



UNIVERSIDAD DE EXTREMADURA

**CONFERENCE**  
**DEL CABALLO**  
**DO CAVALO**  
**ON HORSES**

Português / Español / English  
11-13 November, 2022  
Cáceres, Spain



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**fcd** Facultad de Ciencias  
del Deporte  
Universidad  
de Extremadura



Beauty doesn't need words. It doesn't need support or foundation. Perhaps the only true and necessary thing in life is to pay homage to the beautiful things we love, knowing that others will love them too, long after we are gone. This bond that is created between the living and the dead, and those to come, is the root of our society, our culture, our civilization. The history of humanity has been connected for many centuries to the relationship developed with the horse. This relationship allowed us to build the basis of our survival and thrive, creating an alliance with several domesticated animals, among which the horse is the most paradoxical, never losing its autonomy. A tribute is a celebration. And in this conference, we seek to celebrate the beauty of the horse, its freedom, its strength, kindness, character and all the symbolic attributes and characteristics that we admire in its indomitable spirit. Celebrating the horse and the horse culture means trying to dialogue with all the worlds it inhabits, from the pastures where it still works, to sport, therapy, in a word, to think and research in all its multidimensionality.

**ON HORSES** conference is a meeting place between knowing and doing. An open space of thought and action, in which the main objective is to establish bridges, focused on the relationship between Philosophy and Sport, but that also aims to open the field of reflection to different areas of knowledge, intending to provide the opportunity to think freely and with the widest possible scope.

**Presentations** will be 20 minutes in Portuguese, Spanish or English.

Conference proceedings will be published in e-book format.

### **Participation**

Participation and attendance are free.

## HOST:

*Faculty of Sport Sciences*  
**University of Extremadura**  
*Cáceres, Spain*

<https://www.unex.es/conoce-la-uex/centros/ccdeporte>

## Organization:

Constantino Pereira Martins, Portugal

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## VENUE:

The conference will take place for logistical reasons in the **Sinagoga Hotel, Hervás, Cáceres**

<https://www.hotelsinagoga.com/EN/hotel.html>

## **BOOK OF ABSTRACTS**

**Rui Garcia, Universidade do Porto, Museu Equestre, Portugal**

### **Criação de impérios, difusão civilizacional e linguística: a narrativa do Cavalo**

Se a Odisseia é a narrativa do barco, a Ilíada é a narrativa do Cavalo. Qual Ilíada, a nossa intervenção irá abordar o desenvolvimento do mundo através da narrativa do Cavalo, desde o seu encontro que se perpetua com o Ser Humano, união metaforicamente representada por um Centauro, ou seja, uma perfeita simbiose destes dois seres. É por isso que os há árabes, lusitanos, ingleses, belgas, alemães e andaluzes. Os Cavalos incorporam características humanas, quais extensões dos povos com quem partilham a vida. Ser Humano e Cavalo fundem-se, estabelecendo uma intimidade única e indestrutível. Com o Cavalo ergueram-se impérios transcontinentais. Conquistaram-se territórios. Disseminou-se cultura. Difundiram-se línguas, a dos cavaleiros, podendo afirmar-se que sem o Cavalo o mundo não teria a atual configuração político-cultural. Faz parte do imaginário humano, desejando as crianças que seja pequeno e os adultos que seja rápido como vento. Ele, que é nobre, foi usado como artimanha em Troia, numa atitude de pouca nobreza do Ser Humano. Até é o único ser que pratica desporto nos Jogos Olímpicos a par do humano. Voa enquanto Pégaso e nada pelos oceanos afora enquanto marinho. E é num Cavalo branco que um dia o Rei D. Sebastião voltará a Portugal. Por tal, a história que queremos narrar é a do encontro do Cavalo com o Ser Humano, um encontro eminentemente cultural.

**Nurturing Nature: the intersection of society, environment and genes in the production of Nordic native breed horses,**

**Rhys Evans, University College for Green Development, Norway**

This presentation reviews eight years of research into native breed horses in the Nordic countries and their potential new roles in the 21st Century economy. It questions our understandings of what is a native breed because too often, native breeds are seen as emerging fully fledged from some 'natural' environment, rather than as the products of human intentionality. The main difference between a normal perception of scientifically bred breeds and native breeds is that there is no

human intervention in the latter. This paper refutes that understanding and puts forward a new one which points to the anonymous farmers and other rural people who actually were responsible for producing the native breeds. It will explore how we can call native breeds socio-natural constructs in the sense that they are the result of the genetic potential of the horse, the environment in which it will live and the human intentionality behind the breeding. In this way, it opens up new lines of enquiry into the way in which human manipulation of genetic potential in response to environmental and economic constraints influences the specific features and production of native breed horses.

**Borderlands: How History and Politics Have Shaped Views on the Medieval Spanish Influence on the Creation of Indigenous Horse Nations,  
Sarah Sargent, University of Buckingham, UK**

This paper addresses how history and politics have shaped views on the influence of medieval Spanish horsemanship on the creation of indigenous “Horse Nations”<sup>1</sup> within the present-day United States. It does so using an interdisciplinary approach that encompasses research insights from archaeology, anthropology, geology, history and law viewed through an analytical prism of cultural history and cultural heritage. This paper provides a fresh understanding of the extent and limits of Spanish medieval influence on and contribution to the creation of Horse Nations. In so doing it also provides fresh analysis on larger issues of cultural diffusion, cultural innovation, and the importance of challenging persistent colonial myths.

A common but inaccurate narrative that permeates popular imagination is that indigenous peoples were initially terrified of horses, and later came to see them as a gift from European nations. This narrative presents indigenous groups as primitive and inferior to Europeans. It also promoted justifications for superior European land claims and political interests over competing indigenous ones. Early 20th century scholarship opined that no indigenous equestrian innovations had occurred, and those indigenous practices were simply purely imitative of medieval Spanish horsemanship. But this is inaccurate, as Horse Nations also adapted existing practices and social

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<sup>1</sup>Peter Mitchell, “I Rode Through the Desert: Equestrian Adaptations of Indigenous Peoples in Southern Hemisphere Arid Zones” (2017) 21(2) *International Journal of Historical Archaeology* 321-345, 328. Mitchell defines “Horse Nations” as “...Indigenous populations adopt[ing] horses on a scale large, and enduring, enough to effect significant social, economic, and political change...”. Ibid, 328.

meanings, and innovated others, alongside Spanish influences.

Research demonstrates that Horse Nations developed in the absence of direct European contact. Indeed, scholars argue that this lack of direct European contact was necessary for Horse Nations to develop—and that direct European contact would have been detrimental to Horse Nations creation. Horse Nations thus emerged in a physical and metaphorical borderland—a space of the cultural adaptations and innovations that had some indirect European influence but minimal direct European presence.

Yet, colonial myths and narratives persist into the present day, influencing both views of the past and the position of indigenous nations in present-day politics and power debates in the United States. These myths insist on European superiority, and indigenous inferiority and lack of innovation and adaptability.

This re-evaluation of the influence of Spanish medieval horsemanship on indigenous Horse Nations exposes the persistence of colonial myths. In addition to providing information on cultural diffusion, this paper also demonstrates the inaccuracy of colonial myths and narratives that continue to exert their influence in the modern day. It thus showcases the role of understanding horses within a larger evaluation of history and politics.

**The national championship of the Icelandic horse: A unique horse event,  
Ingibjorg Sigurdardottir, Holar University, Iceland**

Despite a considerable extent and importance of horse sport events on a worldwide basis, research on such events have been scarce. The same goes for events in general in Iceland. The National Championship of the Icelandic horse (Landsmót) is the most extensive event of the Icelandic horse community and has been held biennially since 1950 in different locations in Iceland. This presentation is based on an international research, focusing on this particular event.

Landsmót is a week long event which serves as a sport event, a harvest festival of the horse breeding society in Iceland and a gathering of domestic and international enthusiasts and fans of the Icelandic horse. Researching Landsmót from an event management perspective is therefore of interest both for the event society in general and for the horse (sport) community. An international group of researchers did in 2016 conduct a comprehensive study of the event from different perspectives. Findings were published in a peer reviewed book in 2021, named “Humans, horses and events management” (Dashper, Helgadóttir & Sigurðardóttir, 2021).

The event, as many others, suffered by the Covid-19 situation, resulting in that the event was not held from 2018 to 2022. Researching the event following Covid-19 is therefore of a particular interest. This presentation introduces the event based on earlier studies and its uniqueness with a particular focus on the Icelandic horse breed which is unique at least in the way that it has five gaits while most other breeds have three. Further, it introduces a study of the event following Covid-19. It looks into if and/or in what way the event is different following the Covid-19 pandemic, compared with the events held in 2014-2018. The comparison data is being gathered through participant observation, document analysis and interviews. Later, also by a visitor survey comparable between the 2014, 2016, 2018 and 2022 events.

The 2022 event takes place at Hella in south Iceland at 3rd-10th of July and therefore preliminary findings are currently not available but will be presented in this presentation.

**Reading beyond ‘Reality’: Horses in Ancient Egyptian and Greek Art,**

**Carolyn Willekes, Mount Royal University, Canada**

**Lonneke Delpout, University of Vienna, Austria**

The horse is one of the most frequently represented animals in art, a reflection of the multi-faceted roles it has held in human history. Our familiarity with the horse can influence our reading of equine iconography in very clear and distinct ways. When the majority of Western viewers look at foreign and/or ancient art, the first thing the images are assessed by is their relationship to reality. How ‘real’ the image looks is inextricably linked to its evaluation and therefore its ‘quality’. The more ‘realistic’ an image is deemed, the more it is appreciated. This Western obsession with reality has often tainted the assessment of ancient imagery as it tends to create a clear bias which limits the researcher’s ability to analyse and interpret the images to their full potential, as they are not always evaluated within the appropriate cultural and chronological contexts. Although it is tempting to look for the familiar when studying ancient images, it is imperative that one should always keep in mind the image’s original purpose. We often look for reality in terms of resemblance, but since the image’s purpose dictates the depicted subject’s appearance, reality should rather be assessed in the way the subject is being conveyed. This paper will deal with some of the issues one encounters when studying ancient images’ relationship with reality, by examining artistic representations of the horse in ancient Egyptian



and Greek iconography by focussing on the use of the horse in relation to the images' purpose, their resemblance to 'real' horses of the period, and their role in conveying specific messages about the role of the horse in each of these cultural contexts.

**“Paper horses”, from fiction to reality:**

**Reading and reception of the horse figure in contemporary French literature,**

**Diane Guirard de Camproger, Université de Caen Normandie, Professional rider and trainer,  
Association Cheval & SHS, France**

By alluding to «paper horses», this article wishes to question the horse as a character, in contemporary French fiction literature, and to perceive its peculiar aspects, both from a diachronic perspective – the evolution of representations over time – and synchronic – the articulation of these different phenomenas in relation to each other.

From its mythical figurations to plastic and literary representations, the horse is extremely present in fiction works from the 20th and 21st centuries (and not only addressing a young audience), even if he progressively ceases to be a part of our urban daily environment. Consequently, the resumption and the re-elaboration of the figure of the horse in some French stories and novels allow us to conduct a thematic reading and to analyze its role and function in the novel.

From 1933 short story *Milady* to 2016 *Continuer*, the horse is less and less used as a metonymic object for social, gender or political representation. Instead, he is being more and more characterized as an Alter Ego (Pickel-Chevalier: *Journal of Sports Science* 5, 2017). He also observes defined tipos (types) that will emerge recurrently in what we can call Equine novels (Camproger, 2021) or Equine Stories (Pickel-Chevalier, 2017). As a result, he becomes the main protagonist of equine scenes, influencing the narration, but also the reception of the text.

Indeed, the study of various texts and scenes allows us to elaborate a parallel between the evolution of the horse as a character and its role in contemporary fiction, and the evolution of the reader and its relationship, not only toward horses but also animals in general.

## **How My Superpower Helped Me Climb Mountains, Ally Sinclair, Texas Christian University, USA**

When we think of superheroes, we envision beings who can fly, or stop a speeding train. Growing up, I thought of these fictional beings as the only ones with special powers. I had no idea that I had my own superpower. Mine is far more valuable than the power of flight or superhuman strength. It is something I'm sure I would have never discovered without the special bond I have developed with all the horses in my life.

I have been an equestrian since I was five. I am now twenty having spent 75% of my life surrounded by these magical creatures. Quite like the way the moon controls the tides, horses have influenced many of my movements. I took my first lesson when I was five and immediately told my father, "I want to do this every day for the rest of my life." I have lived those words for fifteen years.

Over my riding career, I welcomed new horses into my family, said goodbye to others, grew into my talent and passion, and found myself facing mountains that I needed to climb. As any athlete does, I faced adversity and questioned whether I was good enough, strong enough, brave enough, and driven enough. With each mountain that I met with my equine partners, I learned something new about myself and ultimately discovered that I have a superpower.

I was twelve when I met my first mountain. I was struggling to find my place inside and outside of the arena. I rode a young horse that I was having trouble managing. Unlike all of the others, he was a huge detriment to my confidence. My trainer very clearly saw that my confidence was eroding. He asked me, "do you know what your superpower is?" I stared blankly and replied, "I don't have a superpower" to which he responded "yes you do. Everybody has a superpower. What's yours?"

I had no idea how to answer his question, but pondered it for a moment. He cut off the voice in my head by proclaiming, "your superpower is communicating and understanding." I was confused as to how either of those things were super, unique, or powerful. He explained that I have the innate ability to immediately connect to any horse's rhythm and know exactly what they want or need from me. The horse and I intuitively understand each other. That revelation shook my whole world and I instantly burst into tears. Without question, those words impacted me more than any other words had before. Little did I know that those words would help me climb every mountain that I encountered forever. Between then and now, I've faced physical and

mental obstacles, emotional burnout, identity crises, career highs and lifetime lows. Through it all, I've never forgotten my superpower that I discovered at twelve. The ability to connect through mutual trust, positive physical connection, and use of pure feelings in lieu of words.

**Holding Mane: Unpacking Understanding Between Horse and Rider,  
Neleigh Olson, University of Louisville, USA**

I've spent more than a decade professionally exercising US Thoroughbred racehorses. I've learned how to dodge a skull to the face in the starting gates, how to tell the difference between a buck intended to launch and one meant to party, and I've often wondered about the improbable beauty of our interspecies connection. Daily, I've lived the question that humans have been asking for thousands of years — how do we close the experiential space between horse and human to reach an interspecies understanding?

This creative nonfiction essay will explore that gap through the ways we riders have stretched our fingers across it, and the generous ways that horses have arched their necks toward us in return. I will use my personal experience with Thoroughbred racehorses, and look to science, poetry and animal studies scholars who have also pondered the divide between horse and human seeking connection.

In my experience and research, I find that horses only appear to be large, violent animals because of the way that we, as small fragile animals, experience them. They know the world in a large, visceral way. Though dazzlingly fast, I suspect their lived experience is slow, thoughtful. As Charles Foster puts it in his book, *Being a Beast*, “really fast hardware and software can effectively slow down the world.” At speed, everything sharpens, time stretches.

A racing Thoroughbred experiences the world at roughly 51.34 feet per second. He experiences it in the company of other horses, his relatives, quite literally. The fastest human being on the planet traveled, briefly, 33.8 feet per second. What are horses able to see that we can't from inside that speed? I often think about the nuance, the sharpness, we must miss in that gap of perception. This part is not science. This is that poetry I mentioned earlier, jumping in as I reach close the distance between my horse and me. For every time my friends say their guardian angels grabbed their vest, lifted them from the starting gate before their horse flipped, or that by some magic their foot hadn't slipped through the iron when their horse ducked from a shadow,

rather than magic or angels, I think of those 20-something feet worth of seconds in which a horse's experience of the world is that much clearer than ours.

Horses, though, oblige themselves to understand our perspective. As monocular beings, with one eye on each side of their head, they literally can't ever truly see the world from our binocular predatory perspective. Their eyes move slowly and have a more limited range than we do in both circumference around their large bodies and in colour perception.

When we climb aboard to borrow their speed, they borrow our eyes and our minds, both of which are predatory. It's an absurd premise, and not always equitable. And yet, here we are. Tangled and reaching for the other.

**Más allá del silencio de los caballos: reflexiones sobre el reconocimiento del caballo en las culturas ecuestres contemporáneas,**

**David Castro, Writer, Argentina**

**Ana Lucia Camphora, Psychologist, Brasil**

Como expresión de las más diversas culturas humanas, las relaciones humano-equinas engloban un conjunto de saberes acumulados desde la antigüedad hasta la época contemporánea: sistemas de crianza, manejo, adiestramiento, artefactos y atención veterinaria de equinos. La herradura, por ejemplo, es un caso ejemplar, los bocados son otro caso, las tecnologías modernas de amanse, las nuevas formas de domar son otro caso. Sirviendo inicialmente como alimento, los caballos se convirtieron en un instrumento esencial para el transporte de personas y mercancías. A esto le siguieron mejoras en la gestión de su energía que lo transformaron en una herramienta de precisión para muchas, muchas de las actividades humanas. Como armas de guerra, asumieron un papel esencial para el control social y territorial, y de los dominios políticos y económicos. Destinado a todos estos diferentes usos, el organismo equino sufrió una serie de transformaciones (aunque no tantas como otros animales) que adaptaron su cuerpo a las funciones más sofisticadas, para mejor satisfacción de las necesidades humanas. Todo este tipo de técnicas constituye el campo de las culturas ecuestres, o la historia de las relaciones humano-equinas. Sea por la exaltación de las diversas funciones atribuidas al caballo, sea por el reconocimiento del perfeccionamiento de las 'artes' ecuestres, las tradiciones

consolidadas sobre bases antropocéntricas naturalizaron una perspectiva unilateral para interpretar el alcance de estas relaciones. Entonces nos dimos cuenta de que condiciones extremadamente asimétricas, preservadas hasta el presente, fueron gradualmente excluidas y, finalmente, desplazadas de los sistemas de representación que engloban las culturas ecuestres.

Desde lo que hoy sabemos sobre los caballos y sus necesidades, al mirar hacia atrás se puede apreciar en la mayor parte de las valoraciones respecto de la relación humano-equina, una visión/percepción sesgada por el ángulo unilateral, de una perspectiva antropocentrada. Visto de aquí, esta idea - la que tenemos ahora de la relación humano-equina está velando en parte debido a la "deportización/romantización" del vínculo que oculta, y silenciado todo el daño, el dolor y el costo que tiene para el caballo convertirse en herramienta del deporte o del trabajo.

¿Es el caballo "Fiel y abnegado compañero de deportes o de paseos... una noble criatura creada para transportarnos"? Las respuestas más honestas y objetivas a esta pregunta se encuentran envueltas entre los pliegues en brillo de la maravillosa histórica "ayuda" que los caballos han representado para la humanidad, y la sombra que ésta, termina proyectando, sobre la vida del caballo. Detrás del esplendor de su vida compartida con el humano, se oculta otro relato, que se va develando poco a poco, en donde se perfila una historia no vista, (mas que, no contada), que nunca permite que haya otra perspectiva, que no sea, la que históricamente hemos aprendido. A la luz de un modelo interpretativo antropocéntrico, se silenciaron otros saberes que cruzan la experiencia material e inmaterial vivida por el propio caballo.

**#Futurehorse: Insights into horse welfare practices and the social licence to operate,**

**Julie Fiedler, Josh Slater, Sarah Rosanowski, Margaret Ayre**

**The University of Melbourne, Faculty of Veterinary and Agricultural Sciences, Melbourne, Australia**

Sports, recreation, and tourism activities where the horse is central to the business model are often in tension with the public and stakeholders because of the changing community sentiment about animal welfare. If there is a perception that an organization managing these activities fails to safeguard a horse's welfare, community consent to operate, known as the social licence, may be withdrawn. In horse sports, recreation and tourism settings, the practices, or the 'doing,' of horse

care and welfare also carry levels of social accountability. Occasionally, there may be a perception that the practices risk the horse's welfare. In that case, the organization's reputation may suffer due to a loss of public trust. There is no single solution: the multiple viewpoints about animal welfare and the diverse social settings involved mean that horse welfare is a wicked problem. The aim of this research is to build an understanding of the perceptions and attitudes of practitioners about horse welfare practices in activity settings.

Here we report survey results conducted in phase one of a two-phase transdisciplinary research project. The target respondents were people who self-identified as citizens of Australia or the UK, had three or more years in horse racing, riding, sports or tourism, and were decision-makers about horse welfare. The survey asked demographic questions followed by twelve open questions framed by the Five Domains Animal Welfare Assessment Model, which asked respondents what they thought was working well regarding welfare practices at activity venues. Further questions concerned sentience, agency, and anthropomorphism and how these concepts may relate to horse welfare. One open question asked respondents about the social licence to operate and its relation to their specific activity.

The online survey was open in July and August 2021, providing 681 responses for analysis. Ninety-one per cent of respondents were from Australia, of which 85% were female. Horses were the primary species, representing 98% of reporting, with the remainder donkeys and mules. The main activities were equestrian sports (49%) and horse racing (13%). Fifty-seven per cent of respondents stated they had between 20 and 49 years of horse experience. Overall, 54% identified as an amateur, gaining no income related to horses. Open questions underwent coding, thematic analysis, and interpretation. Results showed a range of attitudes about anthropomorphism and how it relates to horse welfare. These included avoiding its use because it may lead to negative welfare impacts or not avoiding its use because of its potential for engaging people about welfare issues. The results will provide valuable information about attitudes towards horse welfare practices at activity venues.

**Comparative research in equine traumatology, dressage techniques and teaching methods,  
Rémy Largilliere, President founder of the French Artistic Dressage Federation, France**

As dressage riders and trainers, we have noticed systematic osteopathic problems in our students' horses at all levels of competition.

Concerned with improving the performance of our students, we first looked to see if these pathologies were related to our riding practices.

Secondly, we looked for ways to remedy these traumas.

Thirdly, we had to find pedagogical methods to teach this new way of riding.

Our research began in 2003 and was carried out in three stages.

We quickly established direct links between the techniques used by riders and physiological pathologies in the horse (the most well-known being upper cervical and 7<sup>e</sup> cervical problems, posterior lameness...).

We posed the intuitive hypothesis that the horizontal movements produced by the rider to turn and stop were the cause of many dressage-related pathologies.

We started by establishing a literature review that crossed data from physiology and osteopathy, from equine traumatology.

We also worked with veterinarians and equine osteopaths. At the same time, we worked to establish a mounting method that would allow us to go to the highest level of competition (Grand Prix Pro Elite) without upsetting the locomotion of the horse.

Since we did not have a research laboratory, we had to find tools to validate our intuitive hypothesis. We equipped ourselves with thermal cameras, electronic reins to measure our results, we checked the stress markers in the horse.

At this point, we had validated the first two steps of our study: some pathologies are directly related to our equestrian practices (we noted the horizontal movements of the hands and certain uses of the inner leg). In addition, it is possible to remove the markers of stress in the horse.

Thirdly, we had to develop new teaching techniques so that our students could make their horses perform without parasite gestures in order to sublimate the dressage movements.

We then came up against problems of cognition in the riders who remained attached to their techniques. We had to work on understanding the origin of these gestures in order to help them to have a position which is as much as possible controlled with the objective of making the rider's body interact with the horse's body while making as little noise as possible. We have set up cognition exercises for the rider's body to simplify learning. We would like to communicate on our research to contribute to the sport cause, animal welfare and a progressive vision of dressage teaching.

**The effect of insect bite hypersensitivity on movement activity and behavior of the horse,  
D. Söderroos, P. Haubro Andersen., R. Ignell & M. Riihimäki, Swedish University of  
Agricultural Sciences, Uppsala, Sweden**

Insect bite hypersensitivity (IBH) is the most common allergic skin disease in horses, reducing the welfare due to pruritus and open wounds. However, little is known about the effect on the behavior. The aim of the study was to compare the behavior of horses with IBH (IBHs) with paired non – affected horses (controls) of various breeds (one control was paired with two IBHs) kept in the same paddock. The majority of the horses were kept in the paddocks during whole days and nights. Due to ethical reasons, protective clothing and medication was used in IBHs. Direct observations were performed during two consecutive summers in the morning and the evening (60 minutes, two times/horse) of the same six IBHs and five controls both years. During the first summer, nine IBHs and eight controls were equipped with one IceTag® accelerometer on the hind leg for approximately one week. The effect of IBH on movement activity and itching behavior was analysed with GLM and a mixed-model, respectively. No difference in movement activity, steps (n), lying time and number of itching behavior was found between IBHs and controls ( $P>0.05$ ). A higher number of itching behaviors per observation was found during the evening (median 10, range 0-43) compared to the morning (median 1, range 0-24,  $P<0.05$ ). Also, an effect of stable was found ( $P<0.05$ ). Although IBH affect the welfare of the horse, this study could not find any effect on behavior. However, we suggest that IBH horses should be stabled/get extra protection during evenings.



## **It's all about the timing – teaching equestrian feel in practice,**

**Susanne Lundesjö Kvant, Swedish University of Agricultural Science (SLU), Sweden, Anna Byström (SLU), Maria Terese Engell (NMBU), Marie Eisersiöö (SLU) and Agneta Egenvall (SLU)**

Instructing riders is a complex task because the riding teacher needs to pay attention to both the horse and the rider, while the rider needs to listen to both the teacher and the horse. During riding lessons, the collaboration between teacher and rider is crucial to establish so called instructional spaces within which instructional sequences can be performed. Such instructional sequences normally include instruction, instructed action, and evaluation of the instructed action.

The aim of this project was to investigate the interaction between teacher, rider and horse in relation to instructions of aids and the timing of aids within instructional spaces, where the rider is asking the horse to perform a defined change of movement, and thus needs to give precise aids to the horse. The study includes five riders and two riding teachers in Sweden, and ditto in Norway. Each rider received instructions on two horses. In total 40 lessons were included. In addition, the riding teachers were interviewed regarding their teaching, and riders regarding their understanding of the instructions and their interpretation of the horses' movements. All lessons were video recorded. Horse and rider kinematics (movements) and rein tension data were also collected, but will not be presented here. The video recordings were analyzed focusing on specific instructional spaces (instructions before, during and after transitions from trot to walk and back to trot again), paying close attention to the sequential and temporal organization of the participants' actions, to reveal what happens and unpack the interaction between all three participants. For this analysis, ethnomethodological and conversational analytic methods were used. In total, 334 transitions from trot to walk and back to trot again were analyzed. Preliminary results show that variations in specific instructions given by the riding teachers for the same exercise on different occasions relate to how the riding teachers perceive the actions performed by rider and horse. Instructions in close timing before a transition tend to address rider aids, and to be short. Instructions after a transition are more developed and address the horse as well as the interaction between rider and horse. Variations in horse and rider actions in response to similar instructions relate to both how the riders understand and interpret the horses' actions, and the movements of horse and rider. The next step in this project will be to investigate associations between the biomechanical data, and the content and timing of the instructions, as well as the horse's behavioral responses, to capture further dimensions of the interactions that take place between teacher, rider. Experiences gained in the study can be used in further research to improve the effectiveness of teaching at riding schools to benefit horse welfare.

## **Pilares de las Intervenciones Asistidas con Equinos (IAE),**

**Adriana Daniela Fernández, Facultad de Cs. Veterinarias de la Universidad Nacional de Rosario, Argentina, Elianne Martinich, Universidad Nacional de Rosario, Argentina, Antonella Julieta Lombardi, Universidad Nacional de Rosario, Argentina**

En búsqueda de alcanzar una aproximación teórica al impacto de las IAE en la salud de las personas, proponemos una explicación basada en cuatro elementos que se conjugan e interactúan de manera continua.

Hablamos del peso simbólico del caballo, la promoción de vínculos, humano- humano, humano-animal, los efectos de la actividad de monta, y un nuevo modo de estar e interactuar con el ambiente.

Al profundizar en el estudio de la temática, encontramos numerosos trabajos centrados en la monta y pocos sobre el rol de los otros elementos. Sin embargo, son estos los que superan la mirada de la estructura biológica y dan el carácter de biopsicosocial al abordaje.

A nivel simbólico, se ponen en juego representaciones e idearios respecto al caballo, y a quienes lo montan, incluyendo al héroe montado en su corcel.

La construcción simbólica del caballo requiere revisar cuál fue el rol de este animal a lo largo de nuestra historia, en el presente y qué representa para nosotros colectivamente, más allá de las percepciones individuales.

Por tanto existen innumerables representaciones del caballo en el inconsciente colectivo, los investimos de valores y cualidades humanas, los relacionamos con ideales como libertad, fidelidad, fuerza, donde fuerza no va asociada a violencia.

Los vínculos que se construyen a partir de la relación entre el animal y el equipo de trabajo, son básicos para pensar en una posible intervención que beneficie a otro.

Al darle un lugar de preponderancia al vínculo humano-animal y al uso que hacemos los profesionales de sus efectos en pos de una intervención, logramos diferenciarnos del pensamiento mágico, del CABALLO QUE CURA.

El vínculo humano-animal achica la brecha entre el vínculo humano-humano.

Numerosos estudios hablan del impacto del contacto con la naturaleza en la salud, sin embargo, casi universalmente los programas de rehabilitación son intramuros. En este panorama, las IAE ofrecen un espacio con nuevos actores, animal y ambiente, donde aparecen nexos, que nos igualan

en tanto humanos.

## CONCLUSIÓN:

Incluir lo simbólico, lo vincular y el ambiente en el análisis del impacto de las IAE, permite crear dispositivos que contemplan la integralidad de los individuos involucrados, diseñar estrategias que trasciendan lo biológico y atiendan a las personas en su complejidad.

### **Bienestar humano y bienestar equino: realidad o falacia,**

**José Sánchez Cebollada, técnico deportivo ecuestre ,juez y comisario nacional e internacional de varias disciplinas, seleccionador nacional del caballo de deporte (MAPA), miembro fundador y co-coordinador general de AINISE.(Alianza Internacional por las Interacciones Saludables con Equinos), Spain**

La preocupación por el bienestar de los equinos no es algo nuevo, aunque lógicamente va en proporción a la cultura, las tradiciones, las características del lugar donde viven, el espacio disponible, etc., etc. y la necesidad derivada del papel que desempeñaban en el núcleo en el que habitaban.

Es difícil que un equino coma en condiciones, si su responsable humano no tiene para sí mismo, pero no es ni ha sido imposible, porque en muchas ocasiones el sustento de las familias o la pérdida de una guerra o el transporte o el correo u otros, dependía de ellos y no se podían permitir el lujo de que el equino enfermara o se lesionara.

Es indudable que la calidad de vida no es solamente una cualidad de especies si no que dentro de las mismas hay muchas variables.

Así nos encontramos con que lo que para una persona es un buen índice de calidad, para otras es un tormento y lo mismo ocurre con el resto de los seres vivos que cohabitan con nosotros.

A medida que tenemos más información sobre etología y se desvelan en los diferentes estudios conocimientos nuevos acerca de los animales, es lógico que deseemos mejorar sus condiciones, pero sin olvidar su realidad actual y que tiene que ser sostenible.

La relación humano/equino es un intercambio generoso, en el que ambas partes tienen que ceder una parte más o menos importante de su libertad, para sobrevivir.

Pensar que ser responsable de un equino es soltarlo en el monte y ya está, es una falacia porque además de que son grupales, necesitan cuidados (boca, cascos, desparasitación, vacunas, etc.), sobre todo los equinos acostumbrados tradicionalmente a vivir con los seres humanos.

Daremos herramientas para la preservación del equilibrio entre especies, en consonancia con la naturaleza y de forma sostenible.

**Describing riding from an anatomical point of view, riding teachers' dilemma,  
Joanna Sätter, Susanne Lundesjö Kvärt,  
Swedish University of Agricultural Sciences, Wången, Sweden**

Introduction: Teaching a skill to another human being is an art in itself, teaching another human being how to ride a horse is far more demanding. Not only should you as a teacher know how to perform the movements you want to teach but also have the skill to explain them to someone trying it for the first time. As of today, in Sweden we do not have a clear picture on how you should teach riding, especially not to beginner or intermediate riders. For example, the available literature for riding teachers says things like “Try to give the rider a feel for how the aids should interact during the transition”. Aim: This research project is a starting point on finding a better way to teach beginner and intermediate riders how to learn how to communicate with the horse. Method: Semi structured interviews with six Swedish riding teachers at Hästsportens riksanslagningar (HRA) where they were asked to describe, from an anatomical perspective, how they do certain aids when communicating with the horse. This was followed by two focus groups with three of the riding teachers in each group. Preliminary results: Five areas of interest were detected from the interviews and focus groups. 1. The knowledge among these riding teachers about human anatomy is quite low “... so I want them to instead squeeze with the knee against the saddle and then think that that point that they are feeling, move it about 5 centimetres further down, a bit further down where muscles become tendons”. 2. It is easier to describe riding from the horses' point of view. 3. Metaphors and descriptions about feel is more common than anatomical descriptions, also seen in a

study by Lundesjö Kwart & Melander Bowden (2022)“I have a nestling that you should hold in your hand, if you squeeze to firm it will die, if you lay your hand down it will break its neck and if you open your hand, it will fly away” 4. The descriptions are in some cases totally contradicted, for example the pelvis movement when using the weight aid. 5. Describing actions on a moving object is difficult since the rider is not aware that it is the movement that they did that made the horse move. Preliminary conclusions: It is difficult for the riding teachers to verbalize and to describe how they perform the aids to the horse. Even more difficult to agree on one definition for performing certain aids. This is of course a hinder to give good instructions to the one wanting to learn how to ride. Research on how riders use their body to communicate with the horse is scarce but is needed to be able to give good descriptions to beginner and intermediate riders on how to perform the aids.

### **Where are the Animals in the Philosophy of Sport?, Matija Mato Škerbić, University of Zagreb, Croatia**

To answer the raised question, I will firstly look at the philosophy of sport literature. The only author within the philosophy of sport literature that was considering including animals as a topic or even a field in the ethics of sport was W. J. Morgan (Morgan&Meier, 1995; Morgan, Meier& Schneider, 2001). He was considering animals as a special part of the ethics in sport – together with competition, enhancements, gender, and social issues (Škerbić, 2021) The only topic that was pursued in a significant amount was animal hunting (Wade, 1990; Kheel, 1996; Curnutt, 1996; Dickson, 2010; Morris, 2014, 2021;), while in a much lesser amount the ethics of animals in sport (Campbell, 2013; Morris, 2014, 2018; Neuhaus&Parent, 2019) and specifically horses (McLean&McGreevy, 2010; Torres&Lopez Frias, 2019; Evans&McNamee, 2021).

Secondly, I will make a claim that animal issues in sport deserve significant attention, but it should be considered within the area of Bioethics of Sport. Most of all, connections should be made with the bioethics literature on animals and its authorities such as Peter Singer and Tom Regan.

Finally, I will propose three possible ways to considerate animals in the philosophy of sport, starting with 1) foundational issues (such as: which kind of usage of animals/non-humans should be considered as a sport, what are 'animals or interspecies sports', how to build 'animal ethics of sport', animal rights and liberationism in sport, anthropocentrism and biocentrism in sports) and then going to more 2) specific and/or recent issues and cases (such as cloning horses or hunting), to end up in 3) making connections to the general literature and concepts of/in sports-philosophy.

**Da prática equestre desportiva como lugar de acesso à experiência estética,**  
**Luísa Ávila da Costa, Bruno Barros, Universidade do Porto, Portugal**

Na tradição do desenvolvimento do campo da estética do desporto, sobretudo a partir do trabalho de David Best (1974), foi-se operando uma distinção clara entre desportos estéticos e desportos de propósito (ou não estéticos), sendo que o juízo de valor na prática dos primeiros reside sobretudo na presença de elementos estéticos (dos quais alguns exemplos são a frequência de aspetos ornamentais, as composições dos gestos técnicos, e sobretudo a invocação sensorial, emocional e afetiva que provoca no sujeito, seja ele praticante ou observador), e, por sua vez, o resultado final (normalmente quantitativo) constitui o aspeto central de juízo de valor dos segundos, estando estes, em hipótese, amplamente desprendidos da necessidade de cuidado e atenção à sua dimensão estética.

Esta categorização, tal como apresentada, tem provocado ao longo das últimas décadas tensões e discussões entre filósofos do desporto que nas suas pesquisas foram identificando aspetos marcadamente estéticos nos até então denominados de desportos não estéticos, assim como preocupações claras de cumprimento de critérios funcionais de eficácia e de resultado nos apelidados desportos puramente estéticos. Adicionalmente, algures no intervalo que percorre todo o espectro existente entre os desportos estéticos e não estéticos, é possível identificar modalidades desportivas cuja delimitação da sua natureza mais ou menos estética e de propósito está longe de ser clara ou obviamente situada num destes dois polos. Tal dificuldade aplica-se com pertinência à diversidade existente de práticas equestres que incluem, entre outras, a dressage (que de acordo com o framework teórico construído por Best se enquadraria na categoria dos desportos estéticos), os saltos e concursos completos de equitação, bem como outras modalidades não olímpicas, como o enduro equestre, o volteio, as tradicionais corridas de cavalos ou o polo.

Por meio de um trabalho de diálogo entre a literatura, notas de campo de processos de observação de atividade equestre desportiva e auscultação de sujeitos envolvidos com modalidades equestres (praticantes, treinadores, terapeutas), exploramos neste ensaio de que modos a prática equestre se enquadra nestes referenciais de análise estética do desporto, com particular enfoque em duas principais vias de análise: uma primeira de desvelamento de elementos estéticos nas várias modalidades da prática equestre; e uma posterior de consideração de uma possível experiência estética observável na relação cavalo-cavaleiro no contexto das diversas práticas equestres.

## **Reimagining the Sustainable Development Goals through horse-human relations in Latin America,**

**Helen Wadham, Manchester Metropolitan University, UK,**

**Carlos Monterrubio, Autonomous University of the State of Mexico, Mexico,**

**Kate Dashper, Leeds Beckett University, UK**

The Covid-19 pandemic, climate change and other global challenges offer us an opportunity to reimagine a more liveable future for the planet and all its occupants. Yet existing conceptualisations of sustainability - as reflected in the United Nations Sustainable Development Goals (SDGs) – remain stubbornly anthropocentric (Tsing 2017). Our paper has two objectives. First, we explore how our long and intimate association with horses opens up the possibility of developing our understanding of sustainability in less human-centred ways. Second, by reflecting on the empirical case of *charrería*, the national equestrian sport of Mexico, we consider how this expanded “interspecies” conceptualisation of sustainability might also be more inclusive of understandings and experiences from beyond the Global North.

### **Sustainability as a human-centred and geographically-constrained**

Since their publication in 2016, the SDGs have been framed as a call to action for business, governments and civil society alike. However, they also provide an indication of the limitations of the very concept of sustainability.

First, despite an emphasis on a “more sustainable future for all,” the SDGs make clear that the duty of care owed to present and future inhabitants of the world pertains exclusively to humans. The impact on animals of climate change or the decline of biodiversity, for example, is acknowledged but only with reference to their instrumental value (to humans) rather than their intrinsic value for their own sake (Bergmann 2019). Animals are mentioned only indirectly in the SDGs, acknowledged as generic resources like “fishes” or “endangered species” rather than active co-habitants of the earth (Policarpo et al. 2018). This is problematic not least because self-interest leaves vulnerable those nonhuman species who, lacking utilitarian value, may prove unworthy of human protection (Kopnina et al. 2018).

Second, while the SDGs emerged out of a complex process of global consultation, they are nonetheless embedded within a modernist mindset that is strongly associated with the Global North in particular (Wadham 2020). This privileges top-down technical solutions over critical engagement with the systems and processes that underlie them (Longo et al. 2016).

### Rethinking sustainability via a focus on horse-human relations

Our paper aims to address both the anthropocentrism and geographical limitation of existing research into the SDGs. Specifically, we reflect on how the distinctive relations between humans and horses provide a starting point from which to reconsider the oppositional concepts – such as biology/society, subject/object and individual/collective – on which the concept of sustainability depends (Latimer and Birke 2009). Horse-human relations thereby provide a provocative starting point from which to develop a less human-centric perspective.

We then test out some possible implications of this by reflecting briefly on an initial ethnographic study of the Mexican sport of *charrería*. This brings together horses and humans in livestock herding skills such as roping and reining wild mares and bulls. As the national sport, *charrería* is an important component of Mexican identity and considered worthy of institutional promotion, safeguarding and preservation (Monterrubio and Pérez 2021; Palomar Vereá 2004). But what of the horses involved?

Sustainability requires that we reflect on what might be sustained and for whom. Our more animal-centric understanding enables us to reveal how the social, environmental and economic relations embedded within *charrería* – and horse-human relations more broadly – extend beyond the human world. In so doing, we thereby develop an understanding of sustainability that is both more animal-centric and more inclusive of perspectives from beyond the Global North.



## **Descubriendo Extremadura a caballo: naturaleza, historia, cultura**

Francisco Javier González Sánchez, Spain

La red de Caminos Naturales de España comenzó su andadura en el año 1993, de la mano de la Administración General del Estado. En sus comienzos, su objetivo principal era rehabilitar antiguas líneas ferroviarias, pero posteriormente se le dio un carácter más global acondicionando todo tipo de infraestructuras en desuso, como caminos históricos, vías pecuarias, caminos de sirga, etcétera, en todo el territorio nacional. En las últimas décadas, este programa se ha involucrado en el desarrollo socioeconómico de los pueblos y ha apostado por el desarrollo rural. A día de hoy, hay puesto en servicio de los más de 10.400 km que ya tiene la red de Caminos Naturales de España, sigue fomentando el tejido empresarial y económico de estas zonas rurales resaltando además que este programa, pese a sus casi 30 años de existencia, sigue siendo innovador en lo que a turismo rural y sostenible se refiere. Los usuarios de Caminos Naturales encuentran en este programa una indiscutible oferta de turismo activo. En bicicleta a pie o a caballo, principalmente, quienes quieran disfrutar de la diversidad de la geografía española pueden recorrer la amplia variedad de Caminos Naturales, ya que a día de hoy existen itinerarios por todas las comunidades autónomas.

Visitar Extremadura y Portugal España supone descubrir la larga tradición de turismo ecuestre. Si te apetece explorar paisajes tan variados que van desde montañas, dehesas y extensas llanuras a lomos de un caballo, podrás tener todo tipo de experiencias que jamás las olvidarás. De este modo es posible descubrir los lugares más recónditos de la forma más emocionante, tanto de Extremadura como de Portugal.

Suelen tratarse de caminos tradicionales en el medio rural y muchos de ellos homologados que indican que cumplen con los requisitos de seguridad y calidad.

Se podrían hablar de muchas rutas y senderos, pero yo desde aquí os ofrezco los videos de las rutas que he realizado. En mi canal de youtube, se puede descubrir un poquito Extremadura a caballo.

[.https://www.youtube.com/watch?v=lxLWifeOItM&t=11s](https://www.youtube.com/watch?v=lxLWifeOItM&t=11s)

Por último, montado a caballo quemas calorías y se adelgaza.

La equitación es otra de las actividades que nos permite cargarnos de energía positiva y mantenernos en forma al mismo tiempo. Al montar a caballo se trabajan importantes músculos centrales: abdominales, espalda, pelvis y muslos. Éstos estabilizan el torso a la vez que fortalecen la coordinación, la estabilidad, el equilibrio y la flexibilidad. Esta actividad es isométrica, lo que significa que los músculos se contraen contra algo que no se mueve.

Una media hora al día nos permitirá quemar unas 250 calorías. Si no tienes ni idea de montar a caballo, nunca es tarde para empezar, sobre todo si quieres ganar confianza en ti mismo, y de paso perder peso.

## **Xenophon and the Art of Horsemanship,**

**Lindsay Hachey – University of Western Ontario, Canada**

Traditionally, Xenophon is considered to be a historian or practical instructor rather than a philosopher. This is especially true of his shorter pedagogical treatises, like *On Horsemanship* or *The One Skilled at Hunting with Dogs*. The scant modern scholarship on the former treatise is mainly focused on its place within ancient Greek warfare literature, or how it holds up to contemporary equine sciences and horse-training techniques (worth noting, it does so surprisingly well!). Fewer still have explored it through a political science lens. But I believe we can look at *On Horsemanship* as a philosophical text. I argue that Xenophon's guidelines for how to train horses in *On Horsemanship* are guided by his own ethical philosophy as presented in his Socratic dialogues, and which resembles Aristotle's habituation in the *Nicomachean Ethics*. We know from the *Nicomachean Ethics* Book 1.13 and 2.1-4 that the character virtues reside in, and are developed from, the part of the soul that lacks reason, but is reason responsive. These virtues are developed through habituation – we do good things to become good people. From *De Anima* Book 2 and *History of Animals*, as well as comments throughout the *Nicomachean Ethics*, we learn that this non-rational part of the soul in humans is shared, to varying degrees, with the other animals, and essentially identically in cognitively advanced animals (dogs, lions, elephants, etc; compared to cognitively primitive animals like mollusks, fish, etc). Seeing as this 'sensitive' part of the soul, shared by human beings and animals, is made virtuous (in human beings) non-rationally and with practice, I believe there is a case to be made for understanding the training of other cognitively advanced animals through the lens moral habituation. In *On Horsemanship*, Xenophon explains how to select, rear, and train a horse that will be a good partner in warfare and in the city. In this paper, I argue that Xenophon's training regimen is not only strikingly similar to the habituation of moral virtues, but that it is, in fact, informed by Xenophon's human ethics, and further, that horse training itself is an activity that develops and illuminates the trainer's moral development. Xenophon's focus on a colt's early upbringing, proper preparation before advanced training, tailoring of training to the horse's individual character, and his concept of 'toil', leads me to argue that his instructions for horse training are philosophically motivated. Some of the desired characteristics of a well-trained horse are also sought in the well-habituated human. I hope that this paper can help start to understand *On Horsemanship* philosophically, as opposed to an ancient manual for outdated cavalries.

## **Culturas equestres populares do Sul e do Nordeste brasileiros: desafios culturais, históricas e políticas**

**Caterina Alessandra Rea, Universidade da Integração da Lusofonia Afro-brasileira/UNILAB, Brasil,**

**Miriam Adelman, Universidade Federal do Paraná, UFPR, Brasil**

O texto apresenta uma introdução ao conceito de culturas equestres populares e um argumento sobre sua imbricação na história e no modo de vida brasileiros, com fortes diferenças regionais. A partir de trabalho etnográfico feito inicialmente em duas regiões muito diferentes do país, uma do Sul e outra do Nordeste, falamos sobre as práticas equestres presentes nestas regiões como expressões culturais do encontro e da fricção entre mundos rurais, semirurais e urbanos brasileiros. A pesquisa sobre as práticas equestres populares nordestinas se realiza no Estado da Bahia e, particularmente, na região metropolitana de Salvador, onde se encontram a cultura vaqueira sertaneja, centrada na prática da vaquejada, e o mundo dos cavalos de marcha. No Paraná, e principalmente na região metropolitana de Curitiba, observamos como a ‘cultura campeira’ da região sul permeia diversos espaços e práticas, incluindo o ‘rodeio gaúcho’ e as cavalgadas comunitárias – entre outros – e que, apesar de dar um certo protagonismo ao cavalo crioulo, também se demonstra apreço por outras raças equinas, como quarto de milha e mangalarga. Incluímos também dados novos, sobre uma recente incursão etnográfica, junto a uma comunidade equestre de raiz quilombola, no estado de Minas Gerais, da região sudeste. Nosso ponto de partida é histórico, e nosso olhar sobre as culturais equestres populares é interseccional. Com isto queremos dizer que interrogamos como os marcadores de gênero, raça, classe e sexualidade interagem e moldam estas práticas sociais. Nos interessa indagar o perfil socio-racial e de gênero de quem transita, por trabalho ou lazer, nestes mundos equestres populares. Enfim, pretendemos vislumbrar futuros caminhos e inserções do cavalo enquanto um possível fator de desenvolvimento de políticas sociais e culturais, que possam favorecer a evolução de comunidades rurais e semi-rurais e abranger pontos como igualdade de gênero e ‘feminilização’, igualdade racial, turismo equestre ‘de baixo’ (community-based) e o cavalo como parceiro em e vector de desenvolvimento social, pessoal e comunitário.

## **Las relaciones entre humanos y caballos en la doma gaucha: un estudio en la pampa brasileño-uruguaya,**

**Daniel Vaz Lima, Investigador del "Inventario Nacional de Referencias Culturales, Brasil**

**Eduardo Lena, Ingeniero Agrónomo, Uruguay**

El propósito de este artículo es analizar las relaciones entre humanos y caballos en la pampa uruguaya y brasileña a partir del saber hacer de la doma. El término “domar” se refiere al oficio de enseñar caballos no iniciados, llamados “potros”, en el proceso de doma, siendo el domador el poseedor del conocimiento. El término, a su vez, tiene influencia en la cultura ibérica, para referirse tanto al momento de la iniciación como al adiestramiento, ya sea para las prácticas en las artes ganaderas y ecuestres.

Mostraremos que la configuración histórica y cultural de la ganadería pampeana posibilitó la formación de la denominada “Escola de Equitação Gaúcha”, siendo el conjunto formado por la mejora de las prácticas de iniciación y entrenamiento de caballos para la guerra, servicios ganaderos y deportivos ecuestres. La “Escuela de Equitación Gaucha”, a su vez, se constituyó a partir de la integración de la “equitación ibérica” traída por los colonizadores europeos con la técnica desarrollada por los indígenas (Charruas, Minuanos y Misioneros entre otros), poblaciones originarias de este territorio. Estos pueblos crearon su propia forma de enseñar y relacionarse con el caballo, basada en la paciencia y la perseverancia, construyendo una relación armoniosa entre humano y animal. Los relatos de viajeros que recorrieron la pampa en los siglos XVIII y XIX destacan las habilidades de estos jinetes, llamados gauchos, y su relación con los caballos como la extensión de dos cuerpos en interacción. Dichos informes muestran un “ethos aéreo”, tejido a través de una forma de vivir constantemente a caballo y sin desarrollar la capacidad de andar a pie.

Con base en estas lecturas históricas y culturales, describiremos las prácticas y narrativas actuales de la llamada “doma gaúcha”, considerando las relaciones entre humanos e caballos. El debate entre los domadores, gira en torno a tres metodologías de enseñanza: la doma tradicional o gaucha, en que el conocimiento se basa en la idea de la caza de caballos y el uso de métodos violentos en el proceso de aprendizaje; la doma india que, a partir de un imaginario de rescate de los saberes ancestrales de los indios pampianos, desencadena prácticas de comunicación y contacto físico entre humano y caballo; y, por último, está la doma racional o doma natural, que parte también de un imaginario de rescate del saber de los pueblos originarios de América del Norte, defendiendo métodos de enseñanza basados en la comunicación y el establecimiento de una relación de confianza.

En ese sentido, la pregunta que guía esta investigación se refiere a lo que está en juego en las

práticas y narrativas en torno a las diferentes formas de educar a los potros. Los resultados indican que las elecciones metodológicas de los domadores para enseñar a los potros tienen en cuenta las personalidades de cada animal, o sea, los caballos, igual que los seres humanos, son distintos.

### **A Mitologia do cavalo entre o oriente e ocidente,**

**Romualdo Batista Malaquias, Universidade Federal de Campina Grande, Brasil**

Nesta comunicação pretendemos apresentar que existe a ligação direta entre o diálogo Fedro do filósofo grego Platão (428 a.C.-347 a.C.) e o diagrama de Taiji Tu (700 a.C.) conhecido como Yin-Yang. No Fedro Platão apresenta a figura do cocheiro e seus cavalos alados, esse texto é conhecido como Mito do Cocheiro. Nele temos a representação de uma bela imagem formada pelo Cocheiro e dois Cavalos Alados, cada um deles representa uma divindade do Panteão Grego, o cavalo branco representa o deus grego Apolo e o cavalo negro representa outra divindade que rivaliza é o deus grego Dioniso. As duas entidades são como complemento uma da outra e ao mesmo tempo são antitéticas entre si. De uma lado temos o deus onírico Apolo e suas características base que são: a harmonia, a razão, o respeito à lei basta lembrar que antes de ter qualquer testemunha no mundo tínhamos o juramento feito com o chicote colocado na altura da cabeça do cavalo e em nome de Apolo era dito a verdade, por outro lado temos a o deus Dioniso e o já conhecido desregramento, a desmedida e a loucura (manía), os prazeres do amor aflorados em todos que estão sob efeito de seu vinho e que cometem loucuras como em As Bacantes que devoram o rei acreditando que ele fosse um animal escondido na moita, esse castigo pois o rei quis acabar com o culto a o deus do vinho. E na simbologia do Yin-Yang vemos que ambas cores preto e branco, a harmonia entre elas prevalece para o equilíbrio do universo e não existe bem e mal, o que vemos é infinito ciclo que fazem as energias que regem o universo entrar num equilíbrio voltando a ser apenas um, esse ensinamento rompe com o conceito de maniqueísmo conhecido por colocar opostos bem e mal. E com isso vemos que em ambas representações existe esse rompimento, no texto platônico é uma harmonia que ocorre também, não é um embate de deuses querendo provar quem é o mais forte, o Cocheiro pode ser exatamente o humano e seu poder de livre arbítrio que guia as forças divinas para conseguir caminhar no mundo e a filosofia do Yin-Yang busca exatamente esse equilíbrio, onde o humano está representado em um carrossel com solavancos de altos e baixos, sempre de maneira cíclica na sua vida.

## **Os cavalos da Ilíada e o Agon atlético nos jogos fúnebres de Patroclo: interpretações filosóficas e psicanalíticas,**

**Odilon José Roble, Unicamp, Brasil**

Na mitologia grega, o cavalo ocupa um papel de destaque entre os animais. Conta-se que a Epimeteu teria sido dada a tarefa de criação dos animais e que este tentara distribuir qualidades e carências entre eles, de modo a produzir seres nem muito fortes, nem muito fracos. Já o cavalo tem sua própria história. Trata-se de um presente divino que o deus dos mares, Poseidon, teria dado ao povo de Atenas como oferta para tornar-se o deus adorado dessa cidade. Desde então, o cavalo acompanha as bravuras de guerreiros e atletas. Na Ilíada de Homero, quando da morte de Pátroclo em duelo contra Heitor, seu primo Aquiles promove jogos fúnebres em sua homenagem e, neles, ocorre a famosa passagem da corrida de cavalos em que Nestor (o domador de cavalos) exhibe toda sua astúcia (*métis*) inspirando os gregos a lutarem contra os troianos. A vitória, contudo, demorou longos anos para ser obtida, em razão da dificuldade de se superar a sólida muralha da cidade de Troia. Somente por meio de um artifício do sagaz Ulisses que os gregos encontraram um meio de entrar na cidade: um cavalo de madeira, suposto presente aos troianos, mas cujo conteúdo carregava guerreiros gregos para o interior das muralhas. Revisitando estas narrativas promovemos interpretações filosóficas e psicanalíticas que propõem o cavalo como uma espécie de extensão do corpo atlético do grego, expresso nos jogos e batalhas. Também o artifício do Cavalo de Troia pode nos levar a refletir sobre o que em Psicanálise identificamos como a articulação entre conteúdos manifestos e conteúdos latentes. Essas duas chaves interpretativas colocam a figura do cavalo ao lado da figura do corpo humano e encontram uma de suas formas de expressão no movimento atlético, permitindo-nos construir associações interessantes no campo da filosofia do esporte.

## **The famous European classical riding schools: From conservation to reinvention through education and tourism.**

**Sylvine Pickel-Chevalier**

**University of Angers, France**

Europe is a melting pot of equestrian traditions, combining national characteristics with shared heritage. These currents are the heirs of royal horse-riding traditions which proliferated throughout the Renaissance. Yet, in the 20th century, scientific and technical progress came together with associated socio-economic and societal changes to weaken the long-standing status of the horse. Faced with such changes, the question of the survival of classical riding has arisen. Various European equestrian schools have sought to maintain traditions. They aim to protect classical riding styles in their countries by redefining them as tangible and intangible heritage, as illustrated by the inclusion, on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity, of Equitation in the French tradition, represented by the Cadre Noir de Saumur (2011) and of Classical horsemanship and the High School of the Spanish Riding School of Vienna (2015). This has meant demonstrating their capacity to transmit and communicate their styles of classical riding to a broad community, composed of both horse specialists and the general public. For these purposes, the schools have taken the initiative of associating student training to tourism activities.

The objective of my study is to investigate the capacity of these schools to conserve the tangible (such as horse and equipment) and intangible heritage of classical riding in modern society, through this double strategy of transmission, focusing particularly on: the Cadre Noir de Saumur that is part of the French Institute of Horses and Riding (IFCE), the Real Escuela Andaluza del Arte Ecuestre (FREAAE) of Jerez de la Frontera in Spain and the Escola Portuguesa de Arte Ecuestre (EPAE) of Lisbon in Portugal. I also examine the construction of intangible heritage, asking questions about the (re)invention of traditions, and the role of tourism in this process.

My work is based on a multi-case-study methodology. I use empirical evidence from the three different sites to compare differences and similarities and thereby build a more holistic picture of the scenario. This method provides access to data through a wide variety of tools, mixing secondary data with primary material that I collected and analysed myself. Thus, my approach combines:

- an analysis of the literature allowing me to understand the characteristics of riding in each school and to compare the structural evolution of the three institutions.

-a study of the statistics relating to the socio-economic situation of the schools (annual activity reports, school enrolment, tourism statistics).

-qualitative participant and non-participant observations conducted on the three sites to analyse their operating models: Lisbon ( March 2019); Saumur (May and July 2019 ) and Jerez de la Frontera (June 2019).

- qualitative semi-structured and individual interviews conducted between March 2019 and January 2020, with 48 people, including: 6 representatives from both local and national tourism or culture institutions; 7 management, as well as 5 from the tourism and marketing departments of the schools; the 4 chief squires (2 in Jerez); 11 squires; 9 grooms and 6 apprentice squires and students.

Our results show that the schools propose three different models of conservation of European equine heritage, through constant reinventions. Nonetheless, their economic viability remains fragile.



**SUNDAY 13. 11. 2022**

**10:00 - RIDE HORSES**

**13:00 – Informal Lunch/ Goodbyes**



## BIOACADEMICS



### **Rui Garcia, Universidade do Porto, Portugal**

Rui Manuel Proença Garcia é Professor Catedrático da Faculdade de Desporto da Universidade do Porto, responsável pelas áreas de Antropologia e Sociologia do Desporto. Curador das coleções “O cavalo nos Jogos Olímpicos” e “O cavalo na cultura” do Museu Equestre – Cultura entre Desporto. Doutor Honoris Causa pela Universidade do Estado do Amazonas, Brasil.



**Sylvine Pickel-Chevalier, University of Angers, France**

Sylvine Pickel-Chevalier is associate Professor and Director of Research (HDR) of Geography at the University of Angers, at ESTHUA, Faculty of Tourism, Culture and Hospitality (France). She is a member of the Laboratory UMR CNRS 6590 ESO (Spaces and Societies). She is president of the scientific committee of the French Mission for Equestrian culture, which affiliates the Ministry of Culture, the French Institut of Horse and Riding (IFCE) and the French Equestrian Federation (FFE). Specialised in cultural and social geography



**Rhys Evans, University College for Green Development, Norway**

Human Geographer by training and an Associate Professor at the University College of Green Development in Norway. A co-founder and convenor of the Equine Research Network (EqRN) – the first network of social scientists researching the human-horse relationship – he is now the President of the Horse Commission of the European Assn of Animal Sciences. His research has covered a wide range of topics and publications, from Henri Lefebvre’s Rhythmanalysis of the rider and jumping horse, through sustainable Equine Tourism, the reformulation of equine ethology, to the changing role of horses in the 21<sup>st</sup> Century and how we need to rethink what we see as ‘horse work’ and how we see it. Throughout his career he has worked to make the topic of Human-Horse Relations a legitimate subject of academic inquiry.



**Sarah Sargent, University of Buckingham, UK**

Reader in Law at the University of Buckingham, UK. She has previously worked as a practicing lawyer in the United States. Her research interests in horses stems from an interest in indigenous rights and intangible cultural heritage. She has previous inter-disciplinary publications examining indigenous rights, and horses and cultural heritage and cultural history. She has a life-long love of horses and enjoys spending time with her horse when not reading and researching about them.



**Ingibjorg Sigurdardottir, Holar University, Iceland**

Assistant professor and the Head of The Department of Rural Tourism, Holar University in Iceland. Her research has been focused on horse events, equestrian tourism and rural tourism management. She has published in international and domestic journals on tourism, events, horses, business and law. She has written different kinds of teaching material for university level and practical handbooks for business operators and staff, both individually and with international co-authors. She has led research- and development projects and international seminars on horses and equestrian tourism. She is an accredited young horse trainer within the Icelandic Horse Trainers Association, a small scale horse breeder and a founder of a horse transport business.



**Carolyn Willekes, Mount Royal University, Canada**

Assistant Professor in the Department of General Education at Mount Royal University. Her research focuses on the horse in the Ancient Mediterranean world, with a particular interest in the intersection of equine behaviour and its representation in art and text. She is the author of *The Horse in the Ancient World: From Bucephalus to the Hippodrome* (Bloomsbury, 2016) as well as several articles and chapters examining the horse in Classical sport and warfare.



**Lonneke Delpout, University of Vienna, Austria**

PhD student at the University of Vienna. She did her BA and MA in Egyptology at Leiden University, and she wrote her theses on the image of the horse in private tombs. Her MA thesis explored the role of the image as a source of information, specialising in Visual Studies and Art History and the results of this research can be found in her article 'What Makes a Horse a Horse? Configurational Aspects of Ancient Egyptian Equines,' published in *Cheiron*. She started her dissertation project in October 2021 with her current research focusing on image composition and how messages are conveyed by the ancient Egyptians.



**Diane Guirard de Camproger, Université de Caen Normandie, Professional rider and trainer, Association Cheval & SHS, France**

Diane Guirard de Camproger has a PhD in French literature and languages from Caen University, and dedicated her thesis to analyzing the equine figures and their representations in French contemporary novels from 1930 to this day. Professional rider and trainer (International Group from Equine Qualifications - IGEQ level 2) with various years of international experience in horse tourism (France, USA and Portugal), she also co-created the French investigation network: “Association Cheval & SHS” (Horses and Humanities Association), being its current vice-president. She is currently teaching French literature at high school level in France (Collège/lycée St Michel, Annecy).





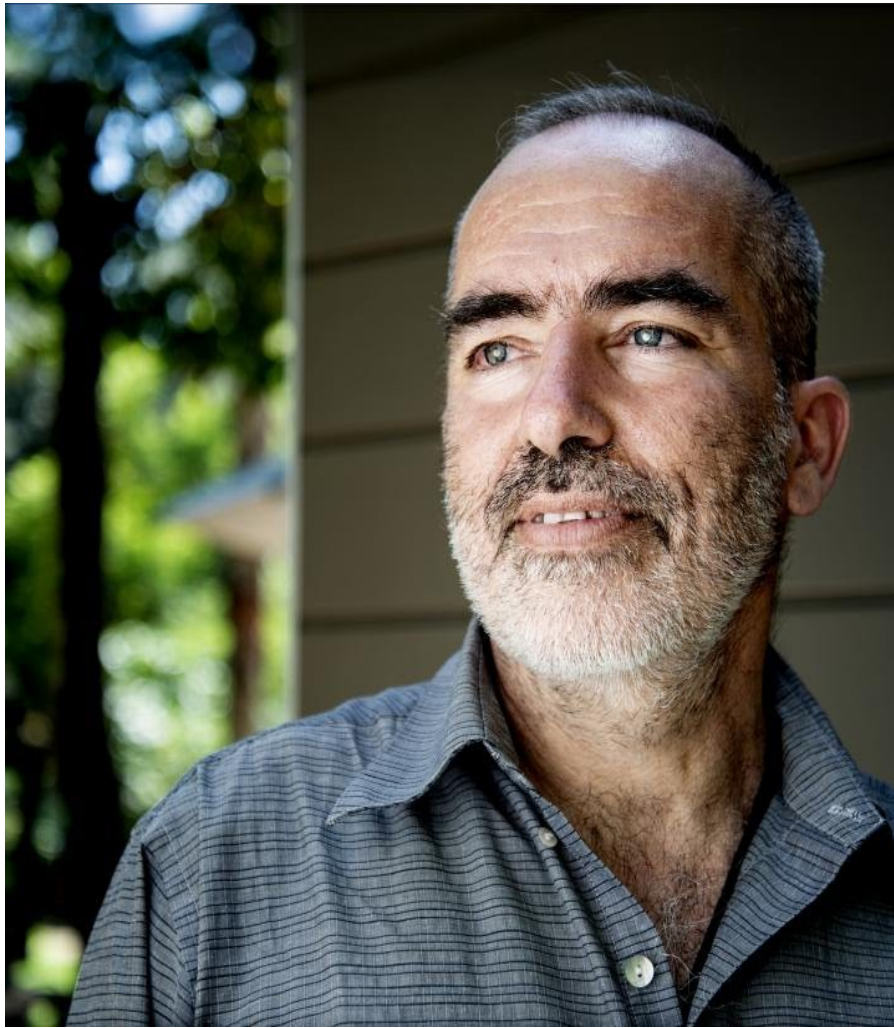
**Ally Sinclair, Texas Christian University, USA**

Twenty-year-old rising junior at Texas Christian University. She is pursuing a B.S. in psychology with a minor in philosophy. Prior to college, Ally started her equestrian training at the age of five and became a nationally recruited equestrian when she was sixteen. She joined and rode on TCU's division one equestrian team during her freshman year. Following her freshman year, she began to pursue her academic interests, left the equestrian team, and just completed a summer abroad study program in Rome, Italy. Her passion for horses has never waivered and she continues to pursue her equestrian career as an adult amateur rider.



**Neleigh Olson, University of Louisville, USA**

Teaches first-year writing and composition at the University of Louisville. She holds an MFA in creative writing from the University of Kentucky and an MA in The Beatles, Popular Music, and Society from Liverpool Hope University. She is currently working on a research- and theory-informed book about the horse/human relationship, as inspired by her 14 years as an exercise rider of Thoroughbred racehorses. She has received a 2021 Kentucky Writers Fellowship, the University of Kentucky fiction award, and Mslexia's 2021 Short Story Contest. Her work has appeared in *Pacifica* and *Writers Resist* among others.



**David Castro, Writer, Argentina**

Argentino y vive en Buenos Aires. Autor e investigador, estudió docencia y se graduó como profesor de enseñanza preprimaria y primaria. Ex domador y entrenador de caballos, fue representante de la Nevzorov Haute Ecole en 2011. Fundador de la primera escuela de Hipología en Latinoamérica, se dedica desde hace veinte años al estudio de los caballos. Ha escrito dos libros "El silencio de los caballos" en 2015 e "Y le susurré al caballo" en 2017.



**Ana Lucia Camphora, Psychologist, Brasil**

Brasileira, Psicóloga, Mestre em Psicossociologia de Comunidades e Ecologia Social, e Doutora em Ciências Sociais, é pesquisadora independente no campo dos estudos interespecies. Autora do livro ‘Animais e sociedade no Brasil dos séculos 16 a 19’, editado no Brasil (2017) e Reino Unido (The White Horse Press, 2021). Atualmente, é coordenadora do dossiê ‘Uso de equídeos na medicina moderna’, a ser editado pela Revista Latinoamericana de Estudios Críticos Animales.



**Julie Fiedler, The University of Melbourne, Faculty of Veterinary and Agricultural Sciences, Melbourne, Australia**

PhD candidate at the University of Melbourne, undertaking a transdisciplinary research project titled 'Forecasting Horse Welfare Expectations: Insights from within.' Until May 2020, Julie was the Executive Officer for Horse SA, a non-profit organization working across the South Australian horse sector on wide-ranging topics of common interest, such as horse welfare, biosecurity, and recreational trails, a position held for nearly 20 years. Julie is currently the interim Secretary for the Animal Emergency Incident Management Network ANZ.



**Rémy Largilliere, President founder of the French Artistic Dressage Federation, France**

Trainer of Grand Prix riders.

President founder of the French Artistic Dressage Federation

Born the 31 october 1957 in Nîmes in France.

2 diplomas in general mechanics: BEP and baccalaureate in mechanical engineering.

Computer engineer specialized in internet.

GP horse trainer.

Trainer of Grand Prix riders.

sport: Judo, international competitor.



**Denise Söderroos, Swedish University of Agricultural Sciences, Sweden**

Animal agronomist and PhD-student and teacher at the Swedish University of Agricultural Sciences (SLU). She is for example teaching veterinary students in anatomy and physiology. Her main research project is about weight carrying capacity in Icelandic horses. This conference abstract is a part of her master thesis.

**Pia Haubro Andersen** is a Professor in Large Animal Surgery at SLU. She has more than 25 years of experience with research within trauma, inflammation, sepsis and pain. Pia provides the project international network and scientific expertise on research on evaluation of pain and welfare in the horse. She has a broad international network, and currently supervises a number of projects within relevant topics as pain score systems in cattle and horse, including pain faces and orthopedic pain in cattle. She has been a member of the Danish Animal Ethics Council since 1999. She received the "Dyrevelfærdsprisen" (Animal Welfare Prize) 2006. She has been a member of several research councils: Danish Research Councils, Human Health (FSS) and Agricultural and Veterinary Science (SJVF) and FSS, FORMAS, Sweden. She is former Head of Research School for Animal Production and Health, with more than 45 PhD students.

**Rickard Ignell** is a Professor and the principal investigator for the disease vector chemical ecology group at the Unit of Chemical Ecology at the Swedish University of Agricultural Sciences (SLU).

**Miia Riihimäki** is a lecturer in Equine Internal Medicine at SLU, with over 14 years teaching and supervisory experience. She is head of the specialist clinic for respiratory disorders in horses at the University Veterinary Teaching Hospital in Uppsala, Sweden. She completed her PhD (2008) with focus on the inflammatory pathways in equine airways, with the focus on non-infectious mechanism of inflammation similar to insect bite hypersensitivity. Miia has both strong research and clinical background in equine internal medicine and inflammation. She is a board member and Chairwoman (2013) at Specialist examination committee for Equine veterinary specialists at Swedish Veterinary Society (SVS)/ Swedish Board of Agriculture. Recently she has also been selected as a board member on ethical committee at the organization "Svensk Djursjukhusvård".





**Adriana Daniela Fernández, Facultad de Cs. Veterinarias de la Universidad Nacional de Rosario, Argentina**

Lic. en Kinesiología y Fisioterapia de la Universidad Nacional de Córdoba (1992)

Residencia en Salud Pública, Ministerio de Salud de la Pcia. de Córdoba. (1996)

Especialista en Atención Temprana del Desarrollo Infantil, Universidad Nacional de Cuyo (2011)

Fundadora de la Asociación Ancape Cahuel, Gral. Roca, Río Negro, en el año 2000, Directora hasta 2017.

Autora del libro de Equinoterapia a TAACA equina en el año 2013.

Docente de la Cátedra de Terapias y Actividades Asistidas Con Animales, Facultad de Cs. Veterinarias de la Universidad Nacional de Rosario desde el año 2018

Integrante del equipo de Intervenciones Asistidas con Equinos de la Fundación Todos los Chicos de Casilda. Participante en un ensayo clínico sobre Artritis y terapia con equinos, a cargo de AINISE, Alianza Internacional por las Interacciones Saludables con Equinos

Asesoría técnica en la Secretaría de Discapacidad de la Facultad de Cs. Veterinarias.

Trabajos presentados en diversos congresos nacionales e internacionales

**Elianne Martinich, Universidad Nacional de Rosario, Argentina**

Estudiante de Medicina Veterinaria en la Facultad de Ciencias Veterinarias de la Universidad Nacional de Rosario.

Ayudante en Cátedra de Terapias y Actividades Asistidas con Animales, Facultad de Cs. Veterinarias UNR.

Integrante de la Comisión Asesora de la Secretaría de Discapacidad, FCV- UNR (2020 hasta la Actualidad)

Integrante del Proyecto de Extensión: “Animales para la Integración”- UNR. (año 2019)

Miembro del Equipo Interdisciplinario de Intervenciones Asistidas con Equinos de la Fundación Todos los Chicos de la ciudad de Casilda, Santa Fe.

**Antonella Julieta Lombardi, Universidad Nacional de Rosario, Argentina**

Estudiante de Medicina Veterinaria en la Facultad de Ciencias Veterinarias de la Universidad Nacional de Rosario.

Integrante de la Comisión Asesora de la Secretaría de Discapacidad, FCV- UNR (2020 hasta la Actualidad)

Alumna Concurrente de la Cátedra Terapias y Actividades Asistidas con Animales- FCV-UNR (2019-Actualidad)

Integrante del Grupo de Medicina del Comportamiento Animal- FCV-UNR. (2019-Actualidad)

Integrante del Proyecto de Extensión: “Animales para la Integración”- UNR. (año 2019).



### **José Sánchez Cebollada, Spain**

Nieto de tratante, su abuelo fue su Maestro en el arte de cuidar convenientemente a un equino y él a su vez, así lo transmite a sus alumnos en cada clase, a modo de anécdotas divertidas que combina con su experiencia en psicopedagogía. Se licenció en Ciencias Políticas en París y se tituló como Monitor ecuestre por la Federación Francesa de Equitación.

Su afición al aprendizaje, lo mantiene al día de cualquier tema relacionado con los equinos, dedicando tiempo al estudio de las novedades, a pesar de su gran conocimiento y por otro lado su dedicación a la enseñanza, ha permitido que sean transmitidos sin medallas, ni bombo ni platillo, pero con una gran constancia.

Su cercanía y entusiasmo se ha visto en sus actuaciones, tanto como Juez, Presidente o Comisario de pruebas nacionales e internacionales.

En Equitación Terapéutica, se ha implicado desde hace más de 20 años con varias Asociaciones, actualmente con Estavida y AINISE.

Humanista por naturaleza, no deja indiferente a ningún interlocutor con deseo de más y mejor.

Su frase favorita “las riendas en la mano, como clara de huevo a punto de nieve”.



**Joanna Sätter, Swedish University of Agricultural Sciences, Wången, Sweden**

MSc in Sports Science at Mid Sweden University and a BSc in Equine Science from the Swedish University of Agricultural Sciences and currently works as a teacher on the Equine science program at Wången. She is a riding instructor, sport judge and a young horse trainer for Icelandic horses. This abstract is the start of her doctoral studies on human horse interaction and the art of teaching riding from a human anatomy point of view.



**Susanne Lundesjö Kwart, Swedish University of Agricultural Sciences, Wången, Sweden**

PhD in Philosophy, has been engaged in the development of the Equine Science Program at SLU for 22 years. As a former riding instructor, she is interested in the riding instructors' pedagogical practices. Her research focuses on the communication between riding teachers and riders and how this can help students to improve their riding skill and the communication with the horse during riding lessons. She analysis video recordings of riding lessons from an ethnomethodological and conversation-analytical perspective and perform qualitative analysis of interviews.



**Matija Mato Škerbić, University of Zagreb, Croatia**

Assistant professor at Department of Philosophy and Culture of the Faculty of Croatian Studies.

He is the first to receive PhD in philosophy of sport at the Faculty of Humanities and Social Sciences in Croatia. He started the systematic development of the philosophy of sport in Croatia by several doings: initiating and establishing the first international research committee, organizing the first (annual) conference 'Ethics, Bioethics and Sport', editing the first journal volume on (bio)ethics of sport in Croatia, and publishing of the first authors book 'Philosophy of Sport. Emergence and Development of the Discipline' (2021, in Croatian), as well as a few dozen articles in international journals. Currently, he is a collaborator of the 'Sport Ethics Colloquium' at Pennsylvania State University, a member of the 'Core Group' of the International Association for the Philosophy of Sport (IAPS) and a conference host of the 2023 50th IAPS conference in Split, Croatia.



**Luísa Ávila da Costa, Universidade do Porto, Portugal**

Professora Auxiliar da Faculdade de Desporto da Universidade do Porto, tem vindo a desenvolver o seu trabalho de investigação nos campos da Sociologia, da Antropologia e da Filosofia do Desporto, sendo atualmente docente no primeiro ciclo em Ciências do Desporto nas disciplinas de Sociologia do Desporto e de Desporto e Religião, e também no segundo ciclo em Gestão Desportiva nas disciplinas de Aspetos Socio-antropológicos do Desporto e de Metodologia de Investigação Qualitativa. O seu trabalho de investigação tem tocado em temas como a estética e a ética do desporto, a educação pelo desporto e pela educação física, as virtudes desportivas, a tecnologia e o desporto, o corpo no desporto, entre outros. É ainda coordenadora do Grupo de Responsabilidade Social da Faculdade de Desporto da Universidade do Porto.



**Helen Wadham, Manchester Metropolitan University, UK**

Senior Lecturer at Manchester Metropolitan University (UK) in the Department of Strategy, Enterprise and Sustainability. She is a fellow of the Royal Anthropological Institute and publishes on sustainability, with a focus on collaboration across sectors and species.



**Carlos Monterrubio, Autonomous University of the State of Mexico, Mexico**

Researcher and Lecturer in Tourism at the Autonomous University of the State of Mexico, Mexico. His main research interests are the socio-cultural dimensions of tourism; sexuality and gender dissidence in the context of tourism; and human-animal relations within the tourism industry.

**Kate Dashper, Leeds Beckett University, UK**

Reader and Director of Research Degrees in the School of Events, Tourism and Hospitality Management at Leeds Beckett University (UK). Her research applies a critical sociological lens to examine practices of work and leisure, particularly focusing on gender issues and interspecies encounters.

**Lindsay Hachey – University of Western Ontario, Canada**

Ancient philosophy PhD student at the University of Western Ontario, and has been a horse lover her whole life. Her main area of study is Aristotle's ethics and science, with an interest in Xenophon's moral philosophy. She has been riding for 20+ years, and teaching students and training horses for 10.

**Caterina Alessandra Rea, Universidade da Integração da Lusofonia Afro-brasileira/UNILAB, Brasil**

Professora adjunta da Universidade da Integração da Lusofonia Afro-brasileira/UNILAB Camps dos Malês (Bahia). Possui doutorado em Filosofia pela Université Catholique de Louvain. Atualmente atua nas áreas de Estudos feministas, estudos queer com ênfase na crítica queer of color e coordena o grupo de pesquisa Pós-colonialidade, Feminismos e Epistemologias Anti-hegemônicas/FEMPOS. Desde 2019, integra o Programa de Pós-graduação do Núcleo de Estudos da Mulher (PPGNEIM)/UFBA.



**Miriam Adelman, Universidade Federal do Paraná, UFPR, Brasil**

Professora sênior dos programas de pós-graduação em Sociologia e Estudos Literários da Universidade Federal do Paraná (UFPR, Curitiba, Brasil). É pesquisadora pioneira da temática de culturas e práticas equestres brasileiras, com focos específicos em questões como “gênero, classe e raça nas práticas equestres do sul do Brasil”, “subjetividades corporificadas de mulheres que praticam esportes equestres” e “o significado do cavalo para comunidades populares rurais e semi-rurais do Paraná.” Tem numerosas publicações na área, em inglês, francês, português e espanhol.



**Daniel Vaz Lima, Investigador del Inventario Nacional de Referencias Culturales, Brasil**

Brasileño, nacido en el Estado de Rio Grande do Sul, en la frontera con la República Oriental del Uruguay. Es doctor en Antropología en el Programa de Posgrado en Antropología de la Universidad Federal de Pelotas (PPGAnt/UFPel). Maestría en Antropología del mismo programa (2015). Licenciatura en Ciencias Sociales por la Universidad Federal de Pelotas (2012).

Investigador del "Inventario Nacional de Referencias Culturales - Lida Campeira en la región de Bagé/RS" siendo una metodología del Instituto do Patrimônio Histórico e Artístico Nacional para la documentación, la producción de conocimiento y el reconocimiento de saberes y formas de hacer en la ganadería en la pampa brasileña como patrimonio cultural inmaterial.

El trabajo de investigación y extensión se desarrolla en las áreas de Antropología Rural, Antropología Ecológica y Patrimonio Cultural, desarrollando estudios sobre saberes y modos de hacer, relaciones entre humanos, animales, materialidades y ambientes.

**Eduardo Lena, Ingeniero Agrónomo, Uruguay**

Uruguayo, nacido en la ciudad de Treinta y Tres, es Ingeniero Agrónomo, tiene una Maestría en Educación y es Doctorando en Ciencias Agrarias a punto de defender su tesis.

Ha sido Docente e Investigador en la Estación Experimental Profesor Bernardo Rosengurt de la Facultad de Agronomía y ejerció, en ese período, un cargo de gestión como Jefe de Operaciones.

Fue impulsor de la primera carrera terciaria relacionada con la Producción Equina en la Casa Universitaria de Cerro Largo y en el mismo departamento, colaboró en la formulación y en la ejecución del Proyecto Equinoccio-Villa Ecuestre, que involucra a todas las Instituciones de Deportes Ecuestres. Actualmente es el Gerente de dicho proyecto, que, con financiación del BID, se encuentra en un 60% de presupuesto ejecutado.



**Romualdo Batista Malaquias, Universidade Federal de Campina Grande, Brasil**

Graduated from the Degree in Philosophy at the Federal University of Campina Grande. Worked as a Scholarship Holder of the Institutional Scholarship Program for Teaching Initiation - PIBID in the Philosophy Subproject. Extensionist volunteer of the Philosophical Coffee project (UFCG). Participated in the Pedagogical Residency Program, Sociology and Philosophy subproject (UFCG). He currently works as a professor of Philosophy at the Solidarity Pre-university entrance exam (PVS/UFCG).



**Odilon José Roble, Unicamp, Brasil**

Graduado em Filosofia, Especialista em Psicanálise, Licenciado em Educação Física, Mestre e Doutor em Educação. Atuo como Professor do Departamento de Educação Física e Humanidades da Faculdade de Educação Física da UNICAMP. Desenvolvo pesquisas sobre Filosofia do Esporte, Filosofia e Estética do corpo e Filosofia da Dança.



**Francisco Javier González, Spain**

Licenciado en Derecho. Profesor en las escuelas de administración pública de Extremadura y Andalucía. Interventor Ayto. Mérida. Aficionado al mundo del caballo. Experto en el diseño y realización de rutas ecuestres por Extremadura y España.



UNIVERSIDAD DE EXTREMADURA

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