing the evolution of horses' instrumentalization with the work context/environment and conditions we live in. Considering the development of this story, one thing that impressed me was the anthropocentric consideration of horses' wellbeing from nineteenth-century Paris animal welfare (page 256). The idea of treating horses properly in order to extract the greatest possible value and work, the current growth of health-trend and also the questions above let me think: are we nowadays doing the same thing with people? Are we building emphatic and emotional attachment because, as Roche said, "good handling begins with 'compassion'" and "happy people" work better? In that case, the problem is deeper and probably we should consider the system in which we live and the values we are following. But I recognize that sometimes, because of this complexity and how we have been raised, we don't have tools to turn our perspective in other directions. How can we twist it, develop common sense and create more inclusive values?

Pietari: According to Soppelsa, horses (as labour force) have followed the changes in industrial modes of production. The urban space, a modern city, in itself is a context and an organisation for production, and have forced horses to adapt and provide different kinds of services. In the current "semicapitalist" mode of production horses can provide emotional skills for managers! Financial Times is [on it](#).⁵ ("Controlling the illusion of control"!)

What is the point of domestication?

Could the instrumentalisation of horses be seen as a direct consequence of our own subjugation to capitalist values and increasing industrialism? "In modern cities where humans were often instrumentalized (reduced to means), anthropocentric instrumentalisation of animals and technologies allowed humans to regain a measure of agency and control." The use of horse power seemingly shifted the focus away from human labour only to reproduce a similar system of oppression and abuse. **Will we ever be able to relinquish our position of self-appointed "dominant horse of the herd"?**

Eero: A lot of horse behavior descriptions focus on the hierarchy of horse herds. Human husbandry is often portrayed as necessary evil for maintaining the health of individual horses. Also, the hierarchy is borderline referenced as a naturalistic evidence of top-down organizational models. Interestingly there have been periods in Finnish politics when a considerable number of ministers have been horse hobbyists. Also... Horse herds are matriarchal, the leading mare (typically an old mare) maintains an entourage of 8-12 mares and foals. This core unit is surrounded by stallions who are seeking mates, the old mare decides if approaches are welcomed. The old mare also initiates movement of the core group. The core follows her lead.

Eerika: Is it necessary for human psychosocial well being.. to have agency and control? When I felt empowered by walking with the horse Utopia, it made me think of... the therapeutic elements of hanging out with horses. Maybe the main therapeutic element there is trust instead of agency and control even though the latter are important too when thinking of

⁵ <https://www.youtube.com/watch?v=u3DhoYkTXyQ>

individual psychosocial well being. What is a line here though? What is the cost? If we cannot even control ourselves.. Why is it projected to other entities?

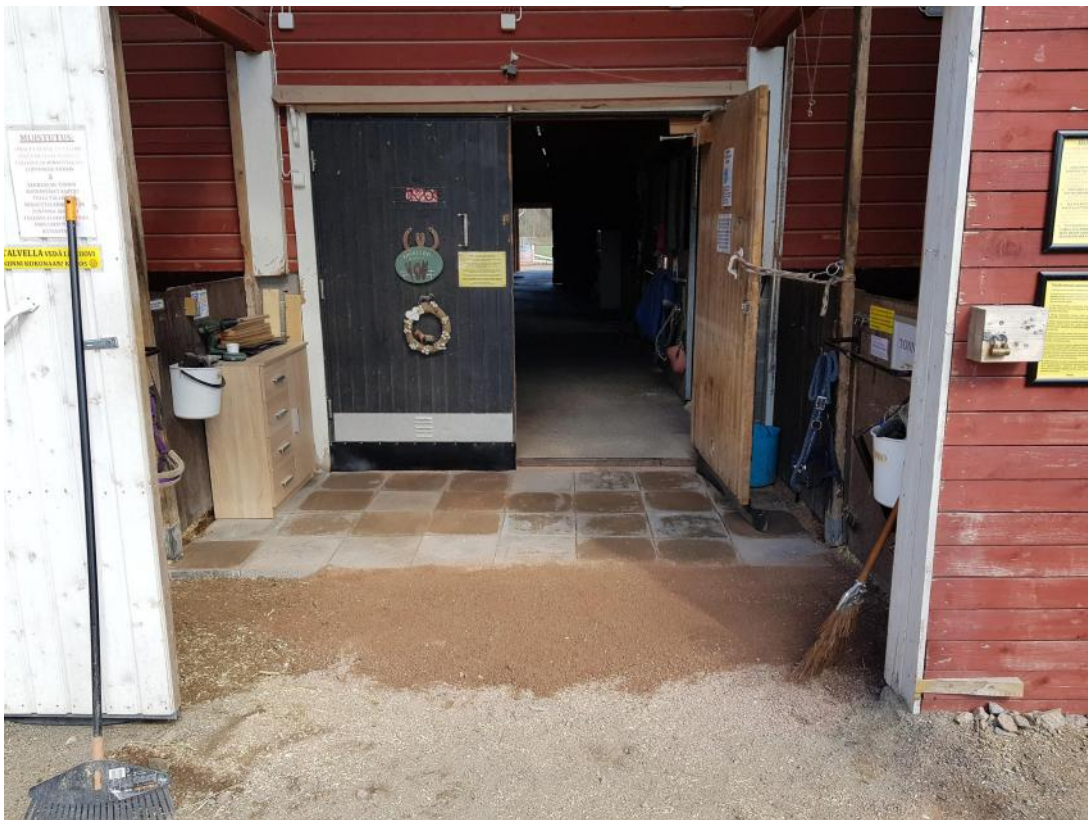
I also picked up on the abovementioned idea that "compassionate" handling of horses will maximize productivity and value (as the author points out "early animal advocacy remained overwhelmingly anthropocentric (upholding one's humanity and extracting the greatest possible value and work)"), and how this might be influencing current health-trends and public welfare discourse. I am starting to think that we **should indeed be questioning these trends, and who actually benefits from them.**

Eero: Agreed! I remember a lot of early punk and hc-electronica was about some-degree-of or very-candid-exploration of self-harm (best exemplified in the scream: Sex, drugs and rocknroll"). This was a critique of the normalized conformity of the eras (thatcher, reagan, clinton).

What is also interesting to note is the idea that early animal advocacy implemented strategies informed by colonial language, as an attempt to "humanize" horses while retaining a position of dominance over them; horses were compared to friends and family, and referred to as "inferior brothers" (recalling contemporary French words for colonial subjects). The author refers to anarcho-avant-gardist critiques of horse use in the late 19th century, and their casting of horses as "noble savages [...] superior to humans in the innocence and purity of their moral vision", which places their morality above our own and feeds into the myth of the "uncorrupted nature", further strengthening the divide between nature and culture. Can't help but wonder: are we still clinging to this myth today? Is there no middle ground?

Something that stood out to me in the text was the economy surrounding the horses. Not only were horses a resource while they were being used for transport, but so was their poop (fertilizer) and every single part of their "**noble cadavers**" (mattresses, fabrics, leather, lamp fuel, glue, paint, knives, charcoal), down to the maggots that fed off the dead animals (to be eaten by fish, which would be eaten by people). At the same time, there were a lot of resources spent to feed, shelter and clean up after the horses.

Now that the role of the horse has changed so much, I wonder how this economy has changed. Who benefits from the horses and how?





Our First Day at the Stables (Reflections on Day 1)

Looking back on yesterday's introduction to the course, the stables & the horses (Eline):

As we were leaving the woods and walking back to the stables, I noticed the attentiveness of the horses; ears pricked forward as we marched past them, they were looking at us intently. Was it curiosity or fear? Did our group constitute a threat to them? Judging on their body language, I favored the former. These horses looked healthy, well taken care, unafraid (and I dare say happy). Is a curious horse a healthy horse? To me, curiosity suggests a **certain playfulness**. A scared or weary being (whether it be horse or human) won't be inclined to playfulness. I found an article on the subject: [Why do animals like to play?](https://www.bbc.com/future/article/20130109-why-do-animals-like-to-play)⁶ (2013) Jason G. Goldman and this: [Play, Playfulness, Creativity and Innovation](http://animalbehaviorandcognition.org/uploads/journals/2/02.Bateson_Final.pdf)⁷ (2014) Patrick Bateson.

Eero: Yeah, it takes a "dare" nowadays to describe an animal that lives with humans as happy. But it's a good dare I think.

Eero: Certain playfulness" does this mean intellect? Playfulness as intellect sounds like a nice link

Eline: I vaguely remember reading (or seeing) something about this, and how playing helps animals gain experience through socialization, improve their physical abilities and develop social bonds. If nothing else, I believe that playfulness entails a certain well-being, meaning that basic needs are being met and rather than focusing on survival the attention (of animals and humans indistinctly) shifts towards leisure.

⁶ <https://www.bbc.com/future/article/20130109-why-do-animals-like-to-play>

⁷ http://animalbehaviorandcognition.org/uploads/journals/2/02.Bateson_Final.pdf



These guys were staring at us from a distance while we were building the jumping course...

Earlier this morning I was talking on the phone with my grandfather; he's spent a great deal of time around horses, even owned two at one point. He remarked on the fact that horses can often be apprehensive of humans, and one way to overcome this (while training a horse) is to implement a reward-based system: if the horse does something right (in other words: if he does what is asked of him), he is rewarded with a treat. I wonder, what are our incentives/treats?

Pietari's comment about the transition from activism to political activism reminded me of Michael Marder's philosophy of vegetal life, which connects plant thinking to recent political movements (early 2010's *Occupy* movements in particular). [Resist Like a Plant! On the Vegetable Life of Political Movements](https://www.cupblog.org/2012/02/08/michael-marder-resist-like-a-plant-on-the-vegetable-life-of-political-movements/)⁸ (2012) Michael Marder. and here you can find a wide range of [his texts in .pdf](https://www.michaelmarder.org/articles/texts-in-pdf/).⁹

After finishing the first task, we took a moment to recollect ourselves and have a little snack. It eventually became quiet enough to hear church bells ringing in the distance; it occurred to me that a certain living pace (ours) had been imposed on the horses, and I wondered what a horse's natural rhythm would look like.

8

<https://www.cupblog.org/2012/02/08/michael-marder-resist-like-a-plant-on-the-vegetable-life-of-political-movements/>

⁹ <https://www.michaelmarder.org/articles/texts-in-pdf/>

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mud

horses in raincoats that read 'amigo'
break a sweat, get warm
Who is the workhorse now?

poop in buckets
food in buckets
buckets in buckets
sawdust
wheelbarrows
Where does it all end up?

Just yet another one
For my plastic trash
Endowed upon me from what I eat
Peeled a piece
From our plastic stash

Sky, and plastic
Made of eternal blue
Horse buckets made
Of horses past
One for me
& one for you

silent pride
muscle strength
give me that load to bear
I can carry it

Pietari: Just crossed my mind that same kinds of buckets are used for carrying shit, food and sawdust. Sometimes the buckets get mixed up which raises a lot of questions about the blurry borders between food and filth, utilities and excrement.

Eero: Follow the bucket!

^ also could be a title of something

Active observation?

If someone else found stopping and critical observation hard/easy/anything worth writing about, you are very welcome to edit/join in the text.

I was very interested in the idea of active, critical observation. After the first day I noticed that the active observation was hard for me, *stopping* does not come naturally. When we started working, I went to this kind of autopilot mode. It felt almost like working as a volunteer in some festival (I did this a lot when younger). I was just carrying stuff and thinking... what was I thinking? Probably what I should eat afterwards, should I maybe order pizza or make something in the evening? For me it seems a bit hard to break out from my everyday thinking and behavioral models. When to stop? What to observe? Should I develop some kind of method for it? Maybe an alarm clock to randomly tell me when to stop? Probably the alarm wouldn't be good for the horses..

We talked about stopping and observing in the lecture and it came up that it can be hard if the place is constructed for your own advantage. I think this idea applies with every place and is useful to keep in mind. .

Useful tips for stopping and active observation:

(thanks!! Put more if you come up?)

Maybe you can start thinking about the things you touch?
Or the things you are planning, or those after you have done them.
Ask yourself some questions!
How far ahead in the future are you usually thinking?
When you work hard, you become tired and periodically pause your work to gather strength. This pause is possibly not good as a point of active observation, because observation call for energy. Stopping before being tired... How could that be done?

*Dripping nose
Frozen fingers
Pumping blood into them
Not looking the horses
Dont know anything about them
Should we be introduced?
Dont want to bother*

Pride and shame of the dirty clothes.

« *This is not a job, this is a lifestyle* » explained the stables' owner. This is not something you leave in the evening to go home, to take holidays from, or can resign any day. Working with horses is not a job, as much as horses are not leisure objects.

After the first session, I felt an ambivalent pride and shame of the mud on my clothes. Seeing everyone looking the same covered in all kinds of dirt was a kind of reward from the hard work we have done. Our clothes were telling the world : we have worked outdoors, in a natural environment, we suffered from it. And at the same time I felt a bit neglected and guilty to come back to the train, the society, looking so different from the cleanliness of everyone else. **I was not supposed to look like this,** and I was not supposed to bring mud all over my way back to home.

This reminded me of the horse smell that was in my family car each day after my sister's weekly horse-riding lesson. We were all complaining about it, except her who was the only one that appreciated it, and we never understood why. All these shames made me think that the « horse way-of-life » is really ostracized by society. This is something *different*, and it probably should not be.

Eero: I promise, many were jealous for the looks we had! The stable look is cool! "all kinds of dirt" is beautiful. The stables really produce "all kinds of dirt" which gets stuck to humans. I think Jonna, the stable manager, has seen absolutely "all kinds of dirt" during her professional career. The topic of hygiene in design, planning and architecture is a cause of concern. In short: A lot of our modern domestic spaces have been modelled to mirror laboratory settings, different spheres of domestic life have been compartmentalized (kitchen, livingroom etc). The topic of "all sorts of dirt" is a great challenge to this! "All sorts of dirt" passes through the borders of the domestic compartments and challenges the divide between of work-and-leisure (as you also define in this text). Below is a link to a summary of a text exploring "hygiene" in Finnish modern architecture. The article is in Finnish but I can find more text by Saarikangas if you are interested: [The dirty spaces of Finnish homes: Hygiene and the formulation of the modern living habitat](#)¹⁰ (1998) Kirsi Saarikangas. Saarikangas refers to Julia Kristevas Speaking Subject which is available in all languages.

¹⁰ <https://eero.storijapan.net/docfolio/20210107-2/>



Before and after



Questions on Memory, Labor & Communication

Did we save horses through domestication? (There are virtually no wild horses left today, only feral ones)

Could horses ever become wild again, or will they always **remember** the taming?

Are horses kept alive today because of our interest in them? (Big mammals are more susceptible to go extinct, yet horses persisted)

What if we had chosen to domesticate another mammal for travel purposes (not only for food), would horses be extinct today? (I'm reminded of the animation film *Princess Mononoke*, which presents an imagined red reindeer as a privileged means of transport by the tribe of the main character)

Interesting to learn that horses gained a "privileged" position in the arts and in early pictorial representations. Because they were seen as more than sources of food?

Eero: As I've come to understand, there are actually no wild horses in existence. According to some sources the Przewalski horses which were thought to be "wild" were affected by horse husbandry from the start. They were "feral horses", which researchers mistook as being "wild". And... What is "wild" anyway? According to one definition, animals are "tamed" when humans decide when and with whom the animals mate with. But in many human animal arrangements, the animals still control this aspect of their lives, even though they live in borderline captivity. Also, the definition above would portray humans as "wild" because we get to choose our mates and when we reproduce (to an extent anyway).

some dozens of apartment blocks were to be built.

Pietari: The concept of "rewilding" a horse has been under serious discussion in Europe recently. [Here](#) you can find some basic information.¹¹ Also, an experiment of rewilding large herbivores in European landscape in the Dutch natural park of Oostvaardersplassen serves as a notorious example of reimagining wild horse populations in current environment.

Anonymous: genetically or mentally? (Concerning "remembering" highlighted in the text above)

Eline: Both, I suppose? I have a feeling that centuries of human interference can't easily be reversed...

Eerika: Can it ever?

Odd thoughts/questions:

Do horses have (a) culture? > What is a culture? What is the difference between indigenous way of life and a common person in a politically recognised country way of life? Are these "culture"?

It feels good to feel gross

Anonymous: This!!!! My thoughts exactly
yassss

Yess!! This could be a headline for something also :D

+1 ^ (not yet sure what thought hehe)

I'm going to have to rethink the word "use", and how I *use* it around horses (and other non-humans, for all that matters)

¹¹<https://www.rewildingeurope.com/wp-content/uploads/2014/09/Rewilding-horses-in-Europe-2014.pdf>

This is a very good point! I think considering words and changing the used language when necessary is important..

Would it be fairer and more enjoyable to horses if they had only one permanent riding & work partner instead? Could we create a better symbiotic relationship with this again, when people need to actually take care of all their own horses' needs, instead of 'exploiting' horses as luxury items and only seeing them for riding and having the stable people take care of them otherwise?

Do the horses mind that they wear coats? Is it fair that they have to wear them if it's only to keep their fur soft and comfortable for riders?

There's a peeing horse statue in front of Edinburgh's city justice building.

Can physical labor be a privilege?

Emma: sure feels like it these days!

Eero: Yes! Very cool that you both brought this up. Definitely a trail to explore further! "Physical labour as a luxury product in the global west" etc. What we are doing at the stables is not actually work, it is a study. Also... The horses at our stables are not working in the classical sense of work (investing calories to sustain themselves or profit), they are offering a pedagogical services for a demanding clientele, which is assessing the emotional trade with the animal more than the kilometres they ride together (hobbyist value experiences, emotions and representational aesthetics of the human-horse-relationship more than material profits). This means that the horse is an emotional labourer, tasked to teach hobbyists how to be with horses.

I think this is an interesting question. Maybe when you do physical labor for fun/as a study/not for money tms it is kind of a privilege? We talked about getting to do some non sitting stuff for a long time. I wonder is it a privilege that we have done so much sitting stuff during covid?

I feel like manual labor is a good way for creating a thinking space for complex texts and ideas. Something like an embodied thinking method. But is it a **privilege to experience physical labour as a thinking space**, *critical practice, embodied method...*? And there is nothing wrong about it, but it is important to recognize ones own situation.

Anonymous: why is this a privilege? Is it not just something we do? If we are privileged, is there some being who is .. non-privileged?

Do you need more sensibility to interact with a horse than with a dog? (I picked up on Fiona's question during our group discussion yesterday, it would be interesting to dig deeper into the subject!)

> Do you need more sensibility to interact with a human than another? What about with yourself?

> What does it mean to be sensible?

> Maybe horse communication is less similar to humans' so it takes more concentration?

Geez horses need a lot of stuff!

Anonymous: can horses be minimalists?

> Why do they (and we) need so much stuff? Has nature not given us both what we need?

-> We need it for our symbiotic relationship because we removed horses from their natural environment. Compared to **ancient native american horse riding** culture where barely any tools were necessary, our artificial stable environment necessitates more tools to control and supply.

Eero: This is a controversial myth. Horses were introduced to the Americas by settler colonialists and locals learned horse handling from settlers or from horses which had been bred to be handled (The horses might have even taught the humans how to work with them). There are rural horse communities' in North America (South too I imagine but I don't have data) formed by escaped and abandoned individual horses, but they pose a challenge to native ecology: The horse is an invasive species. This sounds rough but is accurate: There is no ancient american horse handling culture, all horse handling in the americas is modern. If you are interested in this topic please look up the challenging case of Kaimanawa horses.

There is so much language that includes horses

workhorse	Someone who works hard without complaining
<i>Dutch: honger als een paard</i> (hungry like a horse)	Being very hungry
I could eat a horse	Being very hungry (again, but now with a little less empathy towards the horse)
Get off your high horse	Stop being so arrogant
<i>Dutch: aan een dood paard trekken</i> (pulling a dead horse)	Putting effort into something (or someone) that's not going to work out anyway
<i>Dutch: paardenmiddel</i> (horse medicine)	Very strong medicine
Hold your horses!	Wait a moment
<i>Dutch: Een gegeven paard niet in de bek kijken</i> (don't look at a given horse in the mouth) Finnish: Ei ole lahjahevosta suuhun katsominen. Tms? Italian: A caval donato non si guarda in bocca! :-))	Don't criticise something you received as a gift
<i>English: I could gnaw the hooves off a</i>	I'm so hungry i'll eat literally anything

<i>scabby horse.</i>	
Peeing like a race horse	I don't actually know what this means other than someone had to pee hard :D
<i>French : Avoir une santé de cheval</i> Having the health of a horse	Being in very good / strong health



Horses, Technology and Architecture (or reflections on Day 2)

Unedited thoughts:

Architecture as a script of our own performance, Alex Schweder (side note: this reminded me of an article in Frieze Magazine, *Form Follows Flesh*, which examines whether modern architecture was shaped by the 20th century fear of and obsession with tuberculosis¹²)

Empathy as one of the highest forms of intelligence? Who (or what) benefits from it?

Playfulness as intelligence?

Human-animal narration, telling stories about horses from a human perspective

Construction of an individual (whether it be human or non-human) through narration

Sensitivity as a derivative form of empathy, but also an artistic and posthumanistic approach to horses

Getting to know the horses: a game of imitation

Necessity for flexible strategies: each horse has a character and history of its own which needs to be acknowledged/taken into account when approaching them

I acutely felt my own greed and longing around the horses, especially while we were out walking Utopia (greed for Utopia was it?). I want to spend as much time as I can with them, but I'm not the only participant here. Do I need to define a set of boundaries for myself?

[feel free to edit/add/comment whatever, just leave a mark where the changes are :-)]

On Friday I collaborated on the construction of the floor. A very manual work, almost meditative.

Compared to the week before, time passed really fast (perhaps due to the absence of rain and cold that make everything more difficult, slow, suffering).

Personally, I didn't think of anything but what I was doing.

While building the floor, we spent a lot of time leveling the ground to get the tiles at the same level. With precision and a critical eye, we analyzed if there were unstable tiles or misalignments. We were satisfied with the result obtained in the end. We had contributed to the creation of something, with care and precision.

A few minutes later, a passing horse moved the sand leaving its footprints.

Traces - they are interesting to observe because in their stillness, they tell the dynamism of an action, of a story, of a state of mind. They tangibly show the existence of other living beings (or entities, reality, whatever is outside of us).

I looked at that hoof print and thought about what harmony means. Considering the lecture of the artist Alex Schweder, perhaps coexistence is all a matter of balance and awareness.

¹² <https://www.frieze.com/article/was-modern-architecture-shaped-20th-centurys-obsession-tuberculosis>

I feel a connection between awareness and phronesis that I can't put into words. However, it is a concept that has materialized with the work we have done that day. From my point of view, leveling that floor with such care was not in vain; maybe it is the attention and concentration used that day that makes us open our eyes to the rest.

Awareness, phronesis, care and attention ... I am reminded of the Japanese concept of hospitality, [omotenashi](#)¹³. Who is the guest in this world?

Pietari: Great, this is a great concept. Reciprocity on hospitality is exactly something I've been thinking a lot lately. Contemporary Art Finland has an interesting on-going programme titled "Rehearsing Hospitalities" that should provide some interesting materials in thinking the concept of hospitality further: <https://frame-finland.fi/en/programme/rehearsing-hospitalities/>

¹⁴

*And now we met.
Excitedly going in through the gate.
Insecure inside.
Sneaking behind Susanna.
How to approach?
Front? Side? Should I make some noise?
How to know if they want to be in peace?
What to observe?
Was there something in those ears?*

*Soft and silky.
What kind of touch?
Scratch or a gentle stroke?
Following and imitating.
Remember the electricity.*

*And then the walk!
Wobbly
Afraid for my feet. Glancing at them.
Trying to think about driving.
She looks at me. Are you okay?
And then
It happened so fast.
The grass eating...*

¹³ <https://blog.usejournal.com/the-meaning-of-omotenashi-19dfdcc4b20f>

¹⁴ <https://frame-finland.fi/en/programme/rehearsing-hospitalities/>

I had a really good day today.
I think I made a new friend.

When entering the pens I was thinking a lot about the space around the horse, how the horse dominates the space, how the horse dictates how I move in the space around them. I am now in the horse's personal space, in their territory.

The horse allows me to be near them. Allows me to touch their soft nose. Smells my hair.

I do not make the rules.



Distance as a technology

Think about the distance as a technology. Keeping distance from others as a way of keeping them as others. Keeping animals distant, not to be soiled by them. Building thick walls, so that you don't have to hear your neighbors.

- Q: Time as distance (?)
- A: Leaving horses to a past to assert human control of a future.
- A: Distances as time is nice. The approach asks how long it takes to reach something, instead of referencing a map, where all time is happening simultaneously.



Intimacy level : eye to eye, skin to skin. Feeling the horse warm breath. Only a few minutes after meeting, for some, only a few seconds, we are already into an intimate relationship. This is so far from the society code we have between humans : would I hug a person I just met ? Would I let an unknown human penetrate into my personal space without saying a word and even being happy ? This is an intrusion, an invasion, I am the invader. We are complete strangers. How does the horse know that I am here for a good purpose ? Why does he accords me his trust in a manner of seconds ? Who is the most scared between us two ?

The distance from the city : an isolation from the world ?

The electric barrier : a tool for adequate distance.

The box : a security distance.

The meeting distance : approaching the hand, a first contact.

The skin-to-skin, eye to eye distance : the intimate.

The distance is the technology. What definition for technology ?

noun [C or U] UK /tek'nɒl.ə.dʒi/ US /tek'nɑː.lə.dʒi/

(the study and knowledge of) the practical, especially industrial, use of scientific discoveries. - Cambridge Dictionary

technology (tek'nɒlədʒi)

Word forms: plural technologies. Technology refers to methods, systems, and devices which are the result of scientific knowledge being used for practical purposes.

Is technology a tool that allows things to happen ? I wonder what would be a world without barriers between us and the horses. Are the barriers here to protect us from them or to protect them from us ? What would be the natural distance we would have with horses without barriers ?

Eero: Good question. Controversial philosopher Martin Heidegger has a book called *The Question Concerning Technology* (1954). It is a complicated text and different practitioners use it for different ends. He does not provide a clear definition of technology but he argues that "technology is a means to an end" and that "technology is a human activity". Heidegger also argues that the technology we use changes the way we approach the world: Laboratories and computer programs have in-built biases which predetermine the answers they provide (technology asserts a causal worldview). In a recent book by philosopher Yuk Hui [The Question Concerning Technology in China](#) (2019). Hui approaches technology as philosophy (referencing Heidegger) and wants to find alternatives to the prevailing (western) ethno- and technofuturism from "cosmotechs". I think he approaches technology as cultural expression. To discover alternatives he asks us to identify the locality of our technological thought. He argues that accelerationism (the belief that technology will save us, or "technofixes" as Haraway call them) is a direct continuation of enlightenment philosophy and identifies recent AI hype as a desire for a sublime man-made intelligence, through which (western) men hope to transcend themselves. Hui is also an advocate of intuition: He sees the technological dominance of the Global-West coming to an end and turns to models found in Chinese philosophy that aren't rooted on a binary division between nature/culture.

"We live in an age of neo-mechanism, in which technical objects are becoming organic. [...] Being mechanistic doesn't necessarily mean being related to machines; rather, it refers to machines that are built on linear causality, for example clocks, or thermodynamic machines like the steam engine."

"On the surface, transhumanism seems to want to get rid of the concept of the human. However, this gesture is only camouflage. Transhumanism is a quintessentially humanist approach to the world, since all is captured within a metaphysical gaze."

Quotes from [Cybernetics for the Twenty-First Century: An Interview with Philosopher Yuk Hui](#) (2019)
Geert Lovink.



Animal & Human – Control & Submission

Reflections on Youtube videos “Hevoslinja:Työhevosharrastajien kevättyökurssi 2014” and “Joukkojenhallinta harjoitus”

1st video: I loved the way of tying the straps and harnessing the horse on the video. I used to know how to harness a horse in front of the wagons. It felt such an honorable thing, when for the first time I managed it by myself and my teacher gave her acceptance. Driving a horse is quite a remarkable experience. It´s a different kind of collaboration than riding. Ploughing the ground must have been hard work for both the horse and the human but it sure is also a beautiful way of collaboration.

The act of harnessing a work horse evoked this poem:

thick black leather
special knots
tying the belts and the straps
ensuring everything: firm and tight
warm pat on the croup and “off we go!”
I lead the way
you conform my soft commands
all day
together

in the evening I caress your back and clean your hooves
oil the leather straps and hang them up by the door
to remind me
tomorrow we
again

together

^

How does this wonderful experience compare to the “Animals Are Part of the Working Class” paper? That gives the impression that there is no such thing as collaboration with horses, just exploitation, with straps and harnesses as the physical manifestation of oppression. I’m mostly referring to the ‘resistance’ section (page 448-450), which left quite an impression on me and put me in an (over?)critical mindset while watching the videos.

I absolutely don’t want to diminish your great experience or say your perspective is wrong btw! I’m just genuinely interested what your thoughts are on the interaction with workhorses having had such a different experience as discussed in the paper.

Once again I am left wishing I could just ask the horses themselves.

- Answering your question. Thank you for the comment and yes, I hear your thoughts and I had similar ones when writing the poem. It can create contradiction with my poem, which stems from all the material we have gone through in this course. The person talking in the poem isn't me, yes it is a mixture of my own experiences and genuine admiration of companionship between an animal and a human, as I understand it, and when it would be an equal companionship in a sense that in order to human to take care of the horse he has to do his work in which the horse is helping. I also wanted to rejoice in the words, taste the essence of the named and verbalised items and materials that are involved when harnessing the horse. I wanted to depict a different scenario than in the *"Animals Are Part of the Working Class"* and *"The Instrumentalisation of Horses"*, which especially was very hard for me to read. In this poem the horse is treated with respect and nourished. I know it's a one sided human perspective but I also meant it that way.

The sensuality of harnessing a horse got me thinking of ways people do similar practices to each other. My mind went immediately to shibari. In shibari, one allows themselves to be tied up by the other. It can be a practice of intimacy and trust - without anything sexual or erotic in it. Being tied up can feel exceptionally good and fulfilling, as the other gently, intimately, slowly and focused moves around the one's body with the ropes.

This got me thinking of a Finnish artist Anna Reivilä, who does shibari to objects in nature: stones, trees, even ice. How does that practice of intimacy and trust translate between objects or species that do not speak the same language?

A link to Anna Reivilä's work:

<https://www.annareivila.com/bond>

Eero: Here is an interesting input [Pony Play Negotiation Form](#)¹⁵ (2012) by cpony. Cpony is an active pony-play fetishist who is running the [cpony.com](#)¹⁶ site which is "a website dedicated to the BDSM fetish of ponyplay".

¹⁵ https://www.dropbox.com/s/lzf30qm9p5wys53/2012_pony-play-negotiation-form_cpony.pdf?dl=0

¹⁶ <https://www.cpony.com/>

Horses as Police Infantry

Is it worth putting the animals at risk for the sake of crowd control? Why not use an armoured van? Are the horses just for intimidation/deterrence, or are they being weaponized?

Eline: Most police horses in Finland have been replaced by armored vans since the 1960s, they're a fairly rare sight these days (I believe that police horses are only present in Helsinki and Turku now - or is it only Helsinki?)

Eero: Only Helsinki. If I remember right the two horse-police of Turku were retired 2016. The Helsinki mounted force has been under threat to be closed since... I guess the eighties. It's been really close at times. The only reason they are still active is football hooligans, tourism and publicity work for the police. I think the publicity work is the most significant. But I don't have data on this.



In many cases either the horse or the crowd or both are harmed when things escalate: The horse, through no fault of its own, strikes out at or tramples crowd members to defend itself. An overly irate crowd member attacks the horse to incapacitate the police infantry (see: numerous "British football hooligan punches a horse" news stories).

Eline: This is also something I was left pondering about after watching the video... Throughout history horses have ended up in harmful and often deadly situations (thinking of war) through no fault of their own. Considering that "replacement" technologies are now available (such as armored vans) does it still make sense and is it ethical to involve horses in police operations nowadays?

Eero: Yeah, this is an ongoing debate. The mounted police believe that the "negotiation skills" horses offer for their engagement with the public is valuable: People talk to mounted forces more, which is good for creating public trust and collecting information. And... As I understand the only reason the police-organization funds the mounted units is because they are considered useful for crowd control. They are more likely to be replaced in the future... If it's true that their involvement results to less violence, I'd hope there would be more mounted units in the future. One horse for every police officer

How do the horses react to "less than lethal" weapons such as stun grenades, tear gas, rubber bullets?

Eero: These are good questions. The police believe that using horses (or mounted troops) for crowd control, leads to less violent conflicts. In interviews with police offices I've learned that protests / riots (football hooligans) tend to get violent when humans-are-against-humans. **When there is a horse, there is more negotiation.** I take their assessment on this as-is (I have not read any studies which contradicts their assessment). They also believe that "one horse equals ten humans" in efficiency. Many police officers at the Helsinki mounted unit wanted to start working with horses because they had been burdened (even traumatized) by their work and wanted to find new ways to interact with citizens. One officer told me that after "being mounted" he was treated as a humanbeing for the first time. Before this (working in the suburbs of Myyrmäki), everytime he stepped out of the police van he had been met with hostility.

Eline: Then again, a charging horse is more imposing than a charging human... Makes sense that protesters would be more reticent to resort to violence when there are horses around (of course there will always be exceptions).

Eero: As I understand, horses seldom charge protestors, they act as a barrier so that protestors cannot move forwards. Although I've been told that early 2000 environmental/antiglobalization protests in Denmark and Brussels were violent and that the mounted troops rode into the crowds. The police have a good visibility to protestors from the saddle and they pass tactical info on crowd movement to their supervisors. This function is being replaced by drones.

Ethics of using horses in a conflict situation. The horse's life is possibly in danger due to circumstances unrelated to its ideal existence. The horse cannot comprehend why it is in danger or how it got into this situation. Should this be considered animal cruelty?

Is the desensitisation of horses to cope with potentially violent interactions with humans a good thing? Horses will learn to expect violence from humans even if the humans intentions are pure.

Eline: Interesting point. I actually listened to a radio program on Yle Vega¹⁷ a few months ago discussing the mounted police in Finland. The selection process involves an evaluation of the horse's **flight response**: if it gets too scared easily it won't be reliable during a police operation setting. So I guess that from the police's perspective a diminished/stunted flight instinct is a necessary attribute/quality in horses.

Oh, and I recently learned that horses (according to Finnish law) are property that can be compared to cars. Fun.

¹⁷ <https://areena.yle.fi/audio/1-50731556> (for those of you who understand Swedish!)

FLIGHT RESPONSE

Eero: My understanding is that flight response is a part of the character of the horse and it cannot be affected by training. It's a reflex. Cold blooded horses are slow to react and not "jumpy", warm blooded are more sensitive and reactive (and faster).

Can horses develop post traumatic stress triggers from these situations?

If a police horse hears loud noises or shouting, will it associate it with immediate danger no matter what the situation?

Eero: Horses who react to the stress are not kept in service – The police only select horses who (to an extent) show willingness to work in the city, can handle stress and cooperate with people in intensive situations. Their wellbeing is under constant scrutiny because they perform their work in public spaces. This is subjective and I'm afraid to say this outloud – For me it seems that the horses like the work (remember I'm only a horse hobbyist talking). There have been police horses in Helsinki for over 130 years and new horses are brought almost yearly (there are currently 8-10 horses in service). The old horses teach the younger horses how to work the city. A particular training scenario is that the oldest horses and a young horse go to see and listen to trams in Töölö. The older horses show the younger that there is nothing to be afraid of. This scenario can be read so, that the noises of the city signify the police horse community. A horse recently developed a chronic stress related rash and was retired. Many hobbyists want old police-horses as "hobby-horses" because they behave well and are healthy (the police horses have regular medical checks and their nutrition/handling is organized).

Kirsi-Marja: I believe horses like the work when they are treated correctly. Of course we as other species cannot know for sure what is correct, but let's say "correctly" is something like their needs as we know them are fulfilled and their physical health and mental health is being treated.

Eero: I remember reading that an explanation of the horses (alleged) willingness to work in crowd control is a feature of the animals territorial instinct. I think it's from the [Policing friendships. Lessons from the equine world](https://www.dropbox.com/s/q003rhicjkqxvb8/2012_policing-friendships_denis-tatone.pdf?dl=0)¹⁸ (2012) by Denis Tatone (I learned about the article [from artist](https://madeleineboyd.wordpress.com/)¹⁹ Madeleine Boyd). Through daily patrols the horse establishes a sense of what is normal in the city and when a protest takes place, the horses try to restore the "normal" by breaking crowds. I don't know if this is true, but I have experienced that horses are very skilled in breaking crowds (even when they don't work for the police). I believe this is a part of their herd-communication. This happens for example in pastures, when you seek a particular horse, other horses can block your movement and redirect your path to keep their herd intact.

¹⁸ https://www.dropbox.com/s/q003rhicjkqxvb8/2012_policing-friendships_denis-tatone.pdf?dl=0

¹⁹ <https://madeleineboyd.wordpress.com/>

The boy and his war horse



His mother had counted the sunrises since she knew him -- almost 5000 -- but for him the sky was timeless.

This was life.

Mounting his faithful friend was like cutting through butter: smooth, satisfying, and something he did every morning, helping mom with breakfast. The butter was made from milk of another horse in the village, never his. He sometimes wondered about this, but nevermind.

She had know another man. He was hers, now he is gone. *Is this love?*

It's a new era, with a new soul on her back. Now this is life, the stillness glowing blue and yellow. But she knows another glow: green and grey and red.

The sky-watchers say a storm is coming. Indeed it does. Green swirls inside a grey world, a dragon spitting ice down at the land. The wind does not fail to overpower his breath, yet still the sound of drums manage to arrive in his ears. Mother what's happening? Go to her. I love you.

They ran to the others. Heavy steel he had played many days with felt alien in his grip. She seemed wise and weary as the metal was draped over her fur. He knew something was changing.

Their shouts rang in sync with the drum, overpowering the wind, and the energy flowed through his blood. He had not know such exhilaration before. How could life feel so wonderful? Then they appeared.

Do not let anyone live. I don't understand. Silence. Noise. Then his brothers fell. Time left no space for thoughts, just bursts of rage. One does not know fear in the eye of death. This is what pure energy feels like. This is what she knew. She led him, he fought. They were one.

As the rage gave way to triumph, as he began to understand that each execution saved his kin, their eyes met. A woman. The soft eyes of his mother in the face of the enemy. Emotions pierced his heart from every direction.

Is this love?

But the war had already taken over. Steel crashed and the ground met the sky and he was on top of a different female for the first time. She was strong. The best challenge yet. As he won the battle, the war melted in the background, as did her body in his grip.

Success was the only emotion he knew. Until he realised both girls were gone. Why did you bring me here? What have you done? He could not forgive her. How could he live alone?



Narration as a technique to communicate... or to whisper

I really enjoyed the article *Interpreting animals in space of cohabitation* since I have been thinking a lot about communication with animals. The article showed another viewpoint to the use of narrative and I have been considering the darker side of it... Narratives are entangled in culture and seem to be a common way to communicate. They create our opinions and interpretations of the world. It seems like they become us. Who creates them? Who is privileged to create them?

In a dog world there has been an ongoing narrative about humans' role as a pack leader, leader and most sadly, a dominant leader. This narrative was created by a scientist who made a study in the 70's about wolves' social behaviour which is deeply rooted in the training culture. The conclusion was that there is a changing hierarchy in a pack dominated by the most aggressive ones. The scientists involved have been said to acknowledge that the study was not correctly interpreted. This narrative still lives though. What narratives live on in horse keeping culture and who has created them?

I had a chat with another classmate at the course about walking with horses and they told me that they weren't that familiar with horses, they do not know how to communicate with them and are afraid of doing something wrong. And later they regret that they *made a mistake*. And they were there for the first time! We have this illusion that communicating with animals and handling them needs some sort of mystical skills, almost shamanistic to get along with them... like a *whisperer*. Being a *whisperer* needs tacit knowledge gathered over years of experience, understanding the basic needs and countless hours living with an individual.

Increasing numbers of pets in western society is telling us many things. Our need to be in more contact with nature (which I think is rubbish), single household culture and loneliness.. Many reasons which I should find data for. **Pets are also used for self-expression.** Why else would there be so many social media accounts full of pets? Individualistic culture affects markets, the breeding of pets. It fuels up the aesthetics driven ways to manipulate the genes of an animal.

Thoughts on What Would Animals Say If We Asked the Right Questions? (2016), Vinciane Despret, “Z for Zoophilia”: “Can horses consent?”

For me it is very hard to grasp, why do we still talk about sex act in the context of animals, children or rape. “Sex with animals” or “sex with children” or “sex abuse” doesn’t exist, the correct words are torture and violence. The language used in crimes is often outdated and symbolizes patriarchy. In Finnish it’s common still to see newspaper headlines such as “tuomittiin seksistä alaikäisen/lapsen kanssa” (eng. “convicted of having sex with under aged/child “ or “tuomitaan seksistä eläimen kanssa/eläimeen sekaantumisesta” (eng. convicted of having sex with an animal/getting interfered with an animal”. This language belittles the actual act of violence and protects the perpetrator.

Even verbal or physical consent does not equal mutual agreement, when talking about violence and torture crimes against children, disabled or in the text’s case, animals. E.g. if the animal does not resist it doesn’t mean it is treated right. The law forgets that violence is more than physical hurting, it is always also mental abuse and there is always a power structure. Many researches about rapes show that rape is mostly an act of power for the rapist, not so much a sexual act.

Also abusing animal’s need to reproduce for human pleasure; as in the examples of the text, is a form of violence: it is about abusing the natural instinct of an animal. The law about lacking of consent would define rape is in process in Finland. It would help e.g. the criminal investigation process of rapes. Interesting to see whether this somehow would show the way for improving animal rights in law as well, which were also on headlines once again, when the violent training of guard dogs was exposed this spring.

<https://yle.fi/uutiset/3-11772173>

Eero: Thank you for voicing this. I agree with the critique you brought forward here! I fully agree that the language used in popular media and everyday discussions, can often aim to disguise the violence which rape and the abuse of children constitutes. I feel a particular disgust of how sex crimes are depicted in the news. For example the manner which the media dealt with the Weinstein-case (which brought about the #metoo movement) felt at times to be a fetization of the violent acts he committed. I believe that in the case of Despret the aim of blurring the terms is an attempt to question our understanding of animal sexuality. As I understand it nearly all mammals engage in sexual acts for other reasons than producing offspring. Heard animals have sex to negotiate tensions which emerge in shared social spaces. I think Despret is trying to portray animals as sexual beings, who can be sexually creative and that we can even flirt with them. This assigns the animals with an agency which we are not accustomed to. I think one point of the text is that it is very hard to pinpoint the threshold where a relationship with an animal becomes non-consensual. Perhaps each case is different. It is hard to pin down what defines a sexual act. Pets are often castrated so that their gender-specific behaviour is completely removed. Most of... If not all of the horses we are working with at the stables are castrated.

Kirsi-Marja: Fetization of the violent acts in media is real and very harmful. Have you read about Peter Nygård’s case? In both cases a famous millionaire gets to do his thing for over decades, just because they have so much power; they have money and influence. I am sure, for people around them, it’s also easy to look away when young people are being lured into this kind of game of power. Everyone knows you don’t stand a chance if you charge them for their crimes in the American justice system. The only possibility is a class action suit, and that takes years of work in order for victims to collaborate and empower themselves.

Desprets blurring the themes is interesting and the idea of animal's creative sexuality is factual, I assume. In the context of humans abusing it, it is maybe too much to take on one reading. I am sure animals' agency in their own sexual behaviour is similar to some extent as humans, yet again every species has their own species-specific mechanisms, and I don't know how much that has to be taken into consideration when talking about an individual animal's sexual behaviour..



A chronological list of my notes:

1. Chinese thinking of knowledge/science that is not binary but fluid. *(I love that this came up, since just yesterday I started a group project on a different course where we chose our subject to be about focusing on fluidity and in-between-spaces.)*
2. Applying human concept into animal intelligence - who can be killed violently?
3. The technology that we use defines the limits of our knowledge.
4. Human-animal categories are performative, based on words and only serving a certain point. Animal can be killed.
5. Performative utopia building - history is always there.
6. *FIELD* trip to posthumanism. Pun intended.
7. Act of serving (religious behaviour towards companions and in a kinship).
8. Harnessing the horse - shibari sensuality, practice of intimacy and trust *(see the poem from Day 3)*.

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FEELS GOOD TO FEEL
CROSS

A first-person perspective shot showing a hand in a blue nitrile glove holding a crumpled white piece of paper. The paper has a list of names printed on it, which are mostly illegible due to being upside down and crumpled. The names appear to be: SAGA, TONNO, KILLA, HILLA, DUNNIT, WETTA, KATA, VINCE, LUTHERA, WILLY, MURRAY, and MURRAY. To the left of the list is a table with several rows and columns. In the background, a horse is visible in a fenced area, and there are trees and a building in the distance. The word "Jeeees" is written in white text in the upper left corner of the image.

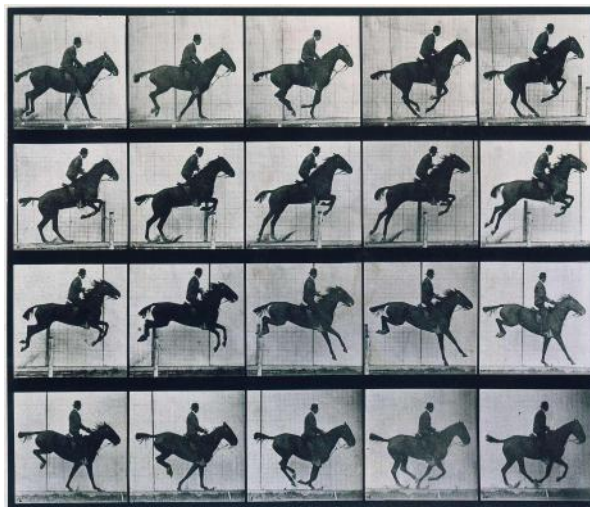
Some riding observations.



One thing I will remember after observing the first round of riding : the balance. Suddenly, a horse meets a human, and their balances have to coordinate. This is not only limbs in movement, it is rhythm, body music. The horse has its own rhythm, strong-muscle-heavy. The rider has to constantly adapt to this : the human body is stranger to this rhythm. Is it like a dance where the couple need to find a common balance ?

Every rider had a different adaptation. Some were visibly used to this dance with the horse, and succeeded to "become one", at least for a foreign eye. Some were more hesitant, or very still or quite wriggly. How much time does a rider need to understand how to adapt and coordinate the body rhythm ?

This also reminded me of "chronophotography", a scientific process of decomposing the movement through multiple photography. Here, studies by Etienne-Jules Marey, 1887. If we did this same process with every rider, I think we would have obtained a completely different result for each.



Chronophotography, Etienne-Jules Marey, 1887

Eero: See also <https://youtu.be/w2zDqX439iU>

Riding experience :

Even after observing everyone doing it, and after walking along the first round of riders, it was a completely different story to be the one riding. What looked easy became intimidating : am I doing it the right way ? After listening to all the recommendations for guiding with the reins, it suddenly became a real thing. The horse was reacting to my commands and following, more or less, what I was trying to do. Was it really "my commands" ? Or just a conversation between us two, kind of understanding each other ? Even if it was not always a success, it really felt like we talked the same

language. Like everything we lived during the past weeks was just a foreign relationship, until this very moment of understanding.

RIDING EXPR

Riding was a very bodily experience. The movement was not quite similar to any other ways to transport. After riding I was convinced that horses are not *only* subordinates at the stable, it is a switching role. I had to make myself present in my body and the horse helped me with that. There definitely was a conversation of rhythm between us and I had to adjust.

MY RIDING EXPERIENCE:

Okay let's go! What am I doing? What is happening? Wait, I need to listen! Oh, now I got it. Okay, nevermind, I definitely did not get it. Wait, what? But how do I keep my hands? But she said that... I'm confused, I need a minute. No, you did not overstep. Thank you for helping. Okay, now I think I got it. Oh, we are done already?

Feelings of joy caused by:

- Trying something new (that I've been wanting to try since I knew what horses were)
- Communicating with a member of different species
- A new point of view from this high horse
- Listening to my body and the horse's movement
- The horse was named after a squirrel (Kurre)

Feelings of sadness caused by:

- Not having the opportunity to master this skill and communication in the near-future
- It being over too soon
- Me not getting it
- Being afraid of tearing my jeans
- The possibility, that maybe the horse thought I was annoying

Backwards Compatible Hierarchical Sorting (BCHS)

1 for **hoof** in **hooves**:

2 while deg(**elbow**, **chin**) == 180:

3 **human** = length(get.leader(**humans**)) > 1 ?

 random.choice(get.leader(**humans**)) : get.leader(**humans**);¹

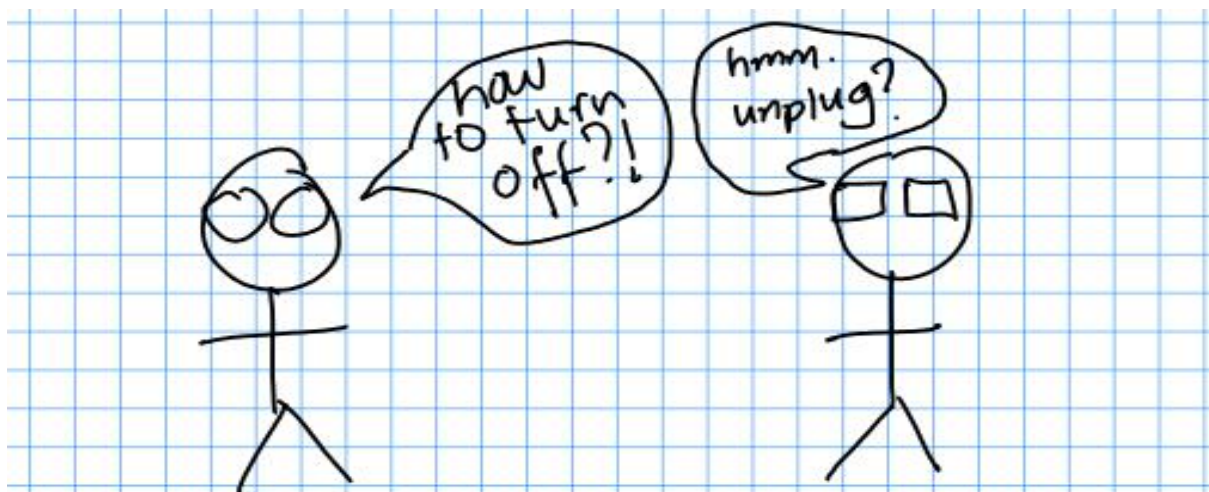
4 while **human** == **true** OR signals.other(**biosensors**) != **null**

5 **step** = parse(**biosensors**) AND follow(parse(**human**));

6 (**hoof.pos.x**, **hoof.pos.y**) = update.position((**hoof.pos.x**, **hoof.pos.y**), **step**);

¹ <https://www.tutorialspoint.com/c-plusplus-ternary-operator>

```
... starting
... processing
... walking
WARNING:
RAISE NULL EXCEPTION get.leader(human) returned NULL <line 3>
ERROR:
FATAL parse() does not accept NULL as an input <line 5>
EXIT STATUS UNAVAILABLE
ERROR:
FATAL follow() did not receive an input <line 5>
EXIT STATUS UNAVAILABLE
ERROR:
FATAL update.position() received a null input <line 6>
EXIT STATUS UNAVAILABLE
... processing
... walking
WARNING:
get.leader(human) was randomised <line 3>
... processing
... walking
WARNING:
get.leader(human) was randomised <line 3>
... processing
... walking
WARNING:
parse(biosensors) returned conflicts <line 3>
... processing
... walking
CRITICAL:
High memory usage
ERROR:
Buffer overflow -> desensitisation turned on
... processing
... walking
ERROR:
Buffer overflow -> desensitisation turned on
... processing
... walking
ERROR:
Buffer overflow -> desensitisation turned on
... processing
... walking
```



🌸 After the last day



Thank you horses.
This brings me so much joy.

Is this allowed?

★ ✨ 🌸 **HORSE POWER** 🌸 ✨ ★

<https://www.youtube.com/watch?v=M59NqwDQeWQ>





SURVEY: HUMAN VS HORSE

I want to know what you think is the difference between a human and a horse. All answers welcomed. Please enter “human” qualities on the left, and “horse” qualities on the right. If we share something, enter the same in both columns.

[illegible]

The routines

Freedom vs. responsibility

Tidiness vs. dirt

Super neat clothing, the aesthetics of the horse and the rider - but then again... collecting poop

What do all the horse's sounds mean?

Happy coloured shit shovels

Enthusiastic stable dog named Lili

After spending some time with the horses during this course I actually remembered that as a child I sometimes used to go to the stables with my cousin when she had her riding lessons. I remember always being amazed by the presence of *the horse girls*. Horse girls were something else and I definitely was not in that group. There was something magical about the clothes they wore and the confidence with being around the big animals and doing the stable chores. It seemed like a community that was out of my reach as I knew nothing about horses or horse riding. My cousin also was also a member of this club called Pollux, a horse club that sent horse related stuff weekly or monthly. Horse books, a magazine maybe, posters, pens, all sorts of little things. With the hobby of my cousin I had a chance to see just a bit what it was like to live the life of a *horse girl*. It was my secret dream to be part of that world. Full-time, not part-time!

Everything is put in neat rows.

The saddle room is satisfactorily organized.

Everything has its own place.

Name tags.

Pens.

Fences.

"Forget about social media - The most important thing is horse riding!" (see the sign inside the stable)

Horses have magical and huge eyes!

Is it vegan to be around horses? Is it vegan to ride horses? Is it vegan to spend time at the stable?

The physical work feels like luxury, it's like a summer camp of offline chores.

What do the horses think about us?

What is the horse's pronoun?

Horses have [three genders](https://horseyhooves.com/horse-genders/)²⁰.

²⁰ <https://horseyhooves.com/horse-genders/>

Important vocab & lingo, etc.

"Used horses in the past..."

"How to enjoy horses as a vegan?"

"Hardcore horsegirl"

"Co-evolution"

"Curiosity vs. Fear"

"How many horsepower are we?"

"Everything here is in between waste and useful stuff"

"Non sitting stuff"

"What's the deal with portraying horsegirls as vain and superficial? This is hard manual labor!"

"Labor of love is worth a lot"

"Protofossils"

Eero: Pietari held a piece of dried out dun in his hand and called it a protofossil. Jonna walked past and asked what he meant with it. We tried to explain that the chunk looked like something in a natural history museum. Later on I started to think that we are all protofossils and we should spend more time thinking of ourselves as such. What am I as remains? A work in progress section?

Topics I would like to consider during this course (day 3)

1. Why do human beings like to stay with horses or dogs?
2. With human beings, do the horses live better or worse? Compared with their original lives (what does it look like)? Will they prefer this way if they can express themselves?
3. How can we make a better way for living with horses?
4. What are others thinking? Observe.

Observations or thoughts:

1. Horses are always quiet and loyal to humans. Of course, the convenience horses bring to us is the most important reason that we like to breed them. As time goes, horses have become an important part of our culture. Health, strength, speed, agility and elegance can be felt when we are living or working with horses.
2. I think horses are living better than their natural life, at least from the view of the stable we are visiting. They don't need to be so cautious or scared for probable predators. However, they still keep such alertness at any time. They are not as adaptable as dogs to human society.
3. Maybe the definition of better way can not be given by any side of horses or humans. Horses cannot create different life by themselves even though we let them go to the nature. But we humans are not able to find a really better way to live with horses only based on our own feelings, either.

We human ourselves also have to adapt to our society and try to find a better way in the process. At first, we try to avoid or remove any negative feelings, like starvation,

pain, fear, anxiety. But then we want to add something, for example, the accomplishment, horror, charity.

4. It is really interesting to observe what happens in others' minds. Like reading books and this document. We are always in different states with regard to the time, the people. We are exploring and experiencing different states and using different strategies, as we are also having different observation ranges.

My scratch pad

I would like to share my work in progress to you all. But as it is still in progress, please do not edit the following text in the box. However if something inspires you, feel free to copy it to some other place in the document and build something.

Mechanisms of agreement

SensorD

The truth is whatever you want it to be

Utility

Eternal Blue

Me and my workhorse

Tietokone ja auto ja koirat ja kissat

Perhoseni ja mehiläiseni ja koivuni?

Materials & References

Title and related link	Brief summary (optional)
[ARTICLE] Russian cows get VR headsets 'to reduce anxiety' ²¹	<i>"Examples of dairy farms from different countries show that in a calm atmosphere, the quantity, and sometimes the quality, of milk increases markedly"</i>
[ARTICLE] Why do we think cats are unfriendly? ²²	Food for thought on the <u>pet / human relationship</u> , on domestication and evolution of species. <i>"Our taming of cats has only partly removed them from the wild"</i> <i>"Dogs and humans are very similar and have lived together a long time. In a way <u>it has been co-evolution</u>"</i>
[REPORT] The Przewalski horse and restoration to its natural habitat in Mongolia ²³	Aesthetics of the site aside, it is a FAO Animal Production report originally published as an FAO / UNEP report in January 1986. It is a bit technical in some parts but there are interesting information about the reintroduction of Przewalskii horses, such as horse selection criteria, possible problems related and reintroduction techniques. + the photos are so beautiful!
[LECTURE] Introduction to Human Behavioral Biology ²⁴	Robert Sapolsky's introductory lecture on Human Behavioral Biology + some hints on how to avoid <u>categorical thinking</u> (from 08.15min to 33.05min). I recommend watching it entirely, he is very charismatic and engaging!
[ARCHIVE] Animal Sounds ²⁵	A collection of animal sounds mimics in different human languages
[PODCAST] PROBES #29 ²⁶	A podcast deals with animal and nonhuman sounds curated by Chris Cutler.
[ARCHIVE] Pienlehdet – Archive of Small-Publications ²⁷	Oranssi association zine archive for reference (note: some imagery is crude).
[ARCHIVE] Ihahaa 1 ²⁸ (1992) Hanna & Raisa Ihahaa 1 ²⁹ (1993) Hanna & Raisa Ihahaa 4 ³⁰ (1993) Hanna & Raisa	Horse-zines from 1992-93. All the texts are in Finnish and we are referencing the style more than the literature. We can translate parts if you are interested. The stories are very nice.

²¹ <https://www.bbc.com/news/world-europe-50571010>

²² <https://www.bbc.com/future/article/20191024-why-do-we-think-cats-are-unfriendly>

²³ <http://www.fao.org/3/AC148E/AC148E00.htm#TOC>

²⁴ <https://www.youtube.com/watch?v=NNnIGh9g6fA>

²⁵ <http://www.eleceng.adelaide.edu.au/personal/dabbott/animal.html>

²⁶ <https://rwm.macba.cat/en/research/probes-29>

²⁷ <https://www.oranssi.net/pienlehdet/lehdet.html>

²⁸ https://www.dropbox.com/s/t4cwkc2m7qaavna/1992-1_ihahaa.pdf?dl=0

²⁹ https://www.dropbox.com/s/zv4kv5drwei2qwn/1993-1_ihahaa.pdf?dl=0

³⁰ https://www.dropbox.com/s/xsmf6h97074faza/1993-4_ihahaa.pdf?dl=0

[ARTWORK] Sketches for an Earth Computer ³¹ (2013-2014) Martin Howse	Artistic non-invasive computing. Shared here as an example how to approach “computing” and the knowledges which are embedded in nature.
[ARTICLE] Dust and Exhaustion ³² (2013) Jussi Parikka	Shared here as a critical approach to hygiene. The article deals with electronic waste (partly) and the reality that our consumer electronics are "dust-free" because the dust of mining for the material needed in their production is vacuumed away in factories where the devices are produced. This dust still remains in the world even though end-users don't notice it.
[PODCAST] The Evolution of Horses ³³ (2020) BBC	Assignment for week 0. A look at the history of the horses as a species.
[ARTICLE] The Instrumentalisation of Horses ³⁴ (2011) Peter Soppelsa	Assignment for week 0. A historical review on the role horses have had in urbanization on the development of the city.
[ARTICLE] Interpreting animals in spaces of cohabitation ³⁵ (2019) Nora Schuurman and Alex Franklin.	Assignment for week 1. An inspiring article exploring manifestations of animal agency at horse stables (livery yards to be specific). The article builds a model for a horse agency from an array of interviews in which yard managers explain or “narrate” the animals’ behaviour.
[LECTURE] Performance Architecture ³⁶ (2011) Alex Schweders	Assignment for week 1. Here is a quote from his article, with the same name, from 2011: “[W]e build buildings so that we have a place to perform habituated actions, and conversely the buildings that preceded our arrival in part determine our behavior.”
[ARTICLE] Animals Are Part of the Working Class: A Challenge to Labor History ³⁷ (2003) Jason Hribal.	Assignment for week 2. The author claims that animals should be understood as an unpaid and exploited labor force (slaves). He believes that horses are not companions, they are prisoners, who are constantly opposing their treatment.
[ARTICLE] Animals are Part of the Working Class Reviewed ³⁸ (2012) Jason Hribal	A revision of the text we read for week 3. Continuing on the categorical critique of working-with-using-collaborating with animals.
[PODCAST] On Zoos and Veganism ³⁹ (2016) Which Side Podcast.	A podcast where Jason Hribal explains his thinking.
[VIDEO] Työhevosharrastaja – Kevät työkurssi ⁴⁰ (2014)	Assignment for week 2. A documentation of a Finnish Labor Horse Hobbyist association spring course. There are some spoken parts in Finnish, don't worry about language – Focus on the tools. The

³¹ <http://www.1010.co.uk/org/sketches.html>

³² https://www.dropbox.com/s/zuu336fla9c9k7o/2013_dust-and-exhaustion_jussi-parikka.pdf?dl=0

³³ <https://www.bbc.co.uk/programmes/m000fp9y>

³⁴ https://brill.com/view/book/edcoll/9789004214941/Bej.9789004187948.i-348_013.xml

³⁵ https://www.researchgate.net/publication/330978687_Interpreting_animals_in_spaces_of_cohabitation_Ethical_Questions

³⁶ <https://youtu.be/4Oh2NjciEvc>

³⁷ https://www.dropbox.com/s/lck6ftv7ehtaehn/2003_animals-are-part-of-the-working-class_jason-hribal.pdf?dl=0

³⁸ https://www.dropbox.com/s/hkxp78k2zkyzmf3/2012_animals-are-part-of-the-working-class-reviewed_jason-hribal.pdf?dl=0

³⁹ https://www.dropbox.com/s/7grqvn1mzbmoz9u/20160726_jason-hribal-on-zoos-veganism_which-side-podcast.mp3?dl=0

⁴⁰ <https://youtu.be/G4XuitNx6hs>

	video serves as a reminder to the tasks horses commit into in agricultural settings. Horses have been helpful for the development of many European cities.
[LECTURE] From Cyborgs to Companion Species ⁴¹ (2011) Donna J. Haraway.	Assignment for week 3. A nice introduction to Haraways thinking. She is calling for “response-able” folk to assume responsibility over current ecological challenges.
[BOOK] Staying with the Trouble – Making Kin in the Chthulucene ⁴² (2016) Donna J. Haraway.	Assignment for week 3. Haraway is an influential theoretician and thinker who has spearheaded several posthumanistic modes of thought. Nearly fourth years ago Haraway introduced the concept “situated knowledges”, which approaches knowledge as a technological framework. She has also been influential for the development of “cyberfemism” (see. “A Cyborg Manifesto”, 1985) which explores our potential to overcome pre-existing biases and organisational structures using technology.
[PODCAST] Necropolitics and Ways of Dying ⁴³ (2019) Rosi Braidotti (For Sonic Acts)	Assignment for week 4. Braidotti argues that apocalyptic fantasies and speculations have led to a fatigue of political activism. As a solution she urges her audiences to speak from “somewhere specific” and to ground their opinions, as only by grounding opinions we become accountable (perhaps also response-able as Haraway suggests). She urges us to focus on temporal scales
[BOOK] What Would Animals Say If We Asked the Right Questions? ⁴⁴ (2016) Vinciane Despret	Assignment for week 4. Chapter “Z for Zoophilia: Can horses consent?” (pg. 203-211) uses a well known zoophilia case, to critically assess the agency we designate animals in legal settings.
[ARTICLE] Mediating Animal-Infrastructure Relations ⁴⁵ (2019) Lisa Parks	Assignment for week 5. The author introduces three cases where animals interfere with infrastructure, in an effort to investigate the agency animals are designated by designs. In short: Infrastructures “mediate” animals to us. Park also offers a good introduction to intra-actions. Animals become through the seams of the infrastructure we habit (they become infrastructural) and “animal bodies and energies can be harnessed and reorganized as support systems for human-attention economies or motivate the design of products that reinforce past investments in the built environment and sustain species hierarchies.”
[ARTICLE] T.A.Z: The Temporary Autonomous Zone ⁴⁶ (1985) Hakim Bey	On anarchism and shared space/habitat. This used to be a popular motif for collective artistic practices in some performance art circles (see chapter on Poetic Terrorism). It is shared here because of the architectural quality of the assemblies which might form in T.A.Z arrangements. T.A.Z-stuff was influential for the development of the Burning-man festival/movement, which later became a platform for

⁴¹ <https://www.youtube.com/watch?v=Q9gis7-Jads>

⁴² <https://www.dukeupress.edu/staying-with-the-trouble>

⁴³ <https://soundcloud.com/sonicacts/rosi-braidotti-necropolitics-and-ways-of-dying-1?in=sonicacts/sets/hereafter-lectures-discussions>

⁴⁴ <https://www.upress.umn.edu/book-division/books/what-would-animals-say-if-we-asked-the-right>

⁴⁵ https://www.dropbox.com/s/t2wlr7oj881sbn7/2019_mediating-animal-infrastructure-relation_lisa-parks.pdf?dl=0

⁴⁶ https://www.dropbox.com/s/hw90l5yfui0mv56/1985_t-a-z-the-temporary-autonomous-zone-ontological-anarchy-poetic-terrorism_hakim-bey.pdf?dl=0

	advancing silicon-valley-ideology (as explained in this lecture Burning Man at Google ⁴⁷ , 2011)
[VIDEO] Rebel Architecture - The Architecture of Violence ⁴⁸ (2014) Al Jazeera English	A mini-documentary in which architect Eyal Weizman investigates the way Israel Forces use urban planning and architectural design to assume control of the Palestinian population. He has been investigating the topic form since 2006 ⁴⁹ onwards and is a key figure of the Forensic Architecture research group.
[WEBSITE] Writings by Terike Haapoja ⁵⁰ (2005–)	Artist Terike Haapoja has been exploring the role animals are designated in political discourse and she has produced a lot of articles on the matter. As I'm not completely sure which of her text fits the bill, I'm sharing all of them. She works with Laura Gustafson who is an artist and a writer ⁵¹ .
[WEBSITE] Etienne Jules Marey (2021-) La Cinémathèque Française	Life and work of Etienne Jules Marey, French scientist and pioneer photographer (1870-80's). He studied human and animal movement through photography. His special and fascinating pictures have also been transformed into art works. The ancestor of the GIF !
[BOOK] Emotional intelligence (1995) Goleman, D. (New York: Bantam Books)	Emotional intelligence includes self-awareness and impulse control, persistence, zeal and self-motivation, empathy and social deftness. These are the hallmarks of character and self-discipline, of altruism and compassion - basic capacities needed if our society is to thrive. Goleman shows precisely how emotional intelligence can be nurtured and strengthened in all of us. And because the emotional lessons a child learns actually sculpt the brain's circuitry, Goleman provides detailed guidance as to how parents and schools can be use this window of opportunity in childhood.
[BOOK] Chaos: Making a New Science (1988) Gleick, J. (New York: Penguin Group)	Chaos: Making a New Science introduces the principles and early development of chaos theory. The book approaches the history of chaos theory chronologically, starting with Edward Norton Lorenz and the butterfly effect, through Mitchell Feigenbaum, and ending with more modern applications.
[PODCAST] Episode: Suzette Elgin - Native Tongue ⁵² (2021) DEATH // SENTENCE	Just a podcast Pietari and I like. This episode is fun because it discusses the differences between mechas (giant robots) & exoskeletons (prosthetics). They get linked to an analysis of golems which feels magical – Makes for a good listen with Haraway-Cyborg stuff. There is also a great analysis of discourses advocating a rift between anarchism and communism.

⁴⁷ <https://www.youtube.com/watch?v=TSIhOyXk5M>

⁴⁸ <https://youtu.be/ybwJaCeeA9o>

⁴⁹ https://www.dropbox.com/s/r11111hx6b4ayfa/2006_the-art-of-war-deleuze-guattari-debord-and-the-israeli-defence-force_eyal-weizman.pdf?dl=0

⁵⁰ <http://www.terikehaapoja.net/texts/>

⁵¹ <http://lauragustafsson.fi/>

⁴⁸ Étienne-Jules Marey - The Cinémathèque française — Google ...<https://artsandculture.google.com/exhibit/Étienne-ju...>

⁵² <https://soundcloud.com/death-sentence-pod/suzette-elgin-native-tongue>

<p>[PLAYLIST] On the Road with Trans-Horse⁵³ (2014–)</p>	<p>Collection of music with horses in the lyrics or heavily featured in the music video.</p>
<p>[LECTURE] "Bibliographic Sound Track" and "The Ph.D. Sound": Tan Lin (2014) Woodberry Poetry Room</p>	<p>Need help in approaching para-personal nonlinear collective reading-writing? Here is a nice lecture by poet Tan Lin he also talks about reading-writing moving text and “gray literature”.</p>

⁵³ https://youtube.com/playlist?list=PL7kYFXbe_q0oAfKAbllhXW7ptBzeyXRtn



Just