

The project offers a transdisciplinary approach to the study of nonhuman cultures (cultures of animal species other than humans), involving collaborations with ethologists, biologists, social scientists, artists, and activists, and draws from science and technology studies (STS), decolonial, and indigenous perspectives and methodologies to deepen the understanding of nonhuman cultures within the fields of humanities and social sciences and provide a set of novel and redefined conceptual tools for studying them. The project thus further troubles the nature-culture concept entanglement and addresses the conceptual gap between contemporary multispecies studies within the humanities and social sciences, where numerous case studies of nonhuman behaviours are analysed, but very rarely called cultures, and the field of ethology, where the term nonhuman culture has become common. Situated within the novel and fast-developing field of multispecies studies, the project combines a theoretical approach with an element of multispecies ethnography, observing the cultures of representatives of several nonhuman species well-known for their complex socially transmitted behavioural traditions and patterns. These include two species of macaques: free-ranging Balinese long-tailed macaques (*Macaca fascicularis*) in Indonesia and Barbary macaques (*Macaca sylvanus*) living in the Wrocław ZOO, Poland, and three species of birds: rooks (*Corvus frugilegus*), hooded crows (*Corvus corone cornix*), and magpies (*Pica pica*) in Krakow and Warsaw, Poland. Additional observations of crow species will be carried out in Sydney, during the six-month fellowship at the Sydney Environment Institute (SEI), hosted by Thom van Dooren.

The project addresses the following questions: **Q1:** How to conceptualise nonhuman cultural behaviours in the humanities and social sciences in a way that accounts for nonhuman agency and a certain continuity with human cultures, while avoiding uncritical anthropomorphisation that forecloses their variety and difference? **Q2:** Considering the contemporary naturecultural approaches within environmental humanities and social sciences — where efforts have been made to trouble the nature/culture and human/nonhuman divides — how to conceptualise nonhuman cultures? **Q3:** What is the role of ethology and other life sciences in reconceptualising the notion of culture within the humanities and social sciences? What further transformations are necessary within the humanities and social sciences to account for the fact that culture is a more-than-human term? **Q4:** How to talk about nonhuman culture without reinforcing the hierarchical views on nonhuman beings and axiologically charged comparisons to human cultures? **Q5:** Apart from culture, what other terms require re-imagining or introducing in this context? **Q6:** What are the multispecies and environmental entanglements of the observed behaviours?

To answer these questions, several hypotheses are evaluated: **H1:** The cultures of nonhuman animals are only partially available to our understanding, and it is, therefore, helpful when engaging with them to combine perspectives, learning with and from, among others, ethologists, biologists, anthropologists, indigenous scholars, philosophers, artists, activists, and the nonhuman animals in their complex assemblages. **H2:** By including a study of arbitrary and quirky culturally transmitted behaviours, as well as behaviours more readily understood as adaptive, the project will be better able to conceptualise nonhuman cultures on their own terms. Rather than entering the case studies with assumptions a given behaviour has some meaning, but also not assuming it is devoid of meaning, the behaviour can be seen as situated within the given nonhuman lifeworld with fewer cognitive biases. **H3:** A number of terms will require careful attention and various interventions into their definitions. These will include, among others: culture, tradition, custom, play, aesthetics, and quirkiness. Some new terms may need to be proposed. **H4:** Similarly to human cultures, nonhuman cultures are rather naturecultural entanglements, where genetics, epigenetics, customs, social learning, and the entire multispecies and environmental assemblages all play their roles.

The implementation of the project will contribute to deepening the understanding of the cultures of nonhuman animals, which is important both from the perspective of nature conservation, the laws regarding nonhuman animals, and social awareness of the complex entanglements between culture and nature, both in humans and nonhuman animals.