

			will also compare Schopenhauer's "identität des wesentlichen" and Nishitani's "non-duality of self and other". <a href="#">[2]</a>
<b>[132] Hugo Fortes</b>	University of São Paulo	<i>Landing for Thoughts and Birds</i>	<p>In the book "Natural:mind"(originally published in portuguese as "natural:mente") Vilém Flusser reflects on the interactions between nature and culture in techno-scientific society. In the chapter "birds" Flusser affirms that in the past birds were described as a link between angel and animal working as a connection between men and the divinity. On the other hand Flusser writes that nowadays birds have lost their mythical presence as symbols of freedom to become entities that live in the space between airplanes and cars and are transformed in objects of scientific investigation. The sublime connotation of the flight that once belonged just to birds has been replaced by the technological possibility of flying in airplanes and spaceships. The contact zone between humans and birds has always been conflictual. To get closer to birds humans have continuously imprisoned them making them loose their most important attribute: the sense of liberty. In my recent solo exhibition "Landing for Thoughts and Birds" I discuss these questions by means of videos photos installations performance and objects that focus on the human desire of flying and the manifold meanings of birds. Birds are living beings that share the urban space with us have necessities that we difficultly comprehend and have abilities that we will never really achieve . The techno-scientific flight can maybe achieve higher velocity and height but it cannot correspond to the sense of freedom that birds represent. Can men get in contact with the real animal or just with its symbolical representations? And how these representations can help humans to get closer to other animals to respect them and to understand</p>

			<p>them? Maybe art can make our thoughts fly free as birds and contribute to understanding our condition as cultural-natural beings that share the same living space with other species.</p>
<p><b>[133] Eva Meijer</b></p>	<p>University of Amsterdam</p>	<p><i>You See We Are All Political Animals or: The Importance of Moving from Nonhuman Animal Rights to Interspecies Democracies</i></p>	<p>Proponents of nonhuman animal rights usually want to establish just treatment of other animals through installing laws that would protect their basic liberties. In this scheme humans design the laws involved and other animals depend on humans to interpret them and speak for them. Even proposals that ask for extensive reformulations of nonhuman animal representation for example in the form of trustees or proxies such as official advocates and ombudspersons added by institutionalized systemic accountability by ethological experts media animal advocates and others still start from the idea that humans act on behalf of nonhuman animals and not from the idea that nonhuman animals can or should be able to express themselves politically. This is unfortunate because nonhuman animal political participation is important for nonhuman animals and for democratic reasons. Other animals speak and act politically and this needs to be taken into account if we want to move beyond anthropocentrism. Extending existing political structures and institutions to incorporate nonhuman animal interests and voices can form a starting point for building new relations but in order to develop a non-anthropocentric society we will also need to develop new political practices and institutions with them. In my presentation I will first outline why political nonhuman animal participation is important and how we can begin to extend existing political structures to include nonhuman animal political voices broadly understood. In the second half of the talk I will focus on developing new political interspecies experiments which can inform existing political structures and can function</p>