



**7th Biennial Conference of the
European Association for
Critical Animal Studies**

**‘Appraising Critical
Animal Studies’**

24-25 June 2021

**Centre for Human-Animal Studies
Edge Hill University, UK**



Welcome

We would like to extend to you a very warm welcome to the 7th Biennial Conference of the European Association for Critical Animal Studies. Necessarily virtual owing to the ongoing Covid-19 pandemic, the conference is being hosted for you by the Centre for Human-Animal Studies (CfHAS), based at Edge Hill University, UK. Over two days we will hear 72 presentations and participate in a special roundtable on critical animal studies (CAS) and education on the evening of the first day. The conference is themed around the idea of 'Appraising Critical Animal Studies'. Whilst the ultimate success of CAS will be measured in terms of material social change in the lived circumstances of nonhuman animals, a pathway to this involves cultural and political contestation. An overarching aim of CAS has been to contest the anthropocentrism of academic knowledge. This has taken place across traditional academic disciplines, their sub-disciplines, and broader fields of knowledge under the rubric of the 'animal turn' over the last few decades. Yet CAS has always been extra-academic. Consequently, the politicization of human-animal relations has also taken place in the broader culture, including in social movements, NGOs and in the media. In this virtual conference we aim to assess and appraise progress in such spheres contesting hegemonic and normalized anthropocentrism.

We are delighted with the diversity and quality of submissions. We have speakers from a broad range of countries, extending well beyond Europe. With 250 delegates registered we look forward to two days of lively discussion and reflection.

We would like to express our thanks to everyone who contributed to the organisation of this conference, including those who helped with abstract assessment (Dinesh Wadiwel, Helena Pedersen, Kathryn Gillespie, Núria Almiron) and are chairing sessions (Donelle Gadenne, Lara Herring, Núria Almiron, Tereza Vandrovcová).

Conference Organising Committee: Brett Mills, Claire Parkinson, Paula Arcari, Richard Twine

Donations

The conference is a free event, but we request that delegates make donations to the following two animal sanctuaries:

The Institute for Animal Happiness (USA)

<http://www.instituteforanimalhappiness.com/donate-1>

Hugletts Wood Farm Animal Sanctuary (UK)

https://www.paypal.com/paypalme/huglettswood?fbclid=IwAR2S58Ei5tHo4_gPZiBbX01mkHlMhxiAwLMQYSqzODvV1dbeUjAYtsBK-jw

European Association for Critical Animal Studies

The main goal of the European Association for Critical Animal Studies (EACAS) is to bring together European-based scholars and activists who are interested in the field of Critical Animal Studies (CAS). Together we want to eliminate the domination and oppression of animals (humans included), and to transform higher education into a more inclusive environment for considering all species. Critical Animal Studies constitutes the first academic field to advocate for the dismantling of the animal-industrial complex, and for veganism. For further information see <https://www.eacas.eu/> and follow @eacas_eu

Centre for Human-Animal Studies, Edge Hill University, UK

The Centre for Human Animal Studies (CfHAS) is an interdisciplinary forum for research and activities that engage with the complex material, ethical and symbolic relationships between humans, other animals, and their environments. CfHAS brings together scholars from the arts and humanities, social sciences and natural sciences to examine how rethinking our relations with animals can create meaningful social, policy, environmental, ethical and cultural change.

CfHAS promotes interdisciplinary research that challenges anthropocentric (human-centred) thinking and approaches, and recognises the interests of animals. Claire Parkinson and Richard Twine are the Centre's Co-Directors. For further information see <https://sites.edgehill.ac.uk/cfhas/>, and follow @CfHAS.

Institute for Social Responsibility, Edge Hill University, UK

Established in 2019, the Institute for Social Responsibility (ISR) exists to foster, commission and support research and knowledge exchange activity that critically examines broad conceptualisations of social responsibility across all disciplines. ISR co-ordinates and supports research, bringing together academics, practitioners and the wider public through a range of seminars, workshops and lectures, and promotes practitioner and community engagement through knowledge exchange and impact. ISR

provides a 'home' to those who want to reflect and to think strategically and differently about conceptualisations of social responsibility in our changing world. For further information see www.edgehill.ac.uk/isr

Symposium: Heterotopia, Radical Imagination, and Shattering Orders – Manifesting a Future of Liberated Animals (11.30-17.00 [BST], Friday 25 June)

The organizing committee are pleased to be able to host, as part of the conference, this symposium. All conference attendees are welcome to attend any, or all parts of the symposium as they wish. The symposium schedule is included in the general schedule for the conference on the following pages.

“But, what would happen to all the animals?”

This question is a common response to the notion of ending all exploitation of animals. It constitutes an enduring roadblock to animal liberation and is used to invalidate and even ridicule efforts to challenge the status quo. Yet thinking otherwise about animals – disturbing the existing 'order of things' – has never been more urgent as animals continue to be bred, caught, used, and killed in increasing numbers. To advance the process of subverting, dismantling, and de-ordering our destructive orientations towards other animals, this symposium draws on Foucault's concept of heterotopias described as spaces “whose functions are different or even the opposite of others”.

The aim of this symposium is threefold: 1) to foreground existing or yet to exist sites, spaces, and practices where normalised meanings of commodified animals are negated or undone; 2) to imagine radically alternate futures for commodified animals; and 3) to explore practical pathways towards these futures.

Over three panels, one dedicated to each aim, nine speakers will bring their unique perspectives on shattering orders and bringing about a future of liberated animals.

Roundtable on Critical Animal Studies and Education (20.00-22.00 [BST], Thursday 24 June)

On the evening of the first day we have a special additional roundtable event featuring acclaimed speakers from the field of critical animal studies. Dinesh Wadiwel (Australia), Helena Pedersen (Sweden), Teresa Lloro-Bidart (USA) and Vasile Stănescu (USA) will begin the panel with short presentations, all on aspects of the intersection of CAS and the education system. Topics covered will range from educational philosophy and theory and the role of institutions in supporting transformative social change, to the depoliticization of animal-focused education, perceived gaps between scholarship and activism, and experiences/difficulties associated with CAS teaching practice. Speakers will engage with each other and the conversation will open out to and include the audience. The roundtable event will be chaired by Richard Twine.

Readings

Throughout the conference, during each day's closing and opening sessions, we will hear poetry readings from **Gordon Meade**. Gordon will read from his latest collection of poems, *Zoospeak*, a collaboration between Gordon and the Canadian photographer and animal activist, Jo-Anne McArthur, that uses poetry and photography to examine the experiences of animals in captivity throughout the world in zoos, aquariums, fur farms, and breeding facilities. The readings will be illustrated by the photographs which were the initial inspiration for the above collection. Further information regarding *Zoospeak* is available on Gordon's publisher's website: enthusiasticpress.co.uk.

Gordon Meade is a Scottish poet based in the East Neuk of Fife, Scotland. In the past, he has been the writer in residence for the Duncan of Jordanstone College of Art, and the Royal Literary Fund Writing Fellow for the University of Dundee, Scotland. He has read from his work throughout the United Kingdom, Ireland, Belgium, Germany, and Luxembourg. His tenth collection of poems was published in 2020 by Enthusiastic Press in London.

Day 1 – Thursday 24 June 2021 (all times are UK time [BST])

9.00-9.30	Conference introduction and welcome, including readings from <i>Zoospeak</i> by Gordon Meade		
	Panel 1	Panel 2	Panel 3
09.30-11.00	<p>The Covid-19 Context</p> <p>One [is the] Problem with 'One Health': Anthropocentrism as a Barrier to Achieving Multi-Species Global Health in Light of COVID-19 Donelle Gadenne</p> <p>Absent Agents: Re-Assembling Human-Animal Relations in the Context of Covid-19 Lena Schlegel</p> <p>Covid as a Reckoning for Animal Advocacy: Addressing the Illegitimacy of Critical Animal Perspectives and Laying the Groundwork for Future 'Pivotal Moments' Paula Arcari</p>	<p>Activists and Activism</p> <p>(De)Colonizing Turtle Island: Indigenous Veganism and Gender Activism Denisa Krásná</p> <p>Story, Strategy and Social Movement Organising Esther Salomon</p> <p>Using Visual Modes of Communication to Contest Normalized Anthropocentrism: An Analysis of Animal Activist Campaigns in Australia Jane Mummery and Debbie Rodan</p>	<p>Education and Pedagogy 1</p> <p>CAS, Literature, and the Teachable Moment Claudia Alonso-Recarte</p> <p>Framing Possums: Observations of Conservation Education in Aotearoa New Zealand and the Potential for Compassionate Conservation Emily Major</p> <p>Building Effective Alliances: Towards an Educational Reform for Interspecies Sustainability Maria Helena Saari</p>
11.00-11.30 break			
11.30-13.00	<p>Animal-Human Relations</p> <p>Animals for AI – AI for Animals Leonie Bossert</p> <p>Contesting Human Exceptionalism in Design Research Michelle Westerlaken and Erik Sandelin</p> <p>Thinking and Feeling with the Animal Archive: A Material-Semiotic Approach for Critical Animal Studies Seth Josephson</p>	<p>Exploring De-Colonization / De-Domestication for Animal Liberation</p> <p>De-Domestication Through Human Capacitation Dorna Behdadi</p> <p>Exploring Spaces of De-Domestication in Education Helena Pedersen</p> <p>The Concept of De-Domestication Through a Diffractive Reading of Decolonial Theory and Feminist New Materialism Jonna Håkansson</p>	<p>Knowledges</p> <p>I Am Vegan, But I Wear Leather: A Systematic Review on Definitions of Veganism Term Estela Díaz, Gelareh Salehi and Raquel Redondo</p> <p>Challenging Anthropocentrism in Continental Philosophy through Animal Resistance Lukas Leitinger</p> <p>Animal Intimacies and Animal Liberation: Differences and Challenges in Cross-Disciplinary Work Stephanie Eccles and Darren Chang</p>
13.00-14.00 break			
14.00-15.30	<p>Animals and Organisations</p> <p>CAS and Media: Critique, Pragmatism and Advocacy Claire Parkinson</p> <p>Saving Animals or Saving Face? An Analysis of Animal Rights and Tourism Industry Partnerships in Promoting Ethical Animal Tourism Jes Hooper and Carol Kline</p> <p>A Promising Start: The Case of Critical Animal Studies in Turkey Sezen Ergin Zengin</p>	<p>Discourse</p> <p>Where the Animal is Loud but CAS is Silent: A Critical Analysis of Entrenched Anthropocentrism across Contemporary Food Justice Discourse Abi Masefield</p> <p>On Copies and Originals: Unpacking the Discourse of Naturalness of Animal Products Kadri Aavik and Kuura Irni</p> <p>Discursive Representation of Pigs, Chickens and Cows in the Digital Edition of the Newspaper <i>El Nuevo Día</i> Michelle Guzmán Rivero</p>	<p>Art</p> <p>Resistance Within the Museum Fauna: An Online Live Performance EvaMarie Lindahl</p> <p>Art After the Animal Turn Jessica Ullrich</p> <p>Urban Wolves in France: Literary and Artistic Zoopolis of Olivia Rosenthal and Stéphane Thidet Paulina Szymonek</p>
15.30-16.00 break			
16.00-17.30	<p>Animals and/in Law</p> <p>Animal Personhood: The Quest for Recognition Macarena Montes Franceschini</p> <p>Centering Animality in Law and Liberation: A Multidimensional Liberation Theory for the Zoological Revolution Paulina Siemieniec</p> <p>Police Brutality and the Nonhuman in the United States Thomas Aiello</p>	<p>Representation and Aesthetics 1</p> <p>Who is Sallie Gardner?: Towards a Multispecies Media Studies Brett Mills</p> <p>Humanimal Poetics: Femininity, Animality and Pathology at the Species Border Jessica Holmes</p> <p>To Represent a Cow Kristina Meiton</p>	<p>Sociology 1</p> <p>Animals and Society: Through the Lens of the Holy Trinity Jennifer Rebecca Schauer and Madeleine Palmer</p> <p>The Future of Feminist Sociology is Animal Katja M. Guenther</p> <p>Where are the Nonhuman Animals in the Sociology of Climate Change? Richard Twine</p>
17.30-17.45	Round-up and reflection, including readings from <i>Zoospeak</i> by Gordon Meade		
20.00-22.00	Roundtable on CAS and education, featuring Dinesh Wadiwel, Helena Pedersen, Teresa Lloro-Bidart, and Vasile Stănescu		

9.00-9.30	Conference introduction and welcome, including readings from <i>Zoospeak</i> by Gordon Meade		
	Panel 1	Panel 2	Panel 3
09.30-11.00	<p>Representation and Aesthetics 2</p> <p>Representation, Form, Politics: What Next for Literary Animal Studies? Dominic O'Key</p> <p>A Critical Review of Music for Animals Martin Ullrich</p> <p>Animation, Animal Rights, and Social Change: Initiating Conversations on Why Animals Matter Rajlakshmi Kanjilal</p>	<p>Food</p> <p>Could Yoga be a Promising Pathway for Animal Inclusion? Jenny Mace</p> <p>The 'Ethically' Consumable: Frames, Knowledge Production and Power Relations Surrounding 'Food Animals' in the Swedish Organic Sector Josefin Velander</p> <p>"I Am More than Just Food!": What Human-Eating Monsters Can Teach Us at the Intersection of CAS and Literary Studies Xiana Vázquez Bouzó</p>	<p>Sociology 2</p> <p>Readings of Marx in Critical Animal Studies: Appraising Traditions and New Directions Chiara Stefanoni</p> <p>Animal Appearances in Sociology: Observations on Animals in Sociological Texts from the 19th until 21st Century Salla Tuomivaara</p> <p>Addressing Ethical Bias of Professionals Using Animals Tereza Vandrovcová</p>
11.00-11.30 break			
11.30-13.00	<p>Power</p> <p>Towards a Holistic View of Power: Human and Non-Human Power Michal Rotem</p> <p>Beyond Intersectionality, Towards Interconstitutionality Pablo Pérez Castelló</p> <p>Bare Life Laid Bare: Human Sovereignty and Animal Abjection in the Context of the Global Coronavirus Pandemic Zipporah Weisberg</p>	<p>Representation and Aesthetics 3</p> <p>Canine Tooth: Human-Canine Vulnerability and Aggression in <i>Amores Perros</i> (2000), <i>Wendy & Lucy</i> (2008) and <i>Los Reyes</i> (2019) Borbála László</p> <p>A Literary Analysis from the Perspective of the Horse in Anna Sewell's <i>Black Beauty</i>: The Autobiography of a Horse Elisabeth Kynaston</p> <p>Animal Aesthetics and Animal Ethics: Exploring Connections Marta Tafalla</p>	<p>Heterotopia 1: Sites, Spaces, and Practices of 'Undoing'</p> <p>Vegan Vloggers' Narratives: Heterotopias for Ending the Commodification of Animals? David Felipe Martín García and Estela Díaz</p> <p>Family as Sanctuary, Sanctuary as Community: Two Models of Multispecies Relations for Nonhuman Animal Liberation Maria Martelli</p> <p>Re-Making Domestic Natures: Multispecies Life and Care at the Sanctuary Marie Leth-Espensen</p>
13.00-14.00 break			
14.00-15.30	<p>Ethics</p> <p>Expressions of Animal Ethics: Animal Sanctuaries, the Case of Spain Alberto José Franco-Barrera and Joaquín Fernández-Mateo</p> <p>Animal Rights, Justice, and the Future of Food Josh Milburn</p> <p>Until Every Cage is Empty: Animal Liberation, Prison Abolition, and The Wages of Humanness Vasile Stănescu</p>	<p>Gender and Feminism</p> <p>Middle Eastern Women's Attitudes and Perceived Barriers of Becoming Vegan and Publicly Maintaining their Lifestyle Decisions Gelareh Salehi and Estela Díaz</p> <p>Animals in His-Story: How Animal Exploitation Shaped the Oppression of Men Laura Schleifer</p> <p>The Complicated Sex Lives of Endangered Species: Gendered Rhetoric of Giant Panda Reproduction in Captive Breeding Programs, 1985-2020 Meg Perret</p>	<p>Heterotopia 2: Imagining Liberated Animal Futures</p> <p>Animal Agency, Animal Resistance Todd C. Simmons</p> <p>"But, What Would Happen to the Veterinary Profession?": A Radical Imagining of the Contemporary Western Veterinary Profession Post-Animal Liberation Donelle Gadenne</p> <p>What if Francis Power Cobbe Had Won?: Looking to the Past to Actualize a Future Beyond Experiments on Animals Mitch Goldsmith</p>
15.30-16.00 break			
16.00-17.30	<p>Education and Pedagogy 2</p> <p>Nonspeciesist Rhetorical Theory and Pedagogy: A Programmatic Agenda Cristina Hanganu-Bresch</p> <p>Teaching as Activism: Dismantling Speciesism in the Humanities Classroom Elizabeth Tavella</p> <p>Friends of the Jaguar: Discussing Interspecies Ethics and Post-Anthropocentric Perspectives with Children from a Brazilian Public School Mariah Peixoto, Tânia Regina Vizachri, Luís Paulo de Carvalho and Adriana Regina Braga</p>	<p>Representation and Aesthetics 4</p> <p>The Interwar Period United States' Guide Dog Movement as Enhancing and Complicating Understandings of the Human-Animal Bond: Researching and Analyzing a Case Study Representing an Intersection of Critical Animal Studies and Critical Disability Studies Eric Deutsch</p> <p>The Representation of Animal Activists in US Animal Advocacy Documentaries Núria Almiron, Laura Fernández and Olatz Aranceta-Reboredo</p> <p>Mixed Media Messages: Representation of Nonhuman Animals on Children's TV Lynda M. Korimboccus</p>	<p>Heterotopia 3: Pathways to Liberated Animal Futures</p> <p>Cognitive Metaphorical Imaginaries in Both Literary Fiction and Animal Activism that Offer Heterotopic Visions for Animal Freedom Alex Lockwood</p> <p>Bully Goes Fishing: Prefigurative Prototyping in Ahuman Design Erik Sandelin</p> <p>I Couldn't Lie Anymore So I Started to Call my Dog God Alexandra Isfahani-Hammond</p>
17.30-18.00	Round-up, reflection and closing remarks, including readings from <i>Zoospeak</i> by Gordon Meade		

Abstracts: Day 1 (Thursday 24 June) 9.30-11.00, Panel 1

The Covid-19 Context

Chair: Lara Herring

One [is the] Problem with 'One Health': Anthropocentrism as a Barrier to Achieving Multispecies Global Health in Light of COVID-19

Donelle Gadenne (*Edge Hill University, UK*)

As humans embark on the third decade of the 21st Century – often called the 'Anthropocene' or 'Capitalocene' – it is increasingly clear that this is an epoch of crisis, marked by human activity and expansion, capitalism, neoliberalism, and a time when anthropogenic climate change threatens ecosystems, the existence of innumerable nonhuman animal species, the health of the planet and, potentially, the longevity of humans as beings. In 2019, there emerged a new global pandemic caused by a zoonotic pathogen called 'COVID-19', whose origin – while apparently unknown – is likely anthropogenic and related to humans' damaging and often dangerous relationships with other animal species. The global 'One Health' agenda is often seen as being of critical importance in light of the COVID-19 pandemic, through its recognition that humans, other animals and the environment are interconnected and deeply interdependent. While appearing to promote a 'multi-species ethic' to promote and achieve global health, the One Health agenda is decidedly anthropocentric and reinforces humans' dominance over other animals and the environment by viewing them as resources. This makes the One Health agenda insufficient for critically and seriously evaluating how to achieve global health in the wake of COVID-19. One Health overlooks, or perhaps ignores, a much-needed holistic recognition, re-evaluation and examination of how humans commodify, use and exploit nonhuman animals (and the environment) within the global Animal Industrial Complex.

Donelle Gadenne is a qualified veterinary nurse who has worked in the veterinary industry for over two decades in Australia. She completed a Bachelor of Arts degree in Writing, Editing and International Cultural Studies at Edith Cowan University in Perth, Western Australia in 2011 and obtained an Honours degree in writing the following year. She has a Master of Arts degree in English completed at the University of Canterbury in 2015 (within the New Zealand Centre for Human-Animal Studies, NZCHAS) and is co-author, along with Professor Annie Potts, of *Animals in Emergencies: Learning from the Christchurch Earthquakes* (Canterbury University Press 2014). She is currently completing a PhD at Edge Hill University researching veganism in the UK veterinary profession.

Absent Agents: Re-Assembling Human-Animal Relations in the Context of Covid-19

Lena Schlegel (*Ludwig-Maximilians-University, Germany*)

Zoonotic pandemics like COVID-19 are not a purely medical, but rather a socio-ecological problem, as they are a result of the ongoing human exploitation of nature, and of nonhuman animals in particular (cf. IPBES 2020, UNEP 2020). Hence, contemporary human-animal relations should be under critical scrutiny in the political discourse on pandemic response and prevention. However, one year into the pandemic, animals still appear mostly only insofar in political discussions around COVID-19 as their bodies are considered a source for emergence or potential mutation of the virus or as a transmission site – i.e. as a threat to humans. Both the interconnections between human and animal health and the health and wellbeing of nonhuman animals as such remain underrepresented in the COVID-19 response. However, the consideration of nonhuman animals is crucial both from a One Health perspective to global public health, and morally significant. In this paper I seek to explore the interactions between the pandemic and its political discourse with respect to nonhuman animals from a New Materialist perspective. Based on an assemblage-theoretical approach as proposed by Nick Fox and Pam Alldred (2020) I seek to identify where nonhuman animals appear as absent in ongoing COVID-19 discourse – albeit their agency both as subjects vulnerable to the disease and their role in the emergence of zoonotic diseases. I thereby argue that nonhuman animals are represented as "absent referents" (Adams 2015) rather than moral agents to avoid critical interrogation of contemporary human-animal relations in context of the COVID-19.

Lena Schlegel holds a B.A. in Political Science and Sociology and a M.A. Peace and Conflict Studies and International Politics from the University of Tübingen. She is a doctoral candidate in the

interdisciplinary program 'environment and society' at the Rachel Carson Center for environment and Society at Ludwig-Maximilians-University Munich and a lecturer at the University of Tübingen. Her research interests lie within the Environmental Humanities, particularly at the interface of environmental sociology and environmental ethics. In her PhD, she focusses on the role of human-nature relations for climate (in-)action.

Covid as a Reckoning for Animal Advocacy: Addressing the Illegitimacy of Critical Animal Perspectives and Laying the Groundwork for Future 'Pivotal Moments'

Paula Arcari (Edge Hill University, UK)

Major organisations and experts have described this period of concurrent climate, environmental, and health emergencies as a 'pivotal moment' for changing how humans interact with other animals and nature. However, this moment is falling short of its potential because the advocacy movement, and more especially the critical animal perspectives it espouses, lack legitimacy. As Covid-19 emerged, humankind's treatment of animals (as opposed to methods of treatment) was questioned in some mainstream media. Almost a year later, such perspectives have largely disappeared with concerns focused primarily on industrialised animal agriculture. A critical focus on human-animal relations has been neither coherent nor sustained. Furthermore, despite the 'vegan revolution', per capita consumption of meat from pigs and chickens increased annually in the UK and the US from 2000 to 2019. Drawing on an analysis of mainstream and advocacy discourses during Covid, and a review of 45 'pro-vegan' documentaries, I examine the role of the animal advocacy movement in the lack of meaningful progress for animals. Key findings include: 1. the movement is dominated by a fragmentary approach that elides interconnections between animal uses, 2. aggregate physical suffering is prioritized over other techniques of oppression, and 3. animals' value is not inherent but relies on utilitarian promises. Above all, the movement lacks a collective action frame capable of uniting and transcending the heterogeneous landscape of animal advocacy. In response, I propose Animal Oppression as a new master frame that is flexible, inclusive, and resonates across all movements fighting the oppression of marginalized others.

Paula Arcari is a Leverhulme Early Career Research Fellow within the Centre for Human Animal Studies at Edge Hill University, UK. Her three-year project 'The Visual Consumption of Animals: Challenging Persistent Binaries' aims to support transformational change in the way humans conceive and interact with nature and other animals. Before joining Edge Hill, Paula worked for 10 years at RMIT University, Melbourne, Australia, on a range of climate change adaptation and mitigation projects. She completed her PhD there in 2018, exploring the consumption of 'ethical' meat and animals. Paula's research is focused on understanding how both societal change and stability are constituted, particularly in relation to the oppression of nonhuman animals, the expropriation of nature, and climate and environmental change.

Abstracts: Day 1 (Thursday 24 June) 9.30-11.00, Panel 2

Activists and Activism

Chair: Tereza Vandrovcová

(De)Colonizing Turtle Island: Indigenous Veganism and Gender Activism

Denisa Krásná (*Masaryk University, Czech Republic*)

Indigenous scholars who incorporate critical animal perspectives in their work show that anthropocentrism was normalized in colonial North America together with patriarchy. In order to participate in the fur trade, fishing industry, and factory farming, Indigenous peoples had to adjust their practices and start viewing nonhuman animals as absent referents. This detachment from nonhuman animals also strengthened gender hierarchies. Therefore, Indigenous vegan scholars maintain that decolonization has to go hand in hand with the dismantling of patriarchy and anthropocentrism. This paper will argue that critical animal perspectives could shed light on the ongoing epidemic of missing and murdered Indigenous women on Turtle Island. Billy-Ray Belcourt proposes decolonial animal ethic to draw parallels between the colonization of Indigenous peoples and nonhuman animals. Employing Belcourt's theory to colonial gender violence unmasks the ways Indigenous women are confined to spaces of violence where they are rendered invisible. Furthermore, the paper will draw on Sunaura Taylor's concept of (in)dependence to highlight parallels between Indigenous women's and nonhuman animals' state-induced dependency that further ostracises and endangers them. Recalling Carol Adams, the paper will underscore the connection between the consumption of nonhuman animals and Indigenous women, both of whom are objectified and whose oppression is largely ignored both before and after they are turned into absent referents. On particular examples from Canada, the paper will show that gender activism flourishes alongside vegan activism as Indigenous vegans bring critical animal perspectives into decolonial movements and contest normalized anthropocentrism in academic and activist spaces.

Denisa Krásná is a doctoral candidate at the English Department of Masaryk University in the Czech Republic. She holds a Master's degree in North American Cultural Studies and continues to specialize on the American continents in her doctoral research. She focuses on Indigenous issues and literatures and Critical animal studies and explores the intersections between colonial gender violence and the exploitation of nonhuman animals and Indigenous lands. In her dissertation, she theorizes the emerging frameworks of anarchy-Indigenism and decolonial animal ethic that she also applies to literary analysis. Her case studies include decolonial movements in Mexico, Canada, and Hawaii. Besides English, she has written and translated in Spanish, Czech, and French, holds BA degrees in English and Spanish, and is currently pursuing a French degree at the Open University of Scotland. She has presented her research at international conferences all around the world and has several international publications.

Story, Strategy and Social Movement Organising

Esther Salomon (*Animal Think Tank, UK*)

Social change happens in a myriad of ways: 1-1 personal transformation, such as vegan outreach; creating of alternatives, whether sanctuaries, clean meat, or direct action; and political campaigning, including social movements. This talk will explore some of the work on best practice from past and contemporary social movements that are applicable to Animal Justice. In particular the session will consider the different aspects of 'Momentum-driven Organising', notably: story, strategy, organising structure, culture and leadership development. Momentum-driven Organising builds on the work of Gene Sharp's nonviolent civil resistance and other theorists to offer a framework for organising social movements. Key components are Story-based Strategy which is well established as a methodology; and decentralized organising and movement culture. The approach has been fully or partially adopted by many grassroots campaigning groups in North America in particular, including Sunrise, 350.org, IfNotNow, Black Lives Matter, etc. Sharp's underlying theory has been applied particularly across the global south and ex-USSR states to remove dictators, as exemplified by Otpor! In Serbia. The talk will explore how the approach can be applied to Animal Justice to create the much-needed public support for social, political and legislative change.

Esther Salomon's work primarily focuses on Social Movement Theory and Movement Building. She became a full-time member of Animal Rebellion and helped kickstart the organisation in June 2019.

Now, as the Strategy Lead at Animal Think Tank she aims to build on both theory and practice to help seed and build a mass social movement for Animal Justice.

Using Visual Modes of Communication to Contest Normalized Anthropocentrism: An Analysis of Animal Activist Campaigns in Australia

Jane Mummery (Federation University, Australia) and
Debbie Rodan (Edith Cowan University, Australia)

Striving to contest entrenched anthropocentrism and engage mainstream Australians in lobbying on behalf of livestock and native species, animal welfare activists are carefully curating images and associated stories through mainstream and social media to raise public concern, evoke affect, and mobilize action. The difficulty is that whilst these efforts are effective in targeted campaigning, they struggle to gain public and political traction for addressing the anthropocentrism entrenched in Australia's agricultural, land clearing and development practices. For instance, while visual circulation of the precarious fate of koalas after the Black Summer fires generated a global outpouring of grief and rescue activities, these efforts have had little impact with regards to halting koala habitat destruction ongoing through the 'business as usual' model of land clearing and development. Similarly, video footage and campaigns exposing the cruelty entrenched in both Australia's live export industry and intensive animal agricultural practices have generated extensive public criticism but have neither halted nor substantially changed these industries. The challenge faced by animal activists is that their campaigning needs to generate and mobilize public action to the point of successfully challenging the deep-rooted vested interests, taken for granted patterns of behaviour, and the power relations informing anthropocentrism. As such, drawing on a Power-in-Transition framework (Avelino, 2011; Avelino & Rotmans, 2009), this paper explores the capacity of visual communication to provide activists a different kind of power from that informing the anthropocentric power relations of 'business as usual', and considers the effectiveness of the visual in contesting normalized anthropocentrism.

Jane Mummery is an Adjunct Senior Research Fellow in Philosophy and Cultural Studies with Federation University. She is the author of *The Post to Come: An Outline of Post-Metaphysical Ethics* (Peter Lang, 2005), *Understanding Feminism* (with Peta Bowden, Routledge, 2009), *Radicalizing Democracy for the Twenty-First Century* (Routledge, 2017), and *Digital Culture and Activism in Australia* (with Debbie Rodan, Rowman & Littlefield, 2018). She is currently working with Debbie Rodan on another book which examines the reimagining of Australian human-animal relations. Her research explores the ethical and political dimensions of everyday life, and currently revolves around challenging neoliberal and anthropocentric assumptions to reorient value and identity construction as they are played out in the public sphere, activist action and human-animal-environmental relations.

Debbie Rodan is an Honorary Associate Professor in Media & Cultural Studies at Edith Cowan University. She is the author of *Identity and Justice: Conflicts, Contradictions and Contingencies* (Peter Lang, 2004), co-author of *Disability, Obesity and Ageing: Popular Media Identifications* (with Katie Ellis & Pia Lebeck, Ashgate, 2014) and co-author of *Activism and Digital Culture in Australia* (with Jane Mummery, Rowman & Littlefield, 2018). She is currently working with Jane Mummery on another book which examines the reimagining of Australian human-animal relations. Her current work specializes in digital media, focusing on activist's use of digital culture in Australia, and has been published in various national and international academic journals.

Abstracts: Day 1 (Thursday 24 June) 9.30-11.00, Panel 3

Education and Pedagogy 1

Chair: Brett Mills

CAS, Literature, and the Teachable Moment

Claudia Alonso-Recarte (*Universitat de València, Spain*)

CAS has indeed always aimed at extra-academic results that may potentially materialize in actual, substantial changes in our treatment and systematic exploitation of nonhuman others. Academia, however, has still proven to be an invaluable instrument for the discussion and dissemination of CAS values and aims, and within the humanities, the blurring of the boundaries between Animal Studies and CAS has, in the last few years, become more acceptable as research material (notwithstanding the reservations that a number of journals may have in this regard). Beyond the matter of publications, nonetheless, the integration of CAS within the classroom environment presents multiple challenges spanning from the freedom to interpret and adjust course syllabi to the methodologies employed when undertaking CAS approaches. In the hopes of leading to a discussion with other researchers from the field of literature, in this talk I present some of the difficulties and challenges that arise when initiating students in animal ethics and CAS through literary studies and critique. Issues such as the selection of a corpus, approaches to ethical matters in an educational way, the handling and moderating of debates amongst students, or the teaching of the interconnections between speciesism, sexism and racism, need to be strategized about in order to effectively present CAS values and to invite students to critically engage with them. By analyzing the reactions and responses that students have to certain texts, arguments, analogies or debates, we may better understand how the didactics of literature and CAS can come together more fruitfully.

Claudia Alonso-Recarte is Associate Professor in English at the Universitat de València, Spain. Her research revolves around the field of (Critical) Animal Studies, with a particular interest in the ethics of animal representation in literature and film. She has published her work in journals such as *Gender, Place and Culture*; *Critical Studies on Terrorism*; *Men and Masculinities*; *Studies in Theatre and Performance*; *The Journal for Critical Animal Studies*; *Atlantis* and *Cahiers victoriens et édouardiens*, among others. She is also part of the editorial team for the *Journal of Animal Law & Interdisciplinary Animal Welfare Studies*, published by *Iustel*.

Framing Possums: Observations of Conservation Education in Aotearoa New Zealand and the Potential for Compassionate Conservation

Emily Major (*University of Canterbury, New Zealand*)

The Australian brushtail possum (herein: possum) is framed as 'Public Enemy #1' in Aotearoa New Zealand. These introduced marsupials are widely blamed as a primary reason for declining native species of flora and fauna in New Zealand and subsequently, have been centred in an aggressive nationwide campaign, 'Predator Free 2050', which seeks to eradicate them (by extensive hunting, trapping, and poisoning) from the archipelago by the year 2050. However possums may be represented by the government and conservation authorities, these introduced animals are ultimately indefensible scapegoats that are suspended in an oppressive web of speciesism, anthropocentric discourse, and adverse anthropomorphic representations. New Zealand conservation education programs avidly encourage people of all ages (including young children) to learn about and become involved in 'pest' control initiatives. While this project is firstly concerned with the (mis)treatment of possums and their total lack of rights within New Zealand, it also considers how the current methods used for conservation have the potential to severely damage the growth and experience of empathy for its participants (particularly for children). Ultimately, this thesis seeks to use a Critical Animal Studies lens to critically examine what a 'pest' is in Aotearoa New Zealand, what it means to 'belong' in this particular space, and question how compassion and empathy could provide solutions for moving towards a more caring future.

Emily Major is a PhD candidate in Human-Animal Studies at the University of Canterbury in Christchurch, New Zealand. Her thesis research focuses on the framing of the Australian brushtail possum (*Trichosurus vulpecula*) as a 'pest' in Aotearoa New Zealand and considers how the strategic

use of compassionate conservation could potentially alleviate some of the suffering and cruelty that is directed towards the indefensible possum (and 'pests', more generally) in the region. Her research interests include, but are not limited to, speciesism, the wildlife/pet trade, wildlife rehabilitation and release, human/wildlife conflict mitigation, and compassionate conservation. In addition to academic activism through her PhD research, Emily is helping create a global Roots & Shoots campaign, 'Embrace the Wild', for the Jane Goodall Institute. Embrace the Wild promotes the (eco-friendly) restoration and (kid-friendly) creation of both urban and rural habitats for at-risk species of flora and fauna across the globe.

Building Effective Alliances: Towards an Educational Reform for Interspecies Sustainability

Maria Helena Saari (University of Oulu, Finland)

Education is recognised as one of the institutions where contesting and transforming hegemonic and normalised anthropocentrism has proven difficult (Pedersen 2010). Environmental education too has been criticised for failing to challenge anthropocentric power relations and positioning of other animals (Russell & Spannring 2019, Spannring 2017), while focus on children's political positioning has increased (Cutter-Mackenzie & Rousell 2019). Several educational approaches have been proposed that aim to challenge and transform destructive anthropocentric beliefs and practices, including critical animal pedagogies (Gunnarsson-Dinker Pedersen 2016) ecojustice (Lupinacci & Happel-Parkins 2016), total liberation (Nocella et. al. 2019), common worlds pedagogies (Taylor & Pacini-Ketchabaw 2018) and humane education (Weil 2016). Nevertheless, formal education continues to play a decisive role in reinforcing and reproducing different forms of violence against other animals and reproducing unsustainable and unjust practices. By reflecting on and reviewing the development of educational scholarship within and beyond CAS, this paper explores whether interspecies sustainability (Bergmann 2019, 2020, Rupprecht et. al. 2020) could offer a possible unifying framework for identifying and amalgamating intersecting interests between different educational approaches in efforts to build effective alliances (George 2019). The systemic change needed within and beyond educational research in light of the urgency of the ecological crises we face and intensified animal exploitation requires unifying fragmented approaches to strategically work together for systemic change. This paper proposes that building effective alliances within and beyond CAS is needed to strengthen efforts and identify opportunities for working towards wider educational reforms necessary for interspecies sustainability and justice.

Maria Helena Saari is a PhD Candidate at the University of Oulu in the research projects 'AniMate-Multispecies Childhoods' and 'CitiRats'. Her research interests include animals in education (policies and pedagogies), interspecies justice & sustainability, environmental education, policy analysis and animal law. I teach undergraduate courses on environmental education/sustainability and multispecies childhood studies. I am also a graduate of the Master of Animal Law & Society program from the Autonomous University of Barcelona and board member of the Network for Critical Animal Studies in Finland.

Abstracts: Day 1 (Thursday 24 June) 11.30-13.00, Panel 1

Animal-Human Relations

Chair: Núria Almiron

Animals for AI – AI for Animals

Leonie Bossert (*Universität Tübingen, Germany*)

AI is currently one of the most discussed new technologies. AI technologies have the ability to change societies, or at least social habits, in a very significant way. However, what is completely ignored within the current 'hype' around AI is the role nonhuman animals play for AI development and how they are impacted through AI application. As will become clear in the talk, nonhuman animals play a crucial role in the development of AI. The development of neuronal networks – central to AI – builds on results from extremely invasive animal experiments. The use of these nonhuman animals for AI development is not critically discussed within the AI community, nor within public media, it is simply ignored. Moreover, within AI development, nonhuman animals are seen as benchmark against which AI-equipped machines must measure themselves. The highly problematic perspective on nonhuman animals conveyed by this is ignored as well. Furthermore, the application of AI technologies has severe impacts on the specific lives of nonhuman animals. AI serves to even further automatise agricultural "animal husbandry", so that the treatment of nonhuman animals within this industry is even more in the 'responsibility' of machines rather than humans. This automation and outsourcing cements the existing oppressive human-animal relationship instead of working towards a changed human-animal relationship. I argue that Critical Animal Studies must urgently turn their attention to AI development and AI application to reveal how anthropocentric they are and how much they contribute to the objectification of nonhuman animals.

Leonie Bossert holds a Diploma in Landscape Ecology and Nature Conservation from the University of Greifswald (Germany). I currently submitted my PhD thesis, *Common Future for Humans and Animals: A Sentientist Animal-Ethics Perspective on Sustainable Development* at the University of Tübingen (Germany), which was funded by the Heinrich Böll foundation. Since 2013, have worked as a lecturer at various universities and colleges, where I give seminars and lectures on Animal Ethics, Environmental Ethics, Ethics of Sustainable Development and History and Philosophy of Science. Currently, I am working on the project 'Orientation Towards the Common Good in the Digital Age – Transformation Narratives Between Planetary Boundaries and Artificial Intelligence' at the International Centre for Ethics in the Sciences and Humanities, University of Tübingen, Germany. My main areas of research are Animal Ethics, Human-Animal Studies, Critical Animal Studies, Environmental Ethics, Ethics of Sustainable Development (with a focus on nonanthropocentric perspectives on SD) and Conservation Ethics.

Contesting Human Exceptionalism in Design Research

Michelle Westerlaken (*University of Cambridge, UK*) and
Erik Sandelin (*Konstfack University, Sweden*)

As part of a larger 'animal turn' in the arts and humanities, the field of design research has increasingly oriented itself towards multispecies efforts. Notions of 'multispecies design', 'more-than-human design', 'biocentric design', or 'non-anthropocentric design' are prominent in contemporary design research, practice, and education. Various 'post-anthropocentric' approaches – often influenced by strands of actor-network theory, posthumanism, and new materialist thinking – are increasingly used as theoretical grounding for design work. Explicit references to critical animal studies are still rare in design. In this paper we sketch the landscape of design research that is first-and-foremost driven by a critique of animal oppression. Through a mapping and discussion of such design projects this paper assembles a repertoire of tactics, methods and materials that may be of use for CAS scholar-activists interested in crafting tangible prototypes and proposals for more desirable ways of living with animals. We also elaborate on how a firm commitment towards animal liberation troubles the human-centric foundations of the design field.

Michelle Westerlaken is a Postdoctoral Research Associate in the department of Sociology at the University of Cambridge, UK, and has a PhD in Interaction Design from Malmö University, Sweden. As

an interdisciplinary researcher and designer her work builds on feminist technoscience, critical animal studies, decolonial theory, and participatory design methods to investigate possibilities for humans and other species to propose more relational – multispecies – ways of living on this planet. So far, these projects have involved design negotiations together with cats, dogs, ants, penguins, and various interactive technologies.

Erik Sandelin is a PhD candidate in Art, Technology and Design at Konstfack University of Arts, Crafts and Design, and KTH Royal Institute of Technology in Stockholm, Sweden. In his PhD project Erik traces a 'trajectory of not' in post-anthropocentric design. Through experiential interventions (animal addiction hypnotherapy, eating the sun, becoming allergic to meat) in everyday exploitative human-animal relations, Erik explores carefully crafted not-doings and un-doings as vital design (in)actions.

Thinking and Feeling with the Animal Archive: A Material-Semiotic Approach for Critical Animal Studies

Seth Josephson (*Ohio State University, USA*)

Critical Animal Studies has at least two (connected) contributions to the world: 1. Providing programs and effective strategies to improve the lives of nonhuman animals. 2. Taking apart the anthropocentric social construction of the "human" and, in the process, undermining the ground upon which much of Western philosophy, gender, ability, and colonization have been built. Both of these contributions can be most effective when scholar-activists consider their relationship to the larger 'animal archive'. Practicing scholar-activism with the animal archive means addressing the practical questions associated with amplifying the animal 'voice'. It also means taking Claude Levi-Strauss famous observation, that species chosen for community totems are chosen not because they are "good to eat" but because they are "good to think [with]," and going further to consider how animals are "good to feel with" and how thinking/feeling with other animals defines not just human-to-human social relationships but also the human relationship to the "more than human world" (Abram) and the internal relationship we each have to ourselves. The animal archive is a network of physical objects as well as a symbolic sphere of metaphorical relationships. Thinking/feeling with the animal archive means bringing awareness to the places that animal bodies form relationships to meaning in that material-semiotic community. This paper will draw on insights from theorizing queer archives as well as systems theory, media theory, and semiotics to outline an approach for Critical Animal Studies and offer examples.

Seth Josephson, PhD, Ohio State University, USA, splits his time between teaching (OSU) and working as a public librarian (Columbus Metropolitan Library). His service to the community currently includes co-organizing an international Critical Animal Studies reading group for non-scholars, a local meditation group known as Mud Lotus Sangha, and is an advocate for ecological restoration with native plants. 18 years vegan, Seth is a parent and a cat guardian.

Abstracts: Day 1 (Thursday 24 June) 11.30-13.00, Panel 2

Exploring De-Colonization / De-Domestication for Animal Liberation

Chair: Richard Twine

De-Domestication Through Human Capacitation

Dorna Behdadi (*University of Gothenburg, Sweden*)

In this paper I claim that the main reason for the perceived dependency of domesticated nonhuman animals appears to be due to “claimant injustice” (Carbonell, 2019; c.f. Bierria, 2014; Fricker, 2007; Mackenzie, 2018), rather than innate factors. Claimant injustice is the result of a social process of agential de-capacitation; a process constituting a widely applied strategy that harms entities regardless of species. Claimant injustice results from the practice of exempting someone as a moral addressor. Exempting someone in this way is to view them as an inapt source or maker of moral reasons, claims and demands. I argue that this involves direct as well as indirect processes of decapacitation. Processes, which I claim, primarily undermine and corrupt the moral agency of the oppressive party. I think that by turning our gaze to the de-capacitating mechanisms of our exempting practices, allows us to see that exploitative and discriminatory practices are made possible through de-capacitating mechanisms inherent to normative practices. Shifting perspective to the oppressor highlights the limitations of monistic and cognitivist approaches to agential competence. It also lends support to participatory and interactionist frameworks. Most importantly, such a shift may provide grounds for promoting claimant justice for nonhuman animals by recognizing limitations of human moral agency.

Dorna Behdadi is a PhD-candidate in Practical Philosophy at the Department of Philosophy, Linguistics and Theory of Science, University of Gothenburg, Sweden. Their dissertation project focuses on the moral agency and normative practices of non-paradigmatic and marginalized agents. They have a background in ethology and comparative cognition (BA) and philosophy (MA). Dorna is co-founder of the GU-CAS network and has been involved in the animal rights, LGBTQIA and antiracist movements.

Exploring Spaces of De-Domestication in Education

Helena Pedersen (*University of Gothenburg, Sweden*)

The anthropocentrism of academic knowledge (and knowledge more generally) arguably originates within an education system designed to consolidate, legitimize and reproduce this knowledge, from preschool to university level. For most animals caught up (physically or discursively) in this anthropocentric education system, the consequences are severe (MacCormack 2013; Pedersen 2019; Repka 2019; Wallin 2014). It could be argued that a double process of domestication is taking place in education: the education system domesticates wild animals, rendering them ultimately docile to and useful for human knowledge production; and re-domesticates already domesticated animals, subjecting them to a process of educational domestication to make them fit in and work for educational institutions. These expanded domestication processes assimilate living and dead animals alike. In our initial application for funding of the GU-CAS network, we asked whether the university campus can turn into a space of experimentation in de-domestication. This paper begins to explore possibilities for de-domesticating educational spheres colonized by anthropocentric practices and infrastructures.

Helena Pedersen is Associate Professor in Education and Senior Lecturer at the Department of Pedagogical, Curricular and Professional Studies, University of Gothenburg, Sweden. She is author of *Schizoanalysis and Animal Science Education* (Bloomsbury, 2019) and *Animals in Schools: Processes and Strategies in Human-Animal Education* (Purdue University Press, 2010), the latter which received the Critical Animal Studies Book of the Year Award in 2010. Helena is co-editor of the Critical Animal Studies book series (Brill) and co-founder of the GU-CAS network.

The Concept of De-Domestication Through a Diffractive Reading of Decolonial Theory and Feminist New Materialism

Jonna Håkansson (*University of Gothenburg, Sweden*)

In order to develop the concept of de-domestication further the ambition is to start a process of working with this concept by reading theories of feminist new materialism and decolonial theory, diffractively through one another. I draw upon Barad's agential realism (2003, 2007), and Lugones' (2010) decolonial feminism, and aim to consider how decolonial theory and feminist new materialism can be helpful in analyzing and resisting the oppression of non-human animals. Lugones (2010) considers the dichotomous hierarchy between the human and the non-human to be the central dichotomy of colonial modernity (p. 743). Hence, embracing an understanding that resists or goes beyond a dichotomous understanding of the human and the non-human could be part of a decolonizing process. According to Barad's (2003) agential realism we should understand ourselves as part of the world in this ongoing intra-activity (p. 828). Meaning that we cannot understand either human or non-human bodies as separate entities, rather we become through particular entanglements. Following this understanding I am interested in feminist new materialism as a tool, or rather a way of being and acting, for decolonizing our theories and practices. Could this methodology be a fruitful point of departure for a process of de-domestication that is both discursive and material?

Jonna Håkansson is a PhD Student in Subject Matter Education focusing on Critical Animal Pedagogies within Education for Sustainable Development at the Department of Pedagogical, Curricular and Professional Studies, University of Gothenburg, Sweden. She has a background in Feminist Studies with a MA degree in Gender Studies, and is an animal rights activist, for nine years, especially involved with feminist animal rights. She is also a co-founder of the GU-CAS network. Her main fields of interest are Critical Animal Studies, Feminist Affect Theory, Feminist New Materialism, Critical Posthumanism, and Decolonial Feminism.

Abstracts: Day 1 (Thursday 24 June) 11.30-13.00, Panel 3

Knowledges

Chair: Donelle Gadenne

I Am Vegan, But I Wear Leather: A Systematic Review on Definitions of Veganism Term

Estela Díaz (*Universidad Pontificia Comillas, Spain*),
Gelareh Salehi (*Universidad Pontificia Comillas, Spain*) and
Raquel Redondo Palomo (*Universidad Pontificia Comillas, Spain*)

Providing information toward veganism praxis, as a solution to end animal suffering, is an increasingly popular topic within academic literature (Apostolidis & McLeay, 2019). However, there are inconsistencies in the definitions of veganism, (Norwood et al., 2019). In order to understand how veganism is defined in the literature, systematically reviewed of 281 published papers. Four results should be highlighted. First, we found that The Vegan Society's definition is the most widespread among authors; therefore, we propose that in order to homogenize the concept of veganism amongst research, that definition could be utilized as a reference to study (ethical) veganism. Second, veganism is usually confused or used as synonymous with vegan diet. However, we suggest distinguishing between those two concepts. Specifically, we recommend using veganism to refer to the philosophy, expressed in daily consumption decisions, of rejecting the exploitation of animals for any purpose by humans (Díaz & Merino, 2018); and to reserve the term dietary veganism for the practice of stop eating animals and consuming the (sub)products resulting from their exploitation. Lastly, it should highlight that the word "restrictive" is commonly used in the literature to refer to veganism (e.g., Armstrong Soule & Sekhon, 2019). Nevertheless, we state that this approach, rather than being based on evidence, seems to hide a prejudice of the author towards veganism. We should keep in mind that vegans' narratives do not understand their veganism as a restriction of anything, but a journey that contributes to their well-being (Costa et al., 2019).

Estela Díaz is a Lecturer at Universidad Pontificia Comillas, activist for human and animals rights, NGO advisor, and humane educator. Estela holds a PhD. in Economics and Business Administration (Universidad Pontificia Comillas), a master's in Sustainability and CSR (UNED and UJI), a master's in Research in Economics and Business Administration (Universidad Pontificia Comillas), and a degree in Law (University of Granada). Her principal area of research focuses on ethical and transformative consumption, human-animal relations, gender, sustainable transitions, theories of power, and education. She has presented papers in conferences and seminars and published in high-impact journals, such as *Human Ecology Review*, *Psychology & Marketing*, *Macromarketing*, *Sustainability*, *Anthrozoös*, and *Society & Animals*.

Gelareh Salehi is a PhD candidate at Universidad Pontificia Comillas in Madrid, Spain. Gelareh holds a degree in Economics (Shahid Beheshti University), master in Transportation Management (FIATA International Federation of Freight Forwarders Associations) and master's in marketing (Universidad Pontificia Comillas). Her research focuses on Transformative Consumer Behavior (TCB), Ethical Decision Making (EDM) and Dietary Behavior Change (DBC). Her current research projects are stages of behavioral change to Follow Vegan Diet (FVD) in Universidad Pontificia Comillas and French consumers' commitment to meatless Monday (Lundi-vert) in Université Grenoble Alpes. She is a member of The Vegan Society research network and presented papers in conferences such as IAPNM (International Association on Public and Nonprofit Marketing).

Raquel Redondo Palomo is a Doctor in CC. Business Studies from the Complutense University of Madrid (UCM), Spain. She is also a CC licensed. Mathematics and in Business Administration and Management also by the UCM. She is currently a professor at the Universidad Pontificia Comillas (since 2002) and her teaching experience dates back to 1995 at the Faculty of CC. EE. And EE. Of the UCM. She has made numerous collaborations with the business and social world, among which those associated with the Spanish Red Cross (CRE), Deloitte and OHL, among others, stand out.

Challenging Anthropocentrism in Continental Philosophy through Animal Resistance

Lukas Leitinger (*UPF Barcelona, Spain*)

Despite its wide-reaching critique of humanism, continental philosophy has largely remained silent on the situation of other animals. This essay examines how thinking through animal resistance may help to challenge the discipline's lingering anthropocentrism. To do so, I explore animal resistance in two

important strands of continental thought and discuss the implications. The first strand, described by Levinas and Derrida, sees ethics as an encounter with the Other that challenges our egoism. I argue that the Other resisting both empirically and conceptually makes up such an ethical encounter. To make the ethical encounter possible, we require an ethical openness. I suggest that considering nonhuman animals as food, rendering them “absent referents” (Adams), blocks our openness to genuinely encounter their resistance. Therefore, I suggest veganism as a precondition to exploring ethics by encountering animal resistance, not as an ethical end goal. The second strand comes from Foucault and Wadiwel and focuses on the interplay between power and resistance. In short: where there is power, there is also resistance. This reconceptualization allows us to move away from empirical debates over nonhuman animals’ capacities. Instead, the technologies of slaughterhouses, farms, laboratories, zoos, and fishing vessels are already evidence of resistance, as they are designed to control and co-opt such resistance. Through this perspective, we can understand resistance as ontologically primary, as the fundamental unruliness of animal life (including human). Further, resistance allows us to enter into what Calarco calls indistinction, a shared condition of humans and animals (and potentially others).

Lukas Leitinger is a MA student in Political Philosophy at UPF Barcelona. He is especially interested in animal resistance and the myriad of ways it challenges our thinking and informs our activism. Besides fighting animal oppression, Lukas is passionate about freediving, hiking, and gardening.

Animal Intimacies and Animal Liberation: Differences and Challenges in Cross-Disciplinary Work

Stephanie Eccles (*Concordia University, Canada*) and
Darren Chang (*University of Sydney, Australia*)

How does producing more in-depth and intimate knowledge about other animals serve their liberation. This question serves as our entry point in appraising the impact and influence of critical animal studies on other animal-related fields such as ethology and animal geography, and vice versa, while also paying attention to the tensions between the fields and their broader commitments to animal subjects. To what extent has knowledge produced resulted in greater human respect, humility, and empathy towards animals or served to perpetuate domination and control of their lives? In response to what we observe to be both growing desires and increasing pressures to more accurately interpret other animals’ communication and sociality for various politicized and depoliticized projects, often through scientific methodologies rooted in colonial violence, we comparatively assess these interventions with other worldviews, traditions of knowledge, and practices in seeking more clarity on the tensions between different interventions on animal lives, and potentials for their cross-pollination. Our tentative thesis is that thus far, critical animal studies has been situated within realms of epistemic injustice where authority is heavily tilted in other disciplines, where those committed to animal liberation are often pressured to make compromises during moments of knowledge exchange. We submit this provocation with the hope of opening up discussions about how scholars and activists committed to the values and principles of critical animal studies can make ourselves and our contributions more present, relevant, and respected in other fields to foreground the political project of animal/total liberation in our broader projects of knowing them more intimately.

Stephanie Eccles is a Ph.D. student at Concordia University in Tiohtiá:ke/Montreal, Canada. Her dissertation project asks how climate mitigation measures can perpetuate environmental injustices and drive climate change. To explore this question, she is tracking the development of the biogas (farmed animal waste-to-energy) industry in North Carolina and how it further entrenches farmed animals, communities, and our shared planet to an unjust future at the expense of animal agribusiness oligopolistic world-building projects. Stephanie has also written about contested companionship with pitbull-type dogs, and what it means to conduct multispecies fieldwork that grounds practices of care.

Darren Chang is a Ph.D. student at the University of Sydney, Australia, and a member of the Multispecies Justice collective at the Sydney Environment Institute. His current research explores how animal sanctuaries could be a generative site for solidarity between animal liberation and decolonization. Darren received an MA in political studies from Queen’s University, where he researched animal rights theory with supervision by philosopher Will Kymlicka. His research interests broadly include interspecies relations under colonialism and global capitalism, practices of solidarity and mutual aid across species in challenging oppressive powers, and social movement theories.

Abstracts: Day 1 (Thursday 24 June) 14.00-15.30, Panel 1

Animals and Organisations

Chair: Lara Herring

CAS and Media: Critique, Pragmatism and Advocacy

Claire Parkinson (*Edge Hill University, UK*)

Despite shared intellectual traditions in political economy approaches and concerns with the critique of representational systems there has been surprisingly little engagement with critical animal studies by those working in the field of media and communications studies. There is no doubt that mainstream media offers an abundance of opportunities to critique the overwhelmingly anthropocentric representations of the more-than-human world. Indeed, when it comes to CAS critique, mainstream media content is low hanging fruit. However, it is important that we consider how far critique alone takes us. I have argued elsewhere (Parkinson 2019) that to critique the speciesist and anthropocentric biases of popular media in favour of an idealised non-anthropomorphic mediation of animal life is unrealistic. Instead, I've proposed a pragmatic path by which anthropomorphism and sentimentality can be critiqued and understood as important tools for advocacy. In this sense, I align myself with Kim Stallwood's argument that we should not confuse pragmatism with a lack of commitment to advocacy and that we must balance "utopian vision with pragmatic politics" (Stallwood, 2014: 178). In this paper I reflect on two research projects (Anthropomorphism and Mediation and Pathways to Veganism) and discuss how the findings may at times sit uncomfortably with a CAS position. I will discuss how the research has been used by vegan and animal advocacy groups and the impacts that have been reported. I conclude with a reflection on the necessity for both critique and pragmatism in critical animal studies.

Claire Parkinson is a Professor in Media and Co-Director of the Centre for Human-Animal Studies (CfHAS) at Edge Hill University, UK.

Saving Animals or Saving Face? An Analysis of Animal Rights and Tourism Industry Partnerships in Promoting Ethical Animal Tourism

Jes Hooper (*University of Exeter, UK*) and

Carol Kline (*Appalachian State University, USA*)

Across the globe, millions of animals are utilized in the tourism industry every year. They appear in zoos and wildlife parks as ambassadors and entertainers, and in more transient settings where they are utilized as photo props, tourist rides and circus performers. The complexities involved within animal tourism, and the conflicting interests of stakeholders, has received growing academic attention and increased public concern for the welfare of animals has led to the tourism industry forming partnerships with animal welfare organizations. It is currently unknown whether these partnerships are effective at promoting and supporting the interests of animals, or whether these partnerships serve only as a mechanism to create distance between the tourism industry and accusations of animal cruelty, in return for the passive validation of animal rights narrative. In this study, we investigate this emergent phenomenon of cross-industry collaboration between animal rights organizations and the tourism industry by qualitatively analyzing two case studies: the partnership between World Animal Protection and Air-bnb and the partnership between the Born Free Foundation and British Airways. We seek to unfold the workings of these partnerships by analyzing the organizations current demographics, the campaigns target audience, reach and engagement, and how interdisciplinary collaborations between animal and tourism organizations may shape the future of ethical animal tourism. Our analysis demonstrates that animal rights organizations have shown strong potential for instigating behavioural change by engaging directly with the tourism industry. In contrast, we highlight the limitations of the binary rhetoric of animal liberation in engaging all audiences; a rhetoric which ineffectively addresses the nuances of conditions experienced by animals in tourism.

Jes Hooper is an anthrozoology PhD student at the University of Exeter, UK. Her thesis's working title is 'Civets in Society: How and Why Does Modern Animal Trade Shape Today's Local and Global Landscapes – And What are the Effects?'

Carol Kline is Associate Professor at Appalachian State University, USA.

A Promising Start: The Case of Critical Animal Studies in Turkey

Sezen Ergin Zengin (*Hacettepe University, Turkey*)

In this paper, I intend to give an overall review of Critical Animal Studies (CAS) in Turkey by elaborating on the current state of the field, possible trajectories, suitable venues for growth, as well as the role of media in this. CAS cannot be said to have substantial visibility in Turkish academia. Although the number of publications in the field grows day by day, there are no minor and major programs, undergraduate and/or graduate courses, and no research centers devoted to the field. Publications in CAS, thus, appear to be indicative of the personal efforts of scholars who reject and act against anthropocentrism in humanities mostly. For presenting an overall review of CAS in Turkey, I will carry out a qualitative research through semi-structured interviews with the Turkish academics in the field. The interviews are sought to reveal the motivations for conducting studies in CAS or posthumanism; the effects of being vegan, if any as well as the influence of media. I am clearly interested in media's potential in opening up alternative ways of seeing human-animal relationships in Turkey. Media in Turkey, have been largely ignorant and even damaging to non-anthropocentric perspectives and veganism (e.g., the frequent portrayal by the media of the deficiencies or the presentation of veganism as a marginal stance against Islam). In January 2021, however, the story of a newly opened vegan butcher has made its way into the headlines and was broadcasted in the major national news bulletins. These new stories also had repercussions on social media. I propose to contemplate on this increased visibility and discussion of vegan discourses since it offers exciting prospects for the mobilization of the Turkish academy into an active engagement with animal advocacy and social justice.

Sezen Ergin Zengin completed her undergraduate studies in Translation and Interpretation at Bilkent University, Turkey. She received her Ph.D. in Anthropology from Hacettepe University, Turkey. Her dissertation investigated changing power relations between humans and animals through an analysis of discourse. Her research and publications concern the manifestation and legitimization of power through discourse in a wide array of topics such as agribusiness, zoos, and literature.

Abstracts: Day 1 (Thursday 24 June) 14.00-15.30, Panel 2

Discourse

Chair: Tereza Vandrovcová

Where the Animal is Loud but CAS is Silent: A Critical Analysis of Entrenched Anthropocentrism across Contemporary Food Justice Discourse

Abi Masefield (*Edge Hill University, UK*)

Human hunger and malnutrition is on the agenda big-time in 2021. As the COVID-19 pandemic further intensifies the injustice associated with this most fundamental act of violence, the United Nations Food System Summit (planned prior to the pandemic) will be convened this September “to launch bold new actions to transform the way the world produces and consumes food”. Questions associated with how the ‘animal’ connects to hunger and malnutrition are not new but as highlighted by the unfolding politics associated with this year’s Summit and reflected by the acceleration of converging climate, ecological and human health crises, in recent years the animal question has become louder than ever. However the political complexities and paradoxes at play cannot be underestimated. Calls to eat a more plant-based diet in so called ‘high income’ countries appear to have been increasingly captured by the same corporate agenda pushing increased consumption of ‘animal sourced foods’ in the rest of the world. At the same time, the food justice movement, in seeking to build a global resistance to the animalisation of humanity via capitalism and the broader coloniality of power, positions the ‘farming’ of animals as an essential component of any radical re-localisation and democratisation of food systems and necessary to ensure the human right to food and adequate nutrition. So where is CAS? The classic ‘vegan’ line is that since more plant-based food (as compared to animal sourced) can be produced from the same natural resources, there would be enough food to feed everyone in a vegan world and hunger would disappear. But the reality is that hunger and malnutrition have little to do with inadequate food availability. Building on a critical animal discourse analysis of food justice discourse associated with the current political moment, this paper concludes that the value of a CAS perspective would arise from systematically contesting the entrenched anthropocentrism shared by dominant, critical and even vegan discourses on hunger and malnutrition. In neglecting the common thread of animality that runs across dynamics of all social injustice – whether human or non-human – history confirms that humanity’s efforts to eradicate hunger and malnutrition are futile.

Abi Masefield has, since 1994, worked for the United Nations, UK Department for International Development (now FCDO), European Commission and several (international and national) NGOs as an analyst and advisor on international policies and programmes seeking to address hunger and malnutrition since 1994. Abi has been a vegan for over three decades, has raised her three children as life-vegans and now has third generation vegan grandchildren. She continues to work as an independent consultant while engaged in PhD research with Edge Hill University (UK) Centre for Human and Animal Studies exploring the Food Justice agenda from a Critical Animal Studies perspective. Having lived overseas for many years, Abi’s now lives with her multi-species family in the North of England.

On Copies and Originals: Unpacking the Discourse of Naturalness of Animal Products

Kadri Aavik (*Tallinn University, Estonia*) and

Kuura Irni (*University of Helsinki, Finland*)

In recent years, the availability of plant-based ‘alternatives’ to animal products, such as milk, meat and cheese, has exponentially risen in many Western countries. This has led to the animal industry contesting the naming of these products as ‘meat’ (e.g. ‘burgers’) or ‘milk’ and legal battles around this. The underlying logic behind this is that the animal-based product in the status of an ‘original’ and the plant-based version is a (lesser) ‘copy’. Relying on the positive connotations of ‘natural’, establishing the notion of the ‘original’ as well as a hierarchical relation to its assumed ‘copies’, the idea of ‘natural’ is used strategically by the animal industrial complex and other parties interested in continuing the exploitation of non-human animals to maintain the hegemonic status of animal products. In this presentation, we unpack the discourse of ‘naturalness’ of animal products and examine how the idea of the ‘original’ vs ‘copy’ is constructed, where the ‘original’, deemed as ‘natural’, refers to an animal

product and the 'copy' to its plant-based 'alternative'. We are interested in the work these discourses do to normalise and naturalise the consumption of other animals. In order to illustrate our argument, we draw on examples from media representations in Finland and Estonia. Combining insights drawn from critical animal studies and feminist technoscience studies we discuss the implications of these discourses for our treatment of other animals and for contesting Anthropocentric thinking more broadly.

Kadri Aavik is an Associate Professor of Gender Studies at Tallinn University (Estonia) and a postdoctoral researcher at the University of Helsinki (Finland) where she works in the research project 'Climate Sustainability in the Kitchen: Everyday Food Cultures in Transition'. Her current research focuses on vegan men and masculinities.

Kuura Irni is university lecturer at University of Helsinki (Finland) and leader of the research project 'Climate Sustainability in the Kitchen: Everyday Food Cultures in Transition'. Their current research focuses on feminist technoscience studies, cats, affects related to vegan food, and combining queer scholarship with feminist animal and multispecies studies.

Discursive Representation of Pigs, Chickens and Cows in the Digital Edition of the Newspaper *El Nuevo Día*

Michelle Guzmán Rivero (no current affiliation)

Access to public discourse allows newspapers to transform human cognition—the faculty which influences the way society relates to animals that are used for human consumption (AHC) (Van Dijk, 2004, 2016), namely pigs, chickens, and cows. This research is consistent with Van Dijk's socio-cognitive approach because the comprehensive study of the dominion over AHC justifies the integration of the cognitive interface between discourse and society. The research examined how the speciesist ideology is presented in the digital version of the newspaper *El Nuevo Día* (ENDI) and discovered that ENDI expressed ambivalence regarding the vitality of the AHC: it is both a sensible being and an inanimate object. The dual nature of AHC is reflected in ENDI's discourse as a referent scale (RS). This study developed and incorporated the RS in order to demonstrate the different sides of the discursive dominion over AHC. The RS suggests that the deterioration of the referent occurs at four levels: synonymic, comparative, subjugating, and emancipating. Each level presents particular challenges which influence oppressive discourse; therefore, the oppressive discourse varies by level. The use of the RS in the analysis of the data collected from ENDI provided more precise information regarding speciesist discourse, for it helped elucidate the context in which the discursive structures that promote speciesism are displayed. The use of the RS fosters the understanding of the discursive structures and, therefore, advances the development of an anti-speciesist discourse.

Michelle Guzmán Rivero is a recent college graduate with a Master's Degree in Linguistics. She specialized in critical discourse studies to elucidate and eradicate speciesism in her home country of Puerto Rico. She believes that the effectiveness of anti-speciesist linguistic resources increases if it is suited to the speakers of the language that is being studied. Michelle wishes to continue her research on the linguistic oppression of non-human animals in Puerto Rico as it is scarce even more so in Puerto Rican Spanish.

Abstracts: Day 1 (Thursday 24 June) 14.00-15.30, Panel 3

Art

Chair: Brett Mills

Resistance Within the Museum Fauna: An Online Live Performance

EvaMarie Lindahl (*Edge Hill University, UK*)

In the art historic storytelling of the museum archives, information signs and guided tours at exhibitions, the histories of portrayed non-human animals are often forgotten or treated symbolically. The cows of Danish painter Thomas Lundbye are written out of history when forgotten as keywords in the archive of the National Gallery of Denmark. The parrot of Christoffer Wilhelm Eckersberg becomes a symbol of the confined lives of the young sisters Bella and Hanna Nathanson. The dying birds that was once living are now hanging on the wall to set the ambience of the kitchen painted by Johann Adalbert Angermeyer. *Resistance Within the Museum Fauna* is a book as well as a live performance that sets out to contest the anthropocentric focus of art history by re-writing and performing art histories from the imagined perspective of portrayed non-human animals. For the EACAS conference, I suggest a 20-minute online live reading performance where we slowly move our way through the first chapter of the book comprised by a six-meter-long collage of 56 oil paintings as well as readings of imagined counter art histories. When writing this performance, I will do so as an experiment in the final stages of the doctoral project 'Re-Framing the Non-Human Animal in Art Production' to further investigate some of the methods that I have developed focusing mainly on what I call the floating I, developed for writing the collective we and I of animal herds.

EvaMarie Lindahl is a Swedish artist and PhD student. Her research project 'Re-Framing the Non-Human Animal in Art Production' is practice based within the field of Critical Animal Studies and part of the Centre for Human Animal Studies at Edge Hill University, UK. Lindahl works with extensive drawing projects as well as with written and performed text. Her works focus on the position and use of non-human animals within the system of art. In 2008 Lindahl earned her Master of Fine Arts at Malmö Art Academy. Lindahl was born 1976 in Viken, Sweden. Lindahl is represented by several museums as well as private and public collections and is also frequently engaged as an educator. For more information please visit www.evamarielindahl.com.

Art After the Animal Turn

Jessica Ullrich (*University of Fine Arts Münster, Germany*)

I want to give an overview on the consequences of the Animal Turn in the visual arts by pointing to the restrictions and possibilities that this paradigm shift has brought about. One of the limitations artists face when they want to work with animals and animal imagery results from a new sensibility of art audiences for ethical issues. Artists must be prepared to face criticism when they appropriate animals in abusive or inappropriate ways. The emerge of various guidelines aiming at the regulation of the use of animals in or for artworks is a rather controversial symptom of the Animal Turn. Many artists have already raised concerns about the intervention in their artistic freedom by guidelines and a new form of "censorship". On the other hand, the Animal Turn furthers an expansion of art and introduces animals as creative, communicating, cognitive individuals with agency and questions the traditional notion of animals as reified models, metaphors, materials, or media. In the last decade, innovative art forms have emerged that challenge the traditional notion of art by involving live animals as recipients or producers of art. But in some cases, instrumentalizing animals in aesthetic practices borders exploitation. By discussing selected examples of art for animals, animal art, and 'artivism' that can reconcile the various symptoms of the Animal Turn I argue that it is possible to revolutionize the art world and improve the situation of animals at the same time.

Jessica Ullrich is honorary professor for art history and aesthetics at the Art Academy Münster and lecturer for art education at the University of the Arts in Berlin. Her research focuses on human-animal relationships in art and aesthetics. She is the editor of *Tierstudien*, the first academic journal for animal studies in Germany and has been representative of Minding Animals Germany (2010-2020).

Urban Wolves in France: Literary and Artistic Zoopolis of Olivia Rosenthal and Stéphane Thidet
Paulina Szymonek (University of Silesia, Poland)

In 2009, in the city of Nantes, a pack of six wolves was released in a public park as part of Stéphane Thidet's art installation. Having followed the logistics involved in accommodating the animals for almost three months in a public space, Olivia Rosenthal then incorporated the facts gathered from her interviews into a novel *Que font les rennes après Noël?* (2010). In the narrative, as in reality, the wolves provide a semblance of the wilderness for the residents yet remain safely behind a fence separating them from their audience. The barrier between them marks a cultural boundary that relies on a hierarchical approach, devaluing one group in favour of another. While Rosenthal seeks to dismantle the depreciative binary oppositions that classify animals as "inferior," she acknowledges that there is still a chasm between animals and humans that we should continue to bridge. With the ethics of captivity, zoos, and using live animals in art installations as a starting point, this paper discusses the prospect of human-animal coexistence in urban space. The idea of "zoopolis" – an interspecies community – proposed by Jennifer Wolch (1998) and explored further by Eva Meijer (2019) and Olivia Rosenthal, assumes acknowledging not only the presence of animals in the cities – domesticated, captive and wild – but also recognizing their rights, agency, and perspective. Although France has exterminated its wolves by the 1930s, the turn of the century saw their comeback. By 2017, wild wolves were roaming the outskirts of Paris – but they are yet to find a space we may call a zoopolis.

Paulina Szymonek is a PhD student of English Literature at the University of Silesia in Katowice, Poland. Her research interests include animal studies, ecofeminism, and nature writing. Fascinated with the relationship between women and wilderness, her studies focus on their shared history in the American West.

Abstracts: Day 1 (Thursday 24 June) 16.00-17.30, Panel 1

Animals and/in Law

Chair: Donelle Gadenne

Animal Personhood: The Quest for Recognition

Macarena Montes Franceschini (*Universitat Pompeu Fabra's Law Department and UPF-Centre for Animal Ethics, Spain*)

This paper provides a systematic historical overview of case law from different countries on nonhuman animal legal personhood. It discusses twenty-seven cases in which either petitioners or judges have advocated legal personhood for animals during judicial proceedings. The majority, including the successful case of the chimpanzee Cecilia in Argentina, are writs of habeas corpus from North or South America that attribute basic rights, such as the right to bodily liberty, to an animal. The article also examines other strategies for according rights to animals in other types of procedures, as well as four cases in South Asia. This analysis of case law yields various surprising conclusions. First, despite their low chances of success, and thus their high chances of setting up negative legal precedents, attempts to accord rights or legal personhood to animals have exhibited a staggering increase in number, as well as in the variety of species and countries involved, and their ability to reach higher courts. Second, species membership was not crucial for the courts, and success did not depend on the species' genetic proximity to humans. In practice, the legal philosophy of those involved and the severity of the animal suffering played more significant roles than proximity to humans. Finally, three dilemmas are revealed. The first concerns the pros and cons of employing legal versus political means, the second concerns the relative advantages of habeas corpus writs versus other legal strategies, and the third concerns whether legal practitioners should attempt cases with a very low probability of success.

Macarena Montes Franceschini holds a law degree from the University of Chile, with a Master's Degree in Animal Law and a Master's Degree in European Law from the Autonomous University of Barcelona, Spain. She has been awarded a scholarship as researcher in training by the Catalan Agency for Management of University and Research Grants (AGAUR) and she is currently working on her Ph.D. dissertation on nonhuman animal personhood at Universitat Pompeu Fabra's Law Department. She is a research assistant at the UPF-Centre for Animal Ethics, a member of the Editorial Committee of the Chilean Journal of Animal Law, and the treasurer of the Great Ape Project - Spain. She has written several articles on nonhuman animal personhood and animal law and a book titled *Animal Law in Chile*.

Centering Animality in Law and Liberation: A Multidimensional Liberation Theory for the Zoological Revolution

Paulina Siemieniec (*Queen's University, Canada*)

This paper (1) critically examines the extent to which the law structures our political relations and interactions with animal others in accordance with a problematic conception of who counts as a human; and it also (2) explores how a radically different relational paradigm (that is, one of peace and justice) among human and nonhumans can realistically be set in motion. As we know, humans are generally thought to be separate from, and superior to, other animals. And this "species divide" is reflected in the law by how sentient beings are categorized and treated as either human persons or animal property. The paper begins by providing a brief overview of the property/personhood debate so as to highlight the problems with the existing approaches to the question of what the legal status of nonhuman animals. While I acknowledge and incorporate Maneesha Deckha's critique of personhood as an exclusionary and anthropocentric concept, I demonstrate the necessity of redefining personhood in animal terms, especially for the sake of those who are marginalized. I argue that centering animality is a strategic response to the systems of domination that are based upon the denigrated status of the animal as a means of justifying the subjugation of nonhumans and those who are not, and have never been, seen or accepted as fully human. I turn to the recent writings of race scholars, Aph Ko and Claire Jean Kim to show that an alternative narrative of animality can be empowering, inclusive and have revolutionary potential, especially for those who are marginalized.

Paulina Siemieniec is a second-year PhD student at Queen's University, Canada, under the supervision of Will Kymlicka. Her research interests include animal politics, ethics and law;

intersectional (eco)feminism and animal care theory. She is the coordinator of the A.P.P.L.E. reading group at Queen's University and has started the Work-in-Progress Animal Research reading group, which she continues to coordinate. She has recently been interviewed for the Animals and Law podcast: <https://animalpolitics.queensu.ca/podcast-the-animal-turn/>. She is the recipient of the 2019-2020 R.S. McLaughlin Fellowship. She will be presenting her work in Austria this year at the 'Listening to the Quiet: Peace and Justice for Human and Non-Human Animals Austro-Canadian Ethics' Workshop. And she will also be a panellist for, and speaker at, the upcoming 'Animal Turn: Beyond Species Boundaries' conference at Queen's. In the past, she has presented her work at the 2019 European Association for Critical Animal Studies conference in Barcelona, Spain as well as at the University of Victoria, Canada for the Animals and Society Research Initiative's 2019 Emerging Scholars Workshop in Law, Animals, and Society.

Police Brutality and the Nonhuman in the United States

Thomas Aiello (Valdosta State University, USA)

Police brutality has long been a problem in the United States, but it has received new scrutiny in 2020 following the national uprising in the wake of the murder of George Floyd. While the bulk of police brutality is racially motivated, it is more broadly other-motivated, a demonstration of power against dispossessed groups, and animals are the most dispossessed group in human society. Between 1998 and 2014, police in the United States shot 6,083 dogs, an average of almost one dog shooting every day. More than half of all intentional police shootings in the nation involve animals, and dogs in particular. For the most part, even in the wake of new police scrutiny, such killings are ignored in the literature of police brutality. The disciplines of critical animal studies and animal law are the only fields that have demonstrated a sustained interest in the phenomenon of police killings of nonhuman animals. This presentation will analyze police brutality against nonhumans through a historical-legal critical animal studies lens and evaluate the role of critical animal studies in bringing the problem to light, from the early work of Tom Regan, Mary Midgley and others to the efforts of reformers who maintain the Puppicide Database to track police killings of dogs. It will also suggest that there is more work for critical animal studies scholars to do in examining the vulnerability of nonhumans in interactions with police, as the bulk of existing scholarship focuses on dogs used as agents of the police rather than dogs as their victims.

Thomas Aiello is associate professor of history and African American studies at Valdosta State University in Georgia, USA. He is the author of *The Grapevine of the Black South: The Scott Newspaper Syndicate In the Generation Before the Civil Rights Movement* (Georgia, 2018), among many others. His book *Jim Crow's Last Stand: Nonunanimous Criminal Jury Verdicts In Louisiana* (LSU, 2015) helped spark a movement that constitutionally overturned the state's nonunanimous jury law. A second edition appeared in October. He is also a doctoral student in anthrozoology at the University of Exeter studying critical animal studies and the history of American speciesism.

Abstracts: Day 1 (Thursday 24 June) 16.00-17.30, Panel 2

Representation and Ethics 1

Chair: Lara Herring

Who is Sallie Gardner?: Towards a Multispecies Media Studies

Brett Mills (Edge Hill University, UK)

Animal studies has made some successful interventions into humanities methodologies, especially in the fields of history, art history, and literature. Often arising from debates and methods motivated by epistemologies from the environmental humanities, the study of these cultural forms has begun to tentatively explore non-anthropocentric perspectives and politics. Yet my own fields – television studies, media studies and film studies – remain (despite some notable exceptions) largely unmoved by the animal turn. This seems particularly odd given these fields (particularly in their European inflections) place debates about power and inequality at the core of their concerns, and thus human-animal hierarchies might seem an inevitable and logical development. This paper will posit some reasons as to why this might be the case, drawing not only on the norms and traditions of these fields, but also the particularities of the cultural forms they examine and the socio-political contexts within which they function. Subsequently, the paper will suggest some possible fruitful inroads for critical animal studies, and indicate the particular advocacy possibilities such collaboration could produce. In order to evidence the problem that exists, and indicate the productive interventions that CAS can make to these fields, the paper will also pose, and answer, the question; who is Sallie Gardner?

Brett Mills is Visiting Professor of Media Studies at Edge Hill University, UK and Honorary Professor of Media and Culture at the University of East Anglia, UK. He is the author of *Animals on Television: The Cultural Making of the Non-Human* (Palgrave 2017) and is part of the team undertaking the AHRC-funded research projects, 'Multispecies Storytelling: More-Than-Human Narratives about Landscape' (2019-22) and 'Multisensory Multispecies Storytelling to Engage Disadvantaged Groups in Changing Landscapes' (2020-22).

Humanimal Poetics: Femininity, Animality and Pathology at the Species Border

Jessica Holmes (University of Washington, Seattle, USA)

This paper will explore the realm of poetry as one space in which to carry out the contestation of hegemonic and normalized anthropocentrism, as well as the interconnections between anthropocentrism and various forms of exploitation and oppression, especially at the level of the body. My discussion will be anchored in a reading of Bhanu Kapil's *Humanimal: A Project for Future Children*, engaging ecofeminist discourses of the body and examining the peripheral borderlands of human and non-human animal categorizations. Based on the story of the "feral children," Kapil's text documents her travels to India to visit the site of Amala and Kamala's 1920 capture and alleged rehabilitation after being supposedly raised by wolves. Through its depiction of the girls, the book troubles normative species and gender categorizations; it provides an example of how an applied poetic practice can further inclusive ethics of care and work to actively resist the promotion of environmental, animal and human standards of bodily purity and conformity. Because of their hybrid species status, the wolf-girls become what Sarah Jaquette Ray calls "ecological others" – impure, dirty, unnatural subjects, distinguished from "good ecological subjects" such as the wild motherwolf (ironically though, the mother-wolf is ultimately deemed dispensable on account of her pure animality, and is thereby "sacrificed" for the supposed good of humans). In addition to their hybrid species status, the wolf-girls are also pathologized on account of their femininity; Kapil thus identifies the qualities of both femininity and animality as threatening to normative, anthropocentric conceptions of human dominance. In my paper, I will draw connections between Kapil's depiction of humanimal, female bodies and contemporary practices of flesh eating, as well as the highly gendered depiction of vegan bodies. Ultimately, the pathologization and domestication of the "wild" wolf-girls of *Humanimal* parallel present-day feminization and cultural disparagement of antiviolent, anti-speciesist practices, and I argue poetic models such as Kapil's text carve out a generative space for both intellectual and material resistance.

Jessica Holmes is a PhD candidate in English at the University of Washington in Seattle, USA, where she teaches in the Interdisciplinary Writing Program. Her research areas include environmental

humanities, contemporary poetry and critical animal studies. She received an MFA in creative writing from the University of Washington (2015) and a BA in English from Lewis & Clark College (2011), and was a Mellon Fellow for New Public Projects in the Humanities (2019). Her creative and critical work has been published in numerous journals and publications, including *Auto/Biography Studies* (2020), *Intimate Relations: Communicating in the Anthropocene* (2021), and *The Routledge Handbook of Vegan Studies* (2021).

To Represent a Cow

Kristina Meiton (*Lund University, Sweden*)

I want to present a critical animal project where I, with the help of a videocamera, explore the human relationship to farmed animals. I have spent some time with a group of cows and I'm interested in getting close to some of the animals and, with the help of the camera, capturing the animals subjectivity. To reach the sense of 'being together' instead of 'looking at' as in most nature films. I want to create a curiosity for the individuality of the animal, with own agency in contrary to how most people normally don't see and don't pay attention to farmed animals. I will explore how I, by filming and editing the material, can create a connection and an understanding for the cow. Maybe we can find things we have in common? Maybe we enjoy the weather together, maybe we get scared of the same sound. Can we find alternative ways to understand the relationship between humans and animals by being with them for a long time and filming their everyday lives? How can a connection develop during the filming that can be passed on to an audience? What is required from the filmed material for the audience to become engaged? I'm also asking myself whether this project, where I try to represent a non-human animal can be relevant in order to change the current destructive relationship? If so, how can that relevance be strengthened? The projekt will result in a film and a booklet.

Kristina Meiton (b.1972) is a student of the CAS course at Lund University, Sweden. Kristina works as a documentary filmmaker and producer. Her films have been screened at television, film festivals and cinema. Kristina is educated at the Academy of Art and Design at Göteborgs University, Sweden.

Abstracts: Day 1 (Thursday 24 June) 16.00-17.30, Panel 3

Sociology 1

Chair: Paula Arcari

Animals and Society: Through the Lens of the Holy Trinity

Jennifer Rebecca Schauer (*Boston College, USA*) and

Madeleine Palmer (*Boston College, USA*)

The lack of sociological support, both in sociological research and academic programs, for the subfield of animals and society, has led scholars to question its slow emergence. Drawing on sociology's founding fathers: Emile Durkheim, Karl Marx, and Max Weber helps explain why sociology has not produced more animal studies research. In that vein, the classics can easily be read through a sociologically hegemonic frame, encased the ideological lineage of René Descartes in highlighting the difference between humans and animals. Advances in contemporary animal studies research find the scientific basis of Durkheim, Marx and Weber's view on nonhuman animals quite limited and inaccurate. Despite these dominant, taken-for-granted, interpretations of the classics, brave efforts of negotiated and oppositional readings or multi-layered understandings of the classics, have in fact, paved the way for a marriage between the root of sociological convention and the subfield of animals and society. Society and animals is not unique. The trajectory of environmental sociology faced similar challenges that draw from the human exemptionalist paradigm of sociology as a discipline.

Jennifer Rebecca Schauer is an Environmental Sociologist and an Animal Studies Scholar, Teacher and Activist. She studies human coexistence with wild animals. Her work focuses on large carnivores with whom we share this earth, specifically she has written on Jaguars and Pumas, and recently on Sharks and Lions. She has published on human relations, interactions and encounters with wild animals, on a global scale, as well as within the United States, Paris, as well as Costa Rica, and recently has expanded into Africa. Her work can be read in *Nature and Culture*, *Society and Animals*, *Conservation and Society*, *Society and Natural Resources*, *Global Ecology and Conservation*, and *Human Ecology Review*, as well as other venues. Recently she has moved into how humans share sentience with our nonhuman kin, and she argues for a nation for Lions in Africa.

Madeleine Palmer is an Undergraduate Research Fellow under Professor Jennifer Rebecca Schauer for Boston College's Sociology Department (USA). Entering her Junior year, Madeleine is pursuing a Bachelor of Arts in Environmental Studies and a Minor in Economics.

The Future of Feminist Sociology is Animal

Katja M. Guenther (*University of California, USA*)

This paper considers the relative dearth of engagement with critical animal studies among feminist sociologists. Given their epistemological and political commitments and their close attention to issues of power and violence, feminist sociologists, who are a large, visible, and innovative group of sociologists, are particularly well-positioned within the field of sociology to engage with critical animal studies. Yet, only a handful of feminist sociologists work in critical or feminist animal studies. This is the outcome of a particular type of "pussy panic" (Fraiman 2012; Probyn-Rapsey, O'Sullivan, and Watt 2019). 'Pussy panic' refers both to anxiety about being perceived as overly-emotional or laughable for engaging with animals, and to the attendant knowledge project within much of animal studies aimed at distancing the field from its ecofeminist origins in an effort to achieve legitimacy (Fraiman 2012; Gruen and Probyn-Rapsey 2018; Probyn-Rapsey, O'Sullivan, and Watt 2019). For feminist sociologists, who struggled to have their voices and scholarship heard and appreciated in mainstream sociology, non-engagement with critical animal studies reflects concerns about further marginalization, as well as the limited traction ecofeminist theory generated in sociology and the particular development of feminist sociology. Still, I argue that feminist sociology today is uniquely well-positioned to integrate and champion critical and feminist animal studies within sociology because of the area's current attention to intersectionality and social justice. Further, feminist sociologists have a moral and political imperative to consider animals because of their commitments to feminist ethics of care and feminist epistemologies.

Katja M. Guenther is Associate Professor of Gender & Sexuality Studies at the University of California, Riverside, USA. She is the author of *The Lives and Deaths of Shelter Animals* (Stanford University Press, 2020) and *Making Their Place: Feminism After Socialism in Eastern Germany* (Stanford University Press, 2010), as well as of numerous journal articles.

Where are the Nonhuman Animals in the Sociology of Climate Change?

Richard Twine (Edge Hill University, UK)

This paper frames the critical animal studies contestation of anthropocentric knowledge production as part of a wider process of decolonisation. The emergence of interdisciplinary animal studies during recent decades challenges sociologists to critically reflect upon anthropocentric ontology and to paint a more comprehensive picture of the social. This paper focuses on the recent emergence of the sociology of climate change during the last twenty years, with a warning that it may have proceeded without critical interrogation of residual humanism evidenced by the exclusion of nonhuman animals. The inclusion of nonhuman animals in the discussion of human/animal relations is vital in the societal discourse of climate change. After surveying key texts and leading journal literature, it is found that discussion of human/animal relations is lacking or altogether omitted. Finally, the paper considers how animalized environmental sociology could contribute to redefining the discipline of sociology overall.

Richard Twine is Senior Lecturer in Social Sciences and Co-Director of the Centre for Human-Animal Studies (CfHAS) at Edge Hill University, UK. He is author of *Animals as Biotechnology – Ethics, Sustainability and Critical Animal Studies* (Routledge, 2010) and co-editor of *The Rise of Critical Animal Studies – From the Margins to the Centre* (Routledge, 2014). He is also the co-founder of the European Association for Critical Animal Studies (EACAS). His website can be found at <http://www.richardtwine.com>.

Abstracts: Day 2 (Friday 25 June) 9.30-11.00, Panel 1

Representation and Aesthetics 2

Chair: Claire Parkinson

Representation, Form, Politics: What Next for Literary Animal Studies?

Dominic O'Key (University of Leeds, UK)

How do we read for animals? This has been the guiding preoccupation of the field of literary animal studies from its earliest articles in the 1980s to the recent landmark publication of *The Palgrave Handbook of Animals and Literature*. Over the past four decades, but especially so since the turn of the millennium, literary animal studies has developed a critical repertoire that systematically interrogates the roles of animals in literary works. By studying the symbolic and semantic meanings of animals, literary animal studies has developed new reading practices which seek to contest the implicit anthropocentrism of their own discipline and intervene more widely into the humanism of the humanities. In this paper, though, I will suggest that it is precisely in its stated challenge to anthropocentrism that literary animal studies tends to reach a limit. By focusing so strongly on what is centred, both within literature and the wider world, the field risks a narrow approach to literary study that takes representation as the primary – or even the only – object of analysis. Against this dominant method, and through an analysis of the prevailing motifs of the field, I wish to argue two things that have implications for the future of critical animal studies and its modes of cultural critique: first, that literary form, and the politics of literary forms in particular, are crucial sites of inquiry for literary animal studies; second, that anthropocentrism is a more generative keyword than anthropocentrism.

Dominic O'Key is a Postdoctoral Research Fellow at the University of Leeds, where he works on the cultural meanings of the sixth extinction. Dominic is the editor of 'Animal Borderlands', a special issue of *Parallax* (2019). His writing has also appeared in *LIT: Literature, Interpretation, Theory* (2020), *Animal Biography* (Palgrave, 2018), *Texts, Animals, Environments* (Rombach, 2019) and *Literature and Meat Since 1900* (Palgrave, 2019). He is currently at work on his first monograph, on contemporary literature and human-animal relations, which will be published by Bloomsbury in 2022.

A Critical Review of Music for Animals

Martin Ullrich (Nuremberg University of Music, Germany)

There are scientific studies on the effects of human music on several nonhuman animals, including dogs, pigs, cats, horses, chimpanzees, bonobos, gorillas, macaques, gibbons, tamarins, rats, mice, grey parrots, budgerigars, and sea lions. The used music covers a wide range of composers and performers, but in most cases belongs to Western classical and popular music styles. While mainly psychologists, physiologists, and ethologists designed the experimental settings and analyzed the data, musicologists were seldom included in the research teams. This paper critically reviews the underlying concepts of human music for animals from a point of view informed by interdisciplinary music research and human-animal studies and points out challenges when it comes to ethical and aesthetical questions. Published findings from 2010–2021 in the fields of biology, psychology, and veterinarian medicine on the effects of human music on animals are reviewed, applying discourse analysis and music analysis. The implicit assumptions and biases concerning the definition and the aesthetics of music are rarely reflected in the reviewed publications. Data on the musical details is surprisingly often imprecise or missing. The aesthetic value of certain pieces of music, styles and musical cultures is often treated as a given, ignoring findings from ethnomusicological and zoomusicological research on the diversity of human and nonhuman music cultures (cf. bird song, whale song). There is a need for a critical assessment of eurocentrism and anthropocentrism in the field of empirical aesthetics in music.

Martin Ullrich studied piano in Frankfurt and Berlin and music theory, also in Berlin. He received his PhD in musicology in 2005. His main research area is sound and music in the context of human-animal studies. He has presented and chaired at international conferences and has published on animal music and the relationship between animal sounds and human music. Ullrich has been professor for music theory at Berlin University of the Arts, Germany from 2005 and president of Nuremberg University of Music, Germany from 2009. Since 2017, he works as professor for interdisciplinary musicology and human-animal studies at Nuremberg University of Music.

Animation, Animal Rights, and Social Change: Initiating Conversations on Why Animals Matter
Rajlakshmi Kanjilal (Amrita Vishwa Vidyapeetham University, India)

Animation is a popular medium as it brings to life stories and nonhuman characters' lives that are often invisible. As an ethical medium, animation presents an opportunity to explore nonhuman animals' hidden lives and tell stories from the nonhuman perspective. Animal-led films have always been popular among audiences, but the underlying reasons are not very clear. Animation is an ethical medium since nonhuman animals are not employed as actors and circumvents several ethical issues. Popular animated films like *Chicken Run* (2000), *Happy Feet* (2006), and *Ferdinand* (2017) use anthropomorphic characters. Nevertheless, the narratives champion the cause of animal rights broaching broader concerns related to the environment and animal ethics. The methodology employed to analyze the four films is through a close reading of the films through contextualizing, historicizing, and poeticizing. Moreover, employing an animal rights perspective to understand how anthropomorphic nonhuman animal characters challenge cognitive biases and broach critical ethical issues about their treatment. This analysis is pertinent in understating and engaging with audiences critically. Since audiences are often passive recipients of media messages centering conversations on issues highlighted in the films in classrooms and beyond, it can help initiate conversations on why the lives of nonhuman animals matter by challenging the normalization speciesist attitudes and cognitive dissonance. As Jane Goodall put it, "Only if we understand, will we care. Only if we care, will we help. Only if we help shall all be saved." Animated films serve as a tool to impart animal rights messages leading to social change.

Rajlakshmi Kanjilal is a Ph.D. candidate who holds a Master in Fine Arts in Animation and Content Management from Amrita Vishwa Vidyapeetham, India. Her research looks at animal rights messages communicated in animated feature films, and she is interested in media representations of nonhuman animals.

Abstracts: Day 2 (Friday 25 June) 9.30-11.00, Panel 2

Food

Chair: Núria Almiron

Could Yoga be a Promising Pathway for Animal Inclusion?

Jenny Mace (*University of Winchester, UK*)

Yoga is a holistic discipline originating in ancient India. Yoga has links with Hinduism, Buddhism and Jainism based on a shared philosophical framework of unity with all beings and belief in ahimsa, meaning non-harming. There is debate in the international yoga community about the spiritual, ethical and health-related links between yoga and plant-based diets but a distinct lack of formal empirical data of yoga teaching as a subculture. This mixed-methods research investigated UK yoga teachers' beliefs about the moral status of farmed animals and attitudes towards plant-based diets. Based on 449 questionnaires and nine interviews, we demonstrated that almost 30% of UK yoga teachers consume a 100% plant-based diet and almost 20% are vegetarian. This is roughly 25-fold and six-fold higher than the respective proportions in the UK general population. Other significant results include that nearly 75% desire to follow a plant-based diet; nearly 70% regard plant-based diets as best aligned to their yogic practice; and 86% agree that 'Minimising animal suffering is just as important as minimising human suffering'. The qualitative interviews reinforced these progressive beliefs and attitudes, relating them to ahimsa. They revealed detailed and specific health concerns that arguably deserve greater attention going forward. A pronounced minority counterview subscribing to conscientious omnivorism and an alternate interpretation of ahimsa also emerged from the interviews. Whilst there are complexities surrounding cultural appropriation, this study highlights the potential of yoga as a pathway for animal inclusion but further dispels a myth that all—or even most—modern western yoga teachers are veg*an. NB: This work stems from two papers. The first is published here; the second is forthcoming in the journal *Food and Foodways* (currently at the stage of revise and resubmit). The publications are co-authored with Dr S.P. McCulloch. The work is also based on the work of *Animalia Asana*.

Jenny Mace, MSc AWSEL, FHEA. Jenny is currently lecturing part-time on the MSc in animal welfare science, ethics and law with the Centre for Animal Welfare at the University of Winchester, UK. She has co-authored a paper in the journal *Animals* with another forthcoming in *Food and Foodways*. She has setup the information platform *Animalia Asana* and trained several international yoga teachers in the animal element in yoga.

The 'Ethically' Consumable: Frames, Knowledge Production and Power Relations Surrounding 'Food Animals' in the Swedish Organic Sector

Josefin Velander (*Karlstad University, Sweden*)

Food production with non-human animals leads to dire consequences in regards to climate change, species extinction and the exploitation of sentient beings. Yet the non-human animals situated in agriculture continue to be constructed as edible, killable and exploitable. The study demonstrates the social processes around how carnistic practices and associated relations of dominance are made normal and legitimate in the Swedish organic context. The organic sector produces a carnistic apparatus that aim to address the environmental and animal ethics criticism surrounding common agricultural practices. The study examines organizations in the organic farming sector in the Swedish context and what frameworks they produce around farm animals as food in this arena as well how power structures of human/animal are manifested. The study also shows whether the non-human animals' own subjectivities and agencies are recognized, denied and used and in what ways. The results of the study argue that the organic sector produces anthroparchal frames of sustainability around organic meat production by narratives of sustainable food production that put "food animals" at the center and re-configure these as "sustainably" consumable. It also demonstrates legitimizing processes surrounding dominance and exploitation of animals in the organic food industry, as well as how meanings and relations of power are reconfigured or reproduced. The results are significant in that they show how dominant human-animal relations in the food industry is maintained and reproduced in sites

of production that are framed as “ethical” and how notions of sustainability are framed by carnistic norms and practices.

Josefin Velander is a PhD student in sociology at Karlstad University, Sweden. Her field of interest is critical animal studies, environmental sociology, posthumanism and queer studies.

“I Am More than Just Food!”: What Human-Eating Monsters Can Teach Us at the Intersection of CAS and Literary Studies

Xiana Vázquez Bouzó (*Universitat Autònoma de Barcelona, Spain*)

The last decades have witnessed a growing interest in animal studies, both among general society and academia. The latter has produced interdisciplinary works about animal issues and fields of enquiry like gender studies, political theory, or linguistics. Literary studies is one of the prolific fields at this intersection, providing critical analyses and unveiling biases that remained invisible about discourses related to nonhuman animals. Given that commodification and consumption is one of the key issues within the relationship between human and nonhuman animals, narratives where the consumption is reversed and humans become prey can shed light on how our positions within this hierarchical system produce and maintain discourses of violence and exploitation. The fear of being eaten has been a common trope in narratives for centuries, but what can it tell us in a moment when our own dietary choices are under scrutiny, in relation to animal ethics, environmental crisis, food justice, or the role of empathy within our communities? Since the 1990s, the changes in the representation of literary and filmic monsters like vampires, aliens or dinosaurs allow us to observe a shift of perspectives within popular culture which gives voice to these previously-evilized monsters. I want to analyse how the evolution of human-eating monsters from the position of the Other to that of main characters can inform us about our own position in the Anthropocene and the social justice changes that our societies are undergoing.

Xiana Vázquez Bouzó obtained her degree in Foreign Languages and Literature at the Universidade de Vigo, Spain, and holds two master’s degrees on gender studies and philosophy. She has done research on postcolonial literatures, feminist science fiction, and the history of bullfighting in Spain, among others. She is currently developing her PhD project at the Universitat Autònoma de Barcelona, Spain, studying contemporary fictions where humans become prey of other beings like aliens, vampires or nonhuman animals. She is doing so from an antispeciesist, posthumanist perspective that aims at challenging anthropocentrism and the social acceptance of violence upon nonhuman animals. Her research interests range from political theory to intersectional feminism, critical animal studies, and contemporary culture.

Abstracts: Day 2 (Friday 25 June) 9.30-11.00, Panel 3

Sociology 2

Chair: Richard Twine

Readings of Marx in Critical Animal Studies: Appraising Traditions and New Directions

Chiara Stefanoni (*University of Bergamo, Italy*)

Anticapitalism is foundational to the field of critical animal studies (CAS). It is a common refrain in CAS literature, as well as in activism, that animal liberation is incompatible with capitalism, that “you cannot call yourself antispeciesist if you are not at the same time anti-capitalist”. What is, instead, less common is a serious theoretical effort to understand why this is so, that is, a thorough engagement with Marx’s critique of political economy. Is capitalism a mere economical system? Or is it a kind of social complex? If so, what structurally makes a society a capitalistic one? Which is the relationship between animal oppression and capitalist societies? Is it a problem of social justice? Appraising the different Marxist perspectives – traditional Marxism, Western Marxism, Operaismo/Post-operaismo – adopted (often implicitly) in the CAS field is crucial to identify which answers are given to these questions and to evaluate whether they provide a working understanding of the problem of “capitalism and animals”. Thus, the first part of my paper will be devoted to this task. Then, I will present a more promising and accurate account of Marx’s theory provided by the New Marx Reading (NMR). Finally, drawing on NMR’s focus on the notion of fetishized social forms and adopting the formanalysis method, I will reconstruct the necessary emergence of a social form of human-animal relation in connection with the specific structural constraints imposed by the conditions of the capitalist mode of production.

Chiara Stefanoni holds a master’s degree in philosophy and is about to complete her doctoral degree in ‘Transcultural Studies in Humanities’ at the University of Bergamo (Italy). Her main research interests fall within the critical animal studies, with particular attention to social and political aspects of the question of the animal, analysed especially from historical-materialist and feminist perspectives. In her doctoral dissertation, Chiara focuses on developing a Marxian-inspired theoretical framework for addressing animal oppression in capitalist societies. In 2019 she was a predoctoral visiting researcher at the Centre for Animal Ethics (CAE) at the Pompeu Fabra University of Barcelona (Spain). She is a member of the editorial board of the Italian antispeciesist journal *Liberazioni – Rivista di critica antispecista*.

Animal Appearances in Sociology: Observations on Animals in Sociological Texts from the 19th until 21st Century

Salla Tuomivaara (*University of Turku, Finland*)

During the early years of the rise of sociological animal studies a recurring claim was made that animals have been almost invisible, non-existent, in the sociological tradition. Advancement of sociological animal studies, and human–animal studies more generally – phenomenon called animal turn – has added substantially to the sociological discussion on animals. The significance of animals in human societies is currently researched from manifold perspectives. The early decades of sociology and earlier social scientists have also begun to be studied from the perspective of animal studies. For example, my doctoral research revealed that the early sociological views on animals were much more diverse than the later sociological canon has showed us. This was due, among other things, to the need to define the human and the methods suitable for the study of humans, as sociology was still emerging as a discipline at the turn of the 19th and 20th centuries. In this presentation, I will introduce some observations on what happened to animals after the Classical era of sociology: What kinds of animals appeared in sociological texts in the decades before and after World War II? What were these animals used for in these texts? These observations are preliminary findings of my research, which aims to resolve what happened to animals between the Classical era and the late 20th century when we woke up to the absence of animals. Where and when did we lose animals in sociology?

Salla Tuomivaara is a sociologist (PhD), who defended her PhD dissertation *Searching for the roots of exclusion: animals in the sociologies of Westermarck and Durkheim* at the University of Tampere (Finland) in 2018. A book based on her doctoral thesis, *Animals in the Sociology of Westermarck and Durkheim*, was published in 2019 in Palgrave MacMillan’s Animal Ethics series. Currently Tuomivaara

works as a postdoctoral grant-funded researcher on the project 'Can we Disclose Other Animals? – The Challenges of Conceptualising Animals in Sciences and Arts' at the School of History, Culture and Arts Studies at the University of Turku, Finland. Her research interests include human–animal dualism, posthumanism, history of social sciences, and significance of human–animal boundary. Tuomivaara is chairperson of the Network for Critical Animal Studies in Finland.

Addressing Ethical Bias of Professionals Using Animals

Tereza Vandrovcová (*University of New York in Prague [UNYP], Czech Republic*)

In order to eliminate the oppression of animals and to challenge the anthropocentrism of academic knowledge we need to understand what hinders ending animal use within science or in the agricultural animal industrial complex (Noske 1989, Twine 2010). Besides the cultural and economic circumstances of capitalist society, we should focus on the systemic biases of professionals using nonhuman animals, especially of experts with decision-making powers. These biases strongly affect how they are dealing with ethical questions related to animals. Former animal experimenter Barnes coined the term “conditional ethical blindness” based on his own experience with “being rewarded for using animals” (Barnes 1985, 160). (I will use the term ‘bias’ in order to avoid ableist language.) Broader social circumstances eroding moral responsibility (like bureaucratization of institutions) are reinforced by psychological mechanisms such as objectification and cognitive dissonance. In my qualitative research with lab workers in the Czech Republic I observed various kinds of these tendencies which I will present. Ethical ignorance is not limited to lab workers. Number of studies have revealed that veterinary students might be less empathetic to animals at the end of their studies than at the beginning (Self et al. 1991, Paul and Podberscek 2000). People with this education are often members of ethical committees and also governmental bodies related to agriculture. An opportunity for CAS scholars to address this problem is through the relatively new tendency of EU grants to support collaboration between life and social sciences (such as Horizon Europe framework programme, running from 2021-2027). There already are examples worth following such as Davies et al. (2016).

Tereza Vandrovcová is an academic at the University of New York in Prague (UNYP) in the Czech Republic where she teaches Social Psychology, Intro to Sociology and Animals in Human Society: Psychological Perspectives. She also teaches introduction to Animal Studies at the Charles University (Prague, Czech Republic) and Masaryk University (Brno, Czech Republic). Her research interests include critical animal studies, psychology of meat consumption and sociology of science. In 2011 she published a book called *Animal as an Experimental Object: a Sociological Reflection* (in Czech) and she co-organized the second European Critical Animal Studies Conference in Prague. She was a Regional Co-director of the Institute for Critical Animal Studies, Europe. In 2015 she co-founded EACAS and the Czech Vegan Society. In 2017 she finished her Ph.D. in Sociology from the Faculty of Arts, Charles University (Prague, Czech Republic) with a thesis called ‘Animals as Laboratory Objects: Analysis of the Power Discourse’ (in Czech).

Abstracts: Day 2 (Friday 25 June) 11.30-13.00, Panel 1

Power

Chair: Brett Mills

Towards a Holistic View of Power: Human and Non-Human Power

Michal Rotem (*Tel Aviv University, Israel*)

What is power? In the paper “Towards a Holistic View of Power: Human and Non-Human Power,” I argue that the way power relations are perceived—in human thought and hence in our language—as belonging only to the human sphere, prevents us from noticing that power relations also exist between humans and other creatures such as nonhuman animals and nonanimal entities. Therefore, this article proposes to expand the boundaries of political language and consider power relations in a broader sense. It does so by proposing holistic power, which is defined as all interactions that have an impact on other beings, whether conscious or unconscious. Holistic Power can be a top-down or bottom-up model of power. Nonhuman animals and human entities can participate in a holistic power system because they all affect one another; therefore, in holistic power nonhuman entities have agency as well. Holistic power divided into two types of power relations: human power, which is further divided into conscious and unconscious power; and nonhuman power, which is further divided into nonhuman animal power and nonanimal power. In comparing these kinds of power relations, two dimensions are considered: consciousness and communication. These two dimensions are expressed differently in different power relations. Both dimensions affect how humans view relations with others, whether they perceive their relations with others as power relations or not.

Michal Rotem is a PhD student in the School of Political Science, Government, and International Affairs at Tel Aviv University, Israel. I am currently working as a teaching and research assistant in the field of political theory. My dissertation focuses on understanding how humans justify their control over animals and what changes their minds in that matter. I seek an answer to this puzzle by investigating the historical and contemporary dynamics of (de)legitimizing human control over animals, with a focus on factory farming. My research is a multidisciplinary and a comparative study, combining political theory, political economy, psychology, and ethology.

Beyond Intersectionality, Towards Interconstitutionality

Pablo Pérez Castelló (*Royal Holloway University of London, UK*)

Aph Ko states: “conceptual violence precedes physical violence. You must be thought of as an inferior subject before your body is used, abused, manipulated, and consumed” (2019). I argue that Westerners’ subjectivities are constituted by a Western conceptuality that impels us to be anthropocentric, racist and sovereign over animals. Intersectionality, as a method, does not suffice to understand how our subjectivities are formed because, as Ko shows, thinkers adopting intersectional approaches remain one-dimensional in their analysis. Indeed, intersectional thinkers continue to look at oppressions through the lenses of their own disciplines. From that position, they draw on insights from another field and identify a point where the fields meet. The idea is that, at this point of intersection, a given oppression is better understood in comparison to the perspective offered by one single field. Ko contends, however, that different oppressive knowledge systems constitute each other, that is, they do not merely overlap. I take Ko’s insights a step further and argue that knowledge systems are not only inter-constituted, they also form our subjectivities. I also challenge Ko’s argument that the dominant class has almost total control over concepts, and contend that oppressive concepts such as the human, the animal, and the Black are not mere ideas we have power over. Instead, my contention is that such concepts should be understood as conceptual forces that constitute our subjectivities, impel us to sense anthropocentrically and be violent against those who deviate from the human.

Pablo Pérez Castelló is a PhD candidate at the School of Humanities, Royal Holloway University of London, UK. His thesis in Philosophy focuses on understanding the role human language plays in producing anthropocentrism, and the importance of animal language in relation to political agency and zoodemocracy. Pablo is also a visitor researcher at the Cambridge Centre for Animal Rights Law where he explores how the constitution of the Commonwealth of Australia should change in light of the argument advanced by Sue Donaldson and Will Kymlicka that communities of wild animals should have

a right to self-determination. He has taught Ancient Greek Philosophy, and lectured on philosophical concepts of nature in the MA in Political Philosophy at Royal Holloway.

Bare Life Laid Bare: Human Sovereignty and Animal Abjection in the Context of the Global Coronavirus Pandemic

Zipporah Weisberg (*independent scholar*)

Drawing on Giorgio Agamben's theory of biopolitics, I will argue that never before has nonhuman animals' status as *zoē* or 'bare life' been more evident than today, at the end of the first year of the global coronavirus pandemic. The response to the pandemic has cast into sharp relief nonhuman animals' reduction – both in the public imagination and scientific practice - to specimens, or generalized life, stripped of any potential to shape or live their lives in a meaningful way. As bare life, nonhuman animals are regarded objects on which to test vaccines or as contaminants that can be culled in the millions without hesitation. Like *homo sacer*, or the sacred man who, according to ancient Roman law, could be killed but not sacrificed, animals are subject to an irreversible juridical (and moral) 'ban.' They are included in the 'law' (as test-subjects, commodities, contaminants, etc.) by way of their 'exclusion' (from its protection).

As self-appointed sovereigns vis-à-vis other animals, human beings have imposed a permanent and particularly pernicious state of exception on the latter in which the flourishing (and in this case, preserving) of human life is believed to depend entirely on the taking of animal life. As bare life, 'stripped of every right,' nonhuman animals are killed in the millions without the interference of moral perturbation. Although what should be deemed exceptional/impermissible (the commission of violence against animals for research or any other purpose) has been normalized over the centuries, the rush to develop vaccines against Sars-CoV-2 has reinforced the ideological foundations of animal research. Moral objections to animal research are rarely raised outside of animal rights' communities, and brutal experiments on mice, rhesus macaques, African greens, marmosets, ferrets, pigs, and hamsters are presented in the media as necessary steps towards ending the pandemic. At the same time, animals used in research are at the *centre* of the human sovereign and sovereign nation state's thinking and activities. Ironically, in their position of total abjection, animals wield tremendous power over human beings, if only inasmuch as without their subjugation the human empire would collapse.

Zipporah Weisberg is an independent scholar and animal activist currently living in Granada, Spain. Her areas of specialization include critical animal studies, critical theory, and existentialism and phenomenology. In 2013, Zipporah completed her PhD in Social and Political Thought at York University, UK and was awarded the APPLE postdoc fellowship at Queen's University, Canada. Zipporah's postdoctoral research focused on the ethics of biotechnology and the phenomenology of animal life. Since 2015, Zipporah has been training as a professional dancer in Spain, but continues to participate in academic activities when time allows. In March 2021, Zipporah was awarded a Culture and Animals Foundation grant for her research on interspecies friendship and animal agency in animal sanctuaries, which she is pursuing in conjunction with Eva Meijer and Bernice Bovenkirk (Wageningen University, Netherlands) as part of their project 'Anthropocene Ethics: Taking Animal Agency Seriously'.

Abstracts: Day 2 (Friday 25 June) 11.30-13.00, Panel 2

Representation and Aesthetics 3

Chair: Lara Herring

Canine Tooth: Human-Canine Vulnerability and Aggression in *Amores Perros* (2000), *Wendy & Lucy* (2008) and *Los Reyes* (2019)

Borbála László (University of Debrecen, Hungary)

Although it is a truism that we are not canine and dogs are not human, films treating human and canine vulnerability and/or aggression as co-representative expose the flimsiness of this claim. As film scholars already established, dogs in narrative cinema are never purely dogs (McLean 2014), but contrary to what pre-animal turn criticism contended, they are not solely about 'human nature' either. Since our life forms evolved together —humans and dogs “civilized and domesticated each other” (Helton 2009)—, in real life as well as in films they reflect our intimate cross-species contact, that is, the traces of how we have been co-constituting one another. By the same token, one must also reinterpret human characters from an anti-anthropocentric perspective. Considering the above outlined implications of the 'animal turn', my presentation will have a double aim as I shall engage as much in reanimalizing the portrayal of human beings in film as in deanthropomorphizing dog representations in the same medium. For this purpose I analyse *Amores Perros* (2000), *Wendy & Lucy* (2008) and *Los Reyes* (2019), all of which propound analogies between human and canine vulnerability and/or aggression, thereby revealing both the humanity of animals and the animality of humans. The selected films thus help contest the conceptual boundary between human and non-human animals in general and between us and our canine companions in particular.

Borbála László, is a first-year PhD student of the Doctoral School of Literary and Cultural Studies at the University of Debrecen, Hungary, engaged in animal studies, exploring the (inter)relations between human and nonhuman animals in cultural products and phenomena. She is particularly interested in the biopolitical and bioethical implications of representing dogs in literature, popular and art films.

A Literary Analysis from the Perspective of the Horse in Anna Sewell's *Black Beauty*: The Autobiography of a Horse

Elisabeth Kynaston (University of Debrecen, Hungary)

The aim of this paper is to consider a literary analysis of Anna Sewell's novel: *Black Beauty: An Autobiography of a Horse* (1877). In addition to the novel, I will also consider two film adaptations, *Black Beauty* (1994) and *Black Beauty* (2020), to further expand my discussion. Sewell used literature as a tool to discourage the mistreatment of animals and her portrayal of the abuse of horses has had a significant impact on readers and film-spectators to this day. However, this paper suggests a new reading of Sewell's novel from a 21st century perspective. I will not focus on the novel's intended moral message of the apparent mistreatment of horses. Instead, I will question if the loving treatment that *Black Beauty* also receives can still be seen as morally applaudable? Throughout this paper, I shall focus on several aspects regarding the power relations between human beings and the main character, *Black Beauty*. Firstly, I will focus on the anthropomorphised horse. Secondly, seeing that we can only speculate what a horse is thinking, I will attempt to question *Black Beauty*'s relation to his considerate owners as I seek to understand the relationships from his point of view. Thirdly, I aim to discuss how the novel and two films may influence how people view their relationship with horses in today's society. To conclude, my intentions with these findings are to spark conversation and further question if the way horses are used in today's society can be considered morally justifiable?

Elisabeth Kynaston is 23 years old. I live in Lund, Sweden and I am currently studying a course in Critical Animal Studies at Lund University. Outside of school I enjoy being with my family, being outdoors and playing music. I hope to have my Bachelor's degree after summer which will consist of English Literature, Economics, Law and Animal Studies. The combination of subjects originated out of not being so absorbed by one specific subject. Academically, my biggest interest now lies in animal studies. I have thought about animal advocacy for as long as I can remember but it was not until the beginning of 2020 when I wrote one of my essays for English literature that I found out about Animal Studies as a discipline. Ever since, it has given me a chance to reflect and convey messages. I enjoy

writing because I believe topics such as Critical Animal Studies are complicated. It gives me time to think, reflect and rewrite until I am happy with my argument. My long time goal is to be working within the field of animal studies and after summer I have applied for master studies in either European Studies or Innovation and Entrepreneurship.

Animal Aesthetics and Animal Ethics: Exploring Connections

Marta Tafalla (*Universitat Autònoma de Barcelona, Spain*)

Our civilization promotes the view of some animals as aesthetic instruments. For example, songbirds and colourful fishes are often confined in small spaces and treated as mere ornaments; this not only condemns individual animals to miserable lives, but their trade has even put some species at the brink of extinction. In other cases, animals are killed to use their fur, feathers or ivory as decorative objects. All these examples show us that some kinds of animal exploitation have an aesthetic factor that we need to address. In the last decades, we have witnessed an increase in philosophical reflection about human relationships with nonhuman animals, but philosophical aesthetics has not experienced the same trend. Some authors have already asked for the reasons of this absence (Parsons, 2007; Hettinger, 2010) and a small minority has recently published some work on animal aesthetics (Davies, 2012; Parsons & Carlson, 2012; Prior & Brady, 2017; Vice, 2017), but we still cannot consider the existence of animal aesthetics as an academic field. This paper defends that we urgently need a critical theory of animal aesthetics. The fundamental reason is that many cases of animal abuse and species extinctions are at least partly related to our aesthetic tastes. I defend that these problems are the result of a superficial aesthetics, consisting in appreciating animals as if they were merely bodies. I propose a deep aesthetics consisting in appreciating animals as subjects with personal stories, and whose identities include nets of relations with other living beings in their environments.

Marta Tafalla holds a PhD in Philosophy, is senior lecturer at Universitat Autònoma de Barcelona, Spain, and member of the scientific board of the Centre for Animal Ethics at Universitat Pompeu Fabra, Spain. Tafalla has published two philosophy books: *T. W. Adorno. Una filosofía de la memoria* (Herder, 2003) and *Ecoanimal. Una estética plurisensorial, ecologista y animalista* (Plaza y Valdés, 2019). She has also edited the anthology *Los derechos de los animales* (Idea Books, 2004). Her research articles have appeared in academic journals such as *Contemporary Aesthetics*, *Estetika*, *Environmental Ethics*, *Isegoria*, *Dilemata* and *Bioética y Derecho*. She works on ethics and aesthetics, and her research focuses on our relationships with nonhuman animals and nature.

Abstracts: Day 2 (Friday 25 June) 11.30-13.00, Panel 3

Heterotopia 1: Sites, Spaces, and Practices of 'Undoing'

Chair: Paula Arcari

Vegan Vloggers' Narratives: Heterotopias for Ending the Commodification of Animals?

David Felipe Martín García (*Universidad Pontificia Comillas and Universidad Carlos III, Spain*) and **Estela Díaz** (*Universidad Pontificia Comillas, Spain*)

Social media have been depicted as spaces able to produce heterotopia (Chen, 2018; Rymarczuk & Derksen, 2014). It could be legitimate to expect that the sharing of Vegan experiences by Vloggers in YouTube might develop narratives and make visible alternative practices to the incumbent discourse based on commodification and domination of animals. This contribution is based on the analysis of 30 vlogs from a global sample of Youtubers reporting about their vegan experience. This corpus is submitted to two analysis: (1) a phenomenological analysis, regarding these vloggers as random consumers; and (2) to a critical discourse analysis, regarding them as influencers impacting their audience and potentially contributing to the creation of new frames about veganism and animal commodification. From the antispeciesist point of view, the outcome of the analysis is rather pessimistic. One could expect that discourses and practice of sharing one's so-called vegan experience would pave the way for the advent of heterotopias and the promotion of alternative relationship to commodified animals. However, although the approach of the micro-influencers recruited in the sample do create a specific cultural space to approach veganism, their discourse is rather anthropocentric and, as such, it could be argued that it contributes to a second order commodification of animals. Indeed, the central theme in their discourse is their concern for their personal, self-assessed quality of life. Therefore, veganism is virtually downgraded to an optional and somewhat flexible diet-based lifestyle, in a world in which experimenting lifestyles and sharing one's experience about personal wellbeing are the real key values. Concern for the (moral) consideration of animals, even though it seems sincerely shared by many of these experiential vegans, gets relegated as a mere (ethical) advantage likely to enhance their quality of life through the prism of eudaimonia.

David de Felipe Martín García is assistant professor at Universidad Pontificia Comillas and Universidad Carlos III, Spain. David holds a PhD in Sociology (Université de Toulouse-Jean Jaurès), a degree in International Economics (Université de Paris-Ouest Nanterre), and an Executive diploma in Business Analytics (Universidad Pontificia de Comillas). His main research topics are Consumer Citizenship and Consumer Literacy in sectors like finance or health, with a specific focus on the part of social media in such issues. He has communicated in international conferences on Socio-Economics and Consumer Research, and published in French peer-reviewed journals, such as *Sociologie du Travail*, *Sciences de la Société*, *Ethics and Economics*.

Estela Díaz is Lecturer at Universidad Pontificia Comillas, activist for human and animal rights, NGO advisor, and humane educator. Estela holds a PhD. in Economics and Business Administration (Universidad Pontificia Comillas), master's in Sustainability and CSR (UNED and UJI), master's in Research in Economics and Business Administration (Universidad Pontificia Comillas), and a degree in Law (University of Granada). Her principal area of research focuses on ethical and transformative consumption, human-animal relations, gender, sustainable transitions, theories of power, and education. She has presented papers in conferences and seminars and published in high-impact journals, such as *Human Ecology Review*, *Psychology & Marketing*, *Macromarketing*, *Sustainability*, *Anthrozoös*, and *Society & Animals*.

Family as Sanctuary, Sanctuary as Community: Two Models of Multispecies Relations for Nonhuman Animal Liberation

Maria Martelli (*independent scholar*)

Freedom and wellbeing for nonhuman animals that have been farmed is not easy to achieve, but sanctuaries strive to do so. Farmed animal sanctuaries (FAS) have been described to broadly fit within two models: the refuge + advocacy model, or the intentional community model (Donaldson & Kymlicka, 2015). In addition to these, this research proposes two other analytic constructs to better understand the relationships within sanctuaries: the family model and the community model. Using qualitative

methods, specifically interviews with human guardians/workers of two FAS in Romania, the research looks at how space and relationships are organized when nonhuman animals enter into a sanctuary as part of a family, or into a sanctuary as part of a community. In this case, the family is understood as a set of close relations, often without a legal entity (also encountered in micro sanctuaries), while the community is understood as a network of different relationships, often with a legal entity (an NGO). Following the idea that sanctuaries are “laboratories where activists conceive ... new models for ethical relationships with animals” (Abrell, 2016), potential pitfalls, as well as opportunities, for both models, are explored. The proliferation of multiple models of multispecies relationships, particularly with formerly farmed animals, is part of the work of making animal liberation not only imaginable, but possible.

Maria Martelli is an independent researcher working from within the intersection of posthumanist, feminist and antispeciesist theories. She has an MA in Advanced Sociological Research at the Faculty of Sociology and Social Work, University of Babeş-Bolyai, Romania, with a thesis that offers a critique of how anthropocentrism is shaping the sustainable development goals, particularly those of education for sustainable development. Currently she is researching the liberatory potential of animal sanctuaries.

Re-Making Domestic Natures: Multispecies Life and Care at the Sanctuary

Marie Leth-Espensen (*Lund University, Sweden*)

What images of multispecies life might emerge from the practices of sanctuary-caregiving in a time of anthropogenic extinction and environmental degradation? In this presentation, I will delve into the embodied, situated, and multispecies care practices unfolding within the everyday context of farmed animal sanctuaries. When engaging with the daily practices of sanctuary caregiving, it is difficult to ignore how this work is done at a particular time significantly marked by the devastating consequences of humanity’s overshoot at a global scale. As much critical thinking and scholarship go into how ‘we’ as humans can come to terms with ‘our’ destructive patterns posing a fundamental threat to all life on earth, farmed animal sanctuaries centre those animals whose existence is intimately shaped by the presence of humans: the animals reduced to consumable objects completely separated from the discourse of ‘nature.’ In doing so, sanctuary caregivers embark on the deep-rooted anthropocentrism that continues to prevail in much ecological thinking and informing what type of protection is granted to different groups of animals. Based on fieldwork performed at multiple farmed animal sanctuaries in rural Denmark, this presentation highlights sanctuary-caregiving as a disruptive site for rethinking ethics and politics beyond the binary categories of nature and culture; wild and domestic. Examining the experiences of creating a place for multispecies flourishing, I discuss how caring for formerly farmed animals highlights a largely neglected site for more-than-human flourishing in a time of anthropogenic problems: that of the ‘domestic natures’ embedded within agricultural and rural landscapes.

Marie Leth-Espensen is a doctoral candidate at the Sociology of Law Department at Lund University, Sweden. Her current research focuses on the contested meanings of caring for nonhuman animals within the particular context of agricultural management of nonhuman life. The research is situated within the fields of Critical Animal Studies, multispecies ethnography and more-than-human law. She is a member of the Lund University Critical Animal Studies Network.

Abstracts: Day 2 (Friday 25 June) 14.00-15.30, Panel 1

Ethics

Chair: Richard Twine

Expressions of Animal Ethics: Animal Sanctuaries, the Case of Spain

Alberto José Franco-Barrera (*Santiago de Compostela University, Spain*) and
Joaquín Fernández-Mateo (*Rey Juan Carlos University, Spain*)

Since the 1960's studies on the moral consideration of animals have been growing gradually giving rise to numerous animal rights theories. Sentience establishes the circle of moral obligation, erasing the distance that separates human and non-human animals. Inherent value is being the subject of a life that can be experienced in a better or worse way. There is a clear convergence between humans and non-human's animals, we are each of us the experiencing subject of a life. As a consequence of this moral an environmental crisis, several social movements have tried to help animals and, as a result, improve the living conditions of humans and non-human's animals alike. In Spain, several organizations have established sanctuaries to rescue and defend farm animals, victims of livestock exploitation, abandonment or mistreatment. This work will offer the results of a research launched at the Spanish sanctuaries to analyse different dimensions (gender, animal ethics-ecology, identity). The objective of this research is to know in greater depth the identity and objectives of the Spanish sanctuaries.

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Expressions of Animal Ethics: Animal Sanctuaries, the Case of Spain

Josh Milburn (*University of Sheffield, UK*)

Advocates of animal rights typically imagine that justice for animals means a vegan food system. However, advocates of food justice worry that a vegan food system will see some humans left behind. Might there be a middle way? I propose that there could be a food system in which we can have our cow and eat her too: a food system in which animals' rights are respected, but humans still have access to (some) animal-based foods. Specifically, an animal-rights-respecting food system may find a place for the consumption of non-sentient animals; the development of cellular agriculture; and alternative models of "farming" in which animals are respected. It is possible that a non-vegan food system might be best for humans and for animals, realising justice for both.

Josh Milburn is a British Academy Postdoctoral Fellow in the Department of Politics and International Relations at the University of Sheffield, UK. He is a philosopher interested in all things animals, especially related to animal ethics, animals in political philosophy, and animals and food. In addition to working on books about the ethics of feeding animals and about future food systems, he is the current host of the long-running animal studies podcast *Knowing Animals*.

Until Every Cage is Empty: Animal Liberation, Prison Abolition, and The Wages of Humanness

Vasile Stănescu (*Mercer University, USA*)

Michel Foucault famously begins his text *Discipline and Punish* with the contrast between a prisoner being "drawn and quartered" in a city square compared to a timetable in a prison only a short time later. One could write a history of the rise of the factory farm that is parallel to the beginning of *Discipline and Punish*: the spectacle violence of the butcher in the public square, contrasted with the rise of the

intensely regulated time clock of the factory farm system. In both cases, the changes provided no greater freedom; they served to hide power relations, increase profitability, and extend disciplinary power. In this presentation, I argue that we must theorize beyond “politics of enclosure.” The rise of the ‘humane’ reforms of prisons (ankle bracelets, home arrest, probation) and ‘humane’ reforms of animal farming (‘locavorism’, ‘humane’ meat, and ‘ethical’ meat consumption) provide not more freedom but ever increasing societies of control. In contrast, I argue that what we need are not ‘better’ (‘free’, ‘kinder’, ‘more open’) prisons but no prisons at all. Likewise, I argue that what we need are not ‘better’ (‘gentler’, ‘more humane’, ‘more local’) animal farms but no animal farms at all. Finally, I argue that our desire for both (prisons and animal farms) are based on a desire, a wage of humanness, against a racialized and animalized ‘Other’.

Vasile Stănescu is Associate Professor of Communication at Mercer University, USA. Stănescu is co-editor of the Critical Animal Studies book series published by Rodopi/Brill, the co-founder of the North American Association for Critical Animal Studies (NAACAS), a former co-editor for the *Journal for Critical Animal Studies*, and former co-organizer of the Stanford Environmental Humanities Project. Stănescu is the author of over 20 peer-reviewed publications on the critical study of animals and the environment. These include publications in the *American Behavioral Scientist*, *Liberazioni – Rivista di critica antispecista (Liberations-Anti-Speciesist Criticisms)*, *Journal fürkritisches Tierstudien (The German Journal for Critical Animal Studies)*, *The Journal of American Culture*, *Animal Studies Journal*, and the *Journal for Critical Animal Studies*. Stănescu’s research has been recognized by The Woods Institute for the Environment, Minding Animals International, The Andrew Mellon Foundation, the Culture and Animals Foundation, the Institute for Critical Animal Studies, and the Institutul Cultural Român, [Institute for Romanian Culture] among others.

Abstracts: Day 2 (Friday 25 June) 14.00-15.30, Panel 2

Gender and Feminism

Chair: Núria Almiron

Middle Eastern Women's Attitudes and Perceived Barriers of Becoming Vegan and Publicly Maintaining their Lifestyle Decisions

Gelareh Salehi (*Universidad Pontificia Comillas, Spain*) and
Estela Díaz (*Universidad Pontificia Comillas, Spain*)

Literature on veganism revealed that women have higher probability of becoming vegan (Ruby, 2012). The symbolic meaning of meat as masculine domination indirectly shapes food choices. In this regard, veganism lifestyle is considered to be “feminine” (Piester et al., 2020). As a consequence, in both, western and eastern societies becoming vegan is considered as more “acceptable” for women (Rosenfeld, 2019). However, on the other hand, women may confront more pressure of judgments about their lifestyle decisions (Collins, 2019; Costa et al., 2019). The aim of this paper is to delve into these findings by exploring the barriers perceived by middle eastern women to become vegan. In this paper, veganism is understood as a philosophy, expressed in daily decisions, of rejecting the exploitation of animals by humans (Díaz & Merino, 2018). Veganism continues being largely conducted in English-speaking countries (Díaz, 2017). This paper contributes to overcome this limitation since, as far as the authors know, is the first study on veganism focused on middle eastern women. The experience of becoming vegan was discussed in two online focus groups (composed of thirty respondents). Participants from Iran, Tajikistan and Afghanistan were invited to share their experience in an online social platform. Three main categories of barriers of adopting and maintaining veganism were identified. First, practical barriers; these were related to the difficulty of food preparation. Second, social barriers, related to the lack of understanding and supportive relationships from their “significant others”. Third, institutional barriers, related to systematized resistance to veganism in medical sectors.

Gelareh Salehi is a PhD candidate at Universidad Pontificia Comillas in Madrid, Spain. Gelareh holds a degree in Economics (Shahid Beheshti University), master in Transportation Management (FIATA International Federation of Freight Forwarders Associations) and master's in marketing (Universidad Pontificia Comillas). Her research focuses on Transformative Consumer Behaviour (TCB), Ethical Decision Making (EDM) and Dietary Behaviour Change (DBC). Her current research projects are stages of behavioral change to Follow Vegan Diet (FVD) in Universidad Pontificia Comillas and French consumers' commitment to meatless Monday (Lundi-vert) in Université Grenoble Alpes. She is a member of The Vegan Society research network and presented papers in conferences such as IAPNM (International Association on Public and Nonprofit Marketing).

Estela Díaz is a Lecturer at Universidad Pontificia Comillas, activist for human and animals rights, NGO advisor, and humane educator. Estela holds a PhD. in Economics and Business Administration (Universidad Pontificia Comillas), a master's in Sustainability and CSR (UNED and UJI), a master's in Research in Economics and Business Administration (Universidad Pontificia Comillas), and a degree in Law (University of Granada). Her principal area of research focuses on ethical and transformative consumption, human-animal relations, gender, sustainable transitions, theories of power, and education. She has presented papers in conferences and seminars and published in high-impact journals, such as *Human Ecology Review*, *Psychology & Marketing*, *Macromarketing*, *Sustainability*, *Anthrozoös*, and *Society & Animals*.

Animals in His-Story: How Animal Exploitation Shaped the Oppression of Men

Laura Schleifer (*Institute for Critical Animal Studies, USA*)

“Feminism is for everybody,” declared feminist scholar bell hooks, and in recent years that attitude has become increasingly pervasive as our collective understanding of feminism has grown to examine how patriarchy oppresses not just women but also other marginalized genders and even, ultimately, men themselves. Additionally, awareness of how other systems of oppression—racism, ableism, ageism, etc.—intersect with and reinforce the oppression of women and other marginalized genders is increasing. With the advent of eco-feminism, the human oppression of non-human animals has also been examined within the context of how that relates to the male oppression of women, as well as how

patriarchy relates to the oppression of non-human animals. Far less recognized, however, is the role that the human oppression of other animals played in shaping and reinforcing the ways that men themselves are oppressed under patriarchy. From providing the foundation for toxic masculinity traits through hunting (after all, it is called 'stalking' and 'predatory behavior' for a reason) and herding to providing the template for how colonized men would be treated by invading colonizer societies based on how those societies controlled male animals through castration, killed all the males but one in order to impregnate the females, 'broke' their spirits through torture, etc., the roots of men's suffering and oppression under patriarchy are just as tied up with the oppression of other animals as the oppression of women or any other gender is.

Laura Schleifer created the word 'artist' to describe her vocation as an artist-activist. A graduate of NYU Tisch School of the Arts (USA) with a degree in Drama/Dramatic Writing, her work as a writer, theatre artist and educator has spanned the globe, from the Middle East, where she performed for Palestinian and Iraqi children on a theatre/circus tour, to China, where she taught literature, history, creative writing and psychology to US-college bound Chinese students, to Nicaragua, where she taught English/drama, to performing her original songs and monologues off-Broadway and arts mentoring NYC homeless and at-risk youth. Her original feature screenplay, *The Feral Child*, was a Sundance Screenwriters Lab finalist. She has also taught courses on Israel and Palestine and on Utopianism at Wesleyan University's Green Street Arts Center. Her essays have appeared in *The Leftist Review*, *Project Intersect*, *The New Engagement Literary & Arts Journal*, *HiConcept Magazine*, *Looking Glass Magazine* and the upcoming Black Rose Books Peter Kropotkin anthology, among other publications. Currently, she is working on her first book, *Liberating Veganism*, which deals with animal rights psychology and philosophy, for Vegan Publishers. She also serves as Total Liberation Campaign Director at the U.S. Institute for Critical Animal Studies, and is the co-founder of Plant the Land Team, a vegan food justice and community projects initiative located in Gaza.

The Complicated Sex Lives of Endangered Species: Gendered Rhetoric of Giant Panda Reproduction in Captive Breeding Programs, 1985-2020

Meg Perret (Harvard University, USA)

This paper examines gendered rhetoric in scientific debates surrounding the conservation of endangered species that struggle reproduce reliably in captive breeding programs in zoos. Reproductive biologists and zoo veterinarians have sought to improve the reproductive success of captive Giant Pandas by using assisted reproductive technologies, administering Viagra to the pandas, and arranging panda "speed dating." Further, conservation organizations have collaborated with the pornography website, PornHub, to create videos of panda-costumed humans having sex to encourage sexual interest in male pandas. Scientific publications identify abnormal male panda reproduction behaviour, meaning either "lack of male libido" or "excessive aggression" of the males towards females, as the primary cause of failed mating. While previous scholars have studied the influence of gender and sexuality on cultural discourses of panda captive breeding programs, little scholarship has analysed gender and sexuality in the context of scientific representations. Using insights from feminist science studies, this talk analyses scientific rhetoric surrounding the abnormality of captive male panda reproductive behaviour and identifies how cultural norms of gender and sexuality shape scientific representations of endangered species in zoos. I examine peer reviewed scientific literature published between 1985 and 2020, drawing from archival research conducted at the San Diego Zoo's Institute for Conservation Research, and oral histories completed with conservation biologists. This talk contributes to critical animal studies by raising ethical issues surrounding the treatment of endangered species in zoos.

Meg Perret is a PhD candidate at Harvard University (USA) in History of Science and Gender, Women, & Sexuality Studies. Her dissertation, 'Gender, Race, & Sexuality in Discourses of the Biodiversity Crisis' examines the rhetoric, metaphor, and images that scientists use to conceptualize and depict their research on endangered species. She is a project director with Our Climate Voices, an intersectional climate justice activist project, and a researcher with the Harvard GenderSci Lab, an interdisciplinary collaboration between feminist scholars and scientists. She graduated with highest honours from UC Berkeley as a triple major in Integrative Biology; Gender and Women's Studies; and Interdisciplinary Studies.

Abstracts: Day 2 (Friday 25 June) 14.00-15.30, Panel 3

Heterotopia 2: Imagining Liberated Animal Futures

Chair: Paula Arcari

Animal Agency, Animal Resistance

Todd C. Simmons (New York University, USA)

In the book *The Nature of the Beast*, Stephen R. L. Clark states that “the world was built behind our backs.” Yet it was not built by us, or even for us. Drawing on the CFP's quote by Foucault that heterotopias are spaces “whose functions are different, even the opposite of others”, is it possible to move toward de Certeau's belief that the misuse of space/ place is a form of resistance, and can this be applied to domesticated and wild animal lives? It can, but this cartographic layer is just one part of what I believe is a tripartite equation that equally involves accurate and rigorous animal history combined with animal biography to demonstrate agency. Preservation is a political act. It is important not only to understand the truth of this, it is also vitally important to develop the tools by which animals can possess political power. This paper will draw on Abbe Emmanuel Joseph Sieyès' *Third Estate*, particularly as it has been interpreted by Gilles Clément's writings on the ‘Third Landscape’, and apply it to animal lives as well as animal spaces. Using case studies that examine the extinctions, and endangered status, of some domesticated animal breeds, and by drawing on the writings of Vinciane Despret regarding the interactions of farm animals and farmers, can we envision an agricultural Third Estate? Can we move this forward to wild animals and a system of proxy to advocate for their lives and even for reparations? We can.

Todd Christopher Simmons achieved his master's degree in the spring of 2020 as a member of New York University's (USA) inaugural class in the Animal Studies program through the Environmental Studies department. He is currently working on a second master's degree in New York University's History department, focusing on Public History. Prior to his studies he has worked as a documentary photographer, journalist, and academic book reviewer.

“But, What Would Happen to the Veterinary Profession?”: A Radical Imagining of the Contemporary Western Veterinary Profession Post-Animal Liberation

Donelle Gadenne (Edge Hill University, UK)

Western veterinary medicine is enmeshed with speciesism. What, then, would it mean for the veterinary profession if animal liberation was achieved? Would the veterinary profession continue to exist without the Animal-Industrial Complex and, if so, how might it look? Would it perish or simply transform? This paper considers these questions by drawing on material from interviews conducted with 20 vegan veterinary professionals (veterinarians and registered veterinary nurses) working in small animal practice throughout England. Focussing on various aspects of their professional role that they find challenging as vegan this paper presents vegan veterinary professionals' thoughts about the current veterinary profession and shares their hopes for the future. This paper engages with Westerlaken's (2020) concept of multispecies-isms or multispecies worlding to critique the contemporary western veterinary profession and to radically imagine an alternative one.

Donelle Gadenne is a qualified veterinary nurse who has worked in the veterinary industry for over two decades in Australia. She completed a Bachelor of Arts degree in Writing, Editing and International Cultural Studies at Edith Cowan University in Perth, Western Australia in 2011 and obtained an Honours degree in writing the following year. She has a Master of Arts degree in English completed at the University of Canterbury in 2015 (within the New Zealand Centre for Human-Animal Studies, NZCHAS) and is co-author, along with Professor Annie Potts, of *Animals in Emergencies: Learning from the Christchurch Earthquakes* (Canterbury University Press 2014). She is currently completing a PhD at Edge Hill University researching veganism in the UK veterinary profession.

What if Francis Power Cobbe Had Won?: Looking to the Past to Actualize a Future Beyond Experiments on Animals

Mitch Goldsmith (*Brock University, Canada*)

In a time of mounting environmental precarity, rising fascism, and zoonotic pandemics, an animal ethic needs to work to hold open space in the thick-present for the convergence of past, present, and future visions for more just human-animal relations. In her investigation of one part of this multispecies relationship, experiments on animals, Hilary Rose (1984) asks “what biology and indeed medicine and culture might have been if the [19th century] antivivisection movement had been successful.” Such questions are not fanciful or futile, they are, I argue, about recognizing the plurality of temporalities and possibilities crystalized in now-time (Benjamin 1940) and seeing the potential to bring other ways of being, relating, and knowing into being by actualizing this virtual potential for “as well as possible worlds” (Puig de la Bellacasa, 2017). This also means, according to Braidotti (2019), building an “affirmative ethics as a collective practice of constructing social horizons of hope.” In place of experiments on animals, this ethic envisages imaginatively resisting the current state of anthropocentric affairs by bringing into the present a post-anthropocentric future through a rearranging of time: looking to the past, including the antivivisection movement of late-Victorian Britain, and a virtual future where humane, human-centered research replaces experiments on animals. Bringing about change in thick now-time recognizes that both the past and future are already shot through our present (Barad 2017) and champions the immanent potential for a multispecies, egalitarian politics of “grace,” or the care-full leaving be of nonhuman animals (MacCormack 2020).

Mitch Goldsmith is a PhD Candidate in interdisciplinary humanities at Brock University, Canada, where he is also a member of the university’s Posthumanism Research Institute.

Abstracts: Day 2 (Friday 25 June) 16.00-17.30, Panel 1

Education and Pedagogy 2

Chair: Richard Twine

Nonspeciesist Rhetorical Theory and Pedagogy: A Programmatic Agenda

Cristina Hanganu-Bresch (*University of the Sciences, USA*)

This paper aims to define and reclaim the role of nonhuman animals in rhetoric and rhetoric-based disciplines, including history and theory of rhetoric, writing studies, composition, and associated disciplines, which have so far have resisted the “animal turn” evident in most other fields of academic inquiry. While this resistance may be stem from a narrow, anthropocentric definition of communication and argument, it has been clear for some time that communication, persuasion, and deliberative and political action are not unique to humans. Following Eva Meijer’s advice that “Other animals should be invited into processes of thinking and writing differently” (2019a, p. 239), I sketch here four broad programmatic points in support of a nonspeciesist rhetorical theory and pedagogy: 1) Deploy rhetorical listening (Glenn, 2004; Ratcliffe, 2006) in our relationships with animal cultures: learn to listen and re-interpret both the language and the silence of animals as rhetorical acts; 2) Explore practices of representing animals and eliminating exploitative, demeaning, and objectifying language uses, drawing on Mel Y. Chen’s concept of hierarchical animacy (2012) and Sunaura Taylor’s work on animals and disability (2016), and cultivate metaphysical “indigestion” (Haraway) to animal exploitation and the way it manifests in our uses of discourse; 3) Rethink rhetorical production of arguments as not inherently the province of humans, and consider the persuasive capabilities of animals; 4) Reconceive rhetorical pedagogy for writing and communication courses as more inclusive of non-human animals by drawing on Hawhee’s zoostylistics, Proppen’s visual and material rhetorics, Cooper’s “enchanted ontology,” and Wright’s “vegan studies” project among others.

Cristina Hanganu-Bresch is Associate professor of Writing and Rhetoric at the University of the Sciences in Philadelphia, USA, where she teaches composition, scientific writing, and animal studies courses among others. She is the author of *Diagnosing Madness* (U of South Carolina P, 2019, with Carol Berkenkotter), *Effective Scientific Communication* (2020, Oxford UP, with Kelleen Flaherty), and editor of several edited collections, the most recent of which is *Vegetarian Arguments in Culture, Theory, and Practice: The V Word* (2021, Palgrave/MacMillan, with Kristin Kondrlik). She published articles in *Written Communication*, *Literature and Medicine*, and *Medical Humanities*, among others, as well as several book chapters in edited collections. She most recently guest-edited a special issue of *Rhetoric of Health and Medicine* on the topic of ‘Food as Medicine’ (Spring 2021).

Teaching as Activism: Dismantling Speciesism in the Humanities Classroom

Elizabeth Tavella (*University of Chicago, USA*)

While examining the interconnectedness of oppressions is a fundamental step toward dismantling oppressive systems and ideologies, the lived experiences of nonhuman animals continue to remain at the outskirts of mainstream conversations about social justice. The same is true also within the academic-industrial complex, which thrives on the fragmentation of disciplines and the preservation of hierarchical structures that keep individuals of other species outside the realm of interests. What are then some effective methods and strategies to overcome these barriers? What is the role of educators in shifting narratives of domination? How can we move from focusing on objects of oppression to uplifting subjects of liberation? How can speciesism be confronted in the humanities classroom? To answer these questions, I will turn to the fields of literature, language and cultural studies and reframe teaching as a tool for activism. In particular, I will discuss the urgency to move beyond binary hierarchical thought and, through examples drawn from direct experience, propose pedagogical methods that can contribute to subverting anthropocentric assumptions and building solidarity-based alliances. By reconceptualizing the classroom as a space of collective action, I will reflect on ways to learn with individuals of other species and to promote creative dissent. As part of the efforts to assess the progress made in CAS, I will also address the need to promote radical care in academic circles as well as to create safe spaces for community healing and mutual support in order to achieve the common goal of total liberation.

Elizabeth Tavella is a Humanities Teaching Fellow at the University of Chicago, USA, and holds a doctorate from the same institution, with a dissertation entitled 'Seeking Interspecies Justice: Spaces of Animal Confinement in Italian Literature'. Their research and teaching interests focus on comparative studies of literature and critical animal studies, and more broadly on the environmental humanities within intersectional frameworks. Elizabeth has chapters in these areas forthcoming in two edited volumes and is currently working on a project about reproductive justice and bodily autonomy across species that engages with a variety of sources ranging from medical treatises and legislation to literary texts. Other research interests include investigating the dynamics of race, gender, class, and species in shaping contemporary practices of food production and consumption. Elizabeth currently serves on the editorial board of *Sloth – A Journal of Emerging Voices in Human-Animal Studies* and the *Journal for Critical Animal Studies*.

Friends of the Jaguar: Discussing Interspecies Ethics and Post-Anthropocentric Perspectives with Children from a Brazilian Public School

Mariah Peixoto (University of São Paulo, Brazil)

Tânia Regina Vizachri (University of São Paulo, Brazil)

Luís Paulo de Carvalho (EACH-USP, Brazil)

Adriana Regina Braga (Federal University of São Paulo, Brazil)

The D.I.A.N. Project – acronym for Debates and Investigations on Animals and Nature – is a Brazilian initiative that aims to critically discuss our current relationship with non-human animals and with nature in general. Applying concepts and theories from Critical Animal Studies (CAS) (Pedersen, 2011), Critical Animal Pedagogies (CAP) (Dinker & Pedersen, 2016, 2019) and EcoJustice Education (Martusewicz, Edmundson & Lupinacci, 2014), we develop and execute, with different audiences and age groups, activities that are both critical and playful, aiming to stimulate discussions that question our anthropocentric perspectives and power structures. In this work, we aim to present the methodologies and results obtained while discussing the context and figure of the Brazilian jaguar (*Panthera onca*) with 4-6 years old students from a public early childhood education institution located in a low-income community from São Paulo, Brazil, the largest city in the Southern Hemisphere. In 2019, we applied activities in which the representation of the Brazilian jaguar was used to discuss topics such as: deforestation and its association with livestock and meat production, the Brazilian biomes and biodiversity, the zoos and animal incarceration, hunting and fur clothing. These were executed with two different classes of approximately 30 children each and the data was collected through field observations, including group discussions, notes, audio and video recordings. As outcomes, the results showed that most children were able to understand and connect the problems experienced by this particular species to not only human behaviour and its ethical inconsistencies, but also to similar issues faced by other species.

Mariah Peixoto is currently pursuing a Public Policy & Management Bachelor Degree at University of São Paulo, Brazil. She is the current coordinator of the D.I.A.N. Project, a Brazilian initiative that aims to promote critical discussions regarding the complex relationship between humans and nature, highlighting socioenvironmental problems and ethical conflicts arising from the exploitation of other animal species. She completed a three month research internship at the University of Ottawa, Canada (2019) and a four months one at the University of Gothenburg, Sweden (2020), studying topics such as Ecojustice, Critical Animal Studies, Critical Animal Pedagogy and Visual Representation of non-human animals.

Tânia Regina Vizachri PhD in Education (USP - University of São Paulo, Brazil). Master in Cultural Studies (USP). Bachelor in Social Sciences (PUC-SP). She created the D.I.A.N. project, together with Prof. Luís Piassi, in 2015. Tânia has been a vegetarian since 2001 and a vegan since 2003, Tânia has also already coordinated GEDA, one of the first Brazilian animal rights study groups, created by Maurício Kanno. She researches in the areas of education, childhood, critical animal studies and representation of animals in the media.

Luís Paulo de Carvalho is Piassi Professor at EACH-USP, Brazil. Bachelor in Physics (USP, 1990), Master in Science Teaching (USP, 1995). PhD in Education (USP). Research advisor at the postgraduate program in Cultural Studies (EACH-USP) and at the program of postgraduate studies in Education (FE-USP). He is the leader of the research group INTERFACES of the Science Stand project.

Adriana Regina Braga is Professor at the Federal University of São Paulo (UNIFESP), Brazil. A biologist, Adriana holds a master's and a PhD in Psychology of Human Development and Education at the Faculty of Education, UNICAMP. Author of articles, books and works specialized in topics related to Environmental Education, with an emphasis on sustainability, ethics and consumption.

Abstracts: Day 2 (Friday 25 June) 16.00-17.30, Panel 2

Representation and Aesthetics 4

Chair: Claire Parkinson

The Interwar Period United States' Guide Dog Movement as Enhancing and Complicating Understandings of the Human-Animal Bond: Researching and Analyzing a Case Study Representing an Intersection of Critical Animal Studies and Critical Disability Studies

Eric Deutsch (*University of Buffalo, USA*)

The project that I wish to present at the upcoming CFHAS conference analyses and historicizes the growth of and popular representations of the guide dog movement in the United States during the interwar period vis-a-vis cultural constructions of disability, rehabilitation, citizenship, and attitudes toward animals. Contestation is central to this presentation – including the contested and blurred regions between disability and citizenship, disabled and able-bodied human, disabled human and animal, and animal and prosthetic. My project is a bridge between disability history (and critical disability studies) and anthrozoology and critical animal studies, and it is my hope that being able to present at the CFHAS conference in June permits the continuation of bridging the gap between these distinct, but interconnected, disciplines and fields. The presentation should be considered to be informed most heavily from the listed 'Established fields' including cultural studies, Gender & Women's Studies, and Disability Studies (in addition to, naturally, CAS).

Eric Deutsch is a PhD Candidate in the Department of History at the University at Buffalo in Buffalo, New York, USA. I earned my BA from the University of Miami and a JD from Emory University School of Law. At UB, I research and produce work most centrally involving disability history in the United States through an approach that prioritizes animals as rehabilitative tools in American rehabilitation programs in the twentieth century.

The Representation of Animal Activists in US Animal Advocacy Documentaries

Núria Almiron (*Universitat Pompeu Fabra, Barcelona, Spain*) and

Laura Fernández (*Universitat Pompeu Fabra, Barcelona, Spain*),

Olatz Aranceta-Reboredo (*Universitat Pompeu Fabra, Barcelona, Spain*)

Animal advocates have been depicted in animal advocacy documentaries in a wide variety of ways. In a number of cases, for example, activists speak as converts describing the eureka moment in which they adopted their new life and became advocates (e.g., the farmers in *Peaceful Kingdom*, 2004; the main character of *The Cove*, 2009; the former vivisectionists in *Maximum Tolerated Dose*, 2012; the former trainers in *Blackfish*, 2013). In other instances, animal advocates are made in real time during the documentary (*Cowspiracy*, 2014, T). In still other cases, and especially when the activists are popular celebrities, they appear in the film only in voice-over (*Earthlings*, 2005). Animal activists are also shown in documentaries as freedom fighters and active agents for change. With their confrontational advocacy campaigns and direct action, activists highlight the contradictions of a world ruled by corporate profits (*Behind the Mask*, 2006; *Bold Native*, 2010; *The Animal People*, 2019), sometimes even risking their own physical integrity and freedom. This paper aims to research what the profiles of animal advocates are and how they have evolved over time by focusing on the evolution of the self-representation of animal advocates in what has been one of their most powerful advocacy tools: animal rights documentaries. We will present the results of the content analysis we conducted of a sample of almost 30 US-produced documentaries. The content analysis includes coding the different frames used in the portraying the animal activists' profiles, roles and actions as they appear in the films. The goal is to produce a categorization of the types of animal advocates portrayed in US animal rights documentaries to determine if the profiles emerge at different stages in time or if there is a non-linear evolution of the genre. Such a classification will enable us to discuss how the data found can illuminate the field of strategic communication of animal defence.

Núria Almiron is an Associate professor at Universitat Pompeu Fabra (UPF) in Barcelona, Spain. Dr. Almiron's main research areas are critical animal and media studies, the ethics and political economy of communication, interest groups and advocacy regarding the climate emergency and nonhuman animals' oppression. She has published more than 50 peer-reviewed articles and is an author, co-

author or editor of 30 volumes, including the co-edited books *Critical Animal and Media Studies* (2016, Routledge) and *Public Relations and Climate Change Denial* (2020, Routledge). She is the co-director of the UPF-Centre for Animal Ethics, the director of THINCKClima Research Project and the director of the MA in International Studies in Media, Power and Difference.

Laura Fernández is a critical animal studies researcher. She has a BA in social and cultural anthropology (Autonomous University of Madrid), MA in International studies on media, power and difference (Universitat Pompeu Fabra) and she is currently doing her PhD Research in communication about strategic visual communication and moral shocks in the international animal liberation movement (Universitat Pompeu Fabra). Laura is a member of the UPF-Critical Communication Research Group (CritiCC) and the UPF-Centre for Animal Ethics. She is also the author of a book, *Hacia mundos más animales* (*Towards more Animal Worlds*) published in 2018 by Ochodoscuatro.

Olatz Aranceta-Reboredo has a BA in English Studies, with a minor in European Culture and Literature (University of the Basque Country) and is currently a student at the MA in International Studies in Media, Power and Difference (Universitat Pompeu Fabra, Spain). Olatz is a student intern at the Centre for Animal Ethics in Universitat Pompeu Fabra.

Mixed Media Messages: Representation of Nonhuman Animals on Children's TV

Lynda M. Korimboccus (*West Lothian College, Scotland*)

There is little doubt most youngsters love animals: the toy collections, farm or zoo visits of many children evidence this. However, most of these children also eat animals and will continue this into adulthood – an example of the 'Meat Paradox' (Loughnan, Bastian & Puvia 2012). Extending this, the more species-specific 'Peppa Pig Paradox' (Korimboccus 2020) highlights the species adorning the side of lunchboxes as well as filling the sandwiches inside. Society's attitude towards nonhuman animals develops through everyday discourse surrounding them. In the UK at least, categorisation into subject/object, edible/inedible, even visible/invisible (Stewart & Cole 2009) happens during the socialisation process. This includes the cultural consumption of children's television (TV), and such representations highlight the inconsistencies taught to our children through popular animal characters. These culturally-made relationships with animals were investigated in 314 children's shows with lead animal characters across five separate days of UK TV programming in Summer 2020. Analysis of these programmes evidenced speciesist stereotypes, from 'pests' to 'pets'. Though other work exists on wider media depictions of animals on TV (e.g. Mills 2017), and even on children's TV many years ago (Paul 1996), these studies are the first to focus solely on pre-school and primary-age children's digital terrestrial TV in the 21st century. Recognising the role of such culture transmission is vital to challenge assumptions and alter attitudes towards animals, creating more consistency and ultimately, more compassionate children.

Lynda M. Korimboccus holds a Masters in Anthrozoology and has an academic background in Philosophy, Politics, Psychology and Sociology. An abolitionist vegan and grassroots campaigner since 1999, her research interests centre on how children are taught to view animals so they remain comfortable with their edibility and exploitation. Lynda teaches Sociology at West Lothian College, Scotland, and is Editor-in-Chief of the *Student Journal of Vegan Sociology*.

Abstracts: Day 2 (Friday 25 June) 16.00-17.30, Panel 3

Heterotopia 3: Pathways to Liberated Animal Futures

Chair: Paula Arcari

Cognitive Metaphorical Imaginaries in Both Literary Fiction and Animal Activism that Offer Heterotopic Visions for Animal Freedom

Alex Lockwood (*University of Sunderland, UK*)

This paper combines narrative analysis, cognitive linguistics and an examination of literary texts together with campaigns from UK animal advocacy organisations, to rethink the future for currently exploited farmed animals. The aim is to find the most effective stories to lead to these animals living free and flourishing lives. The paper draws on cross-disciplinary investigation as a tool for leveraging public and imaginary knowledges. Exploring speculative animal futures in fiction and advocacy materials together draws out fruitful ideas from both. The paper draws on analysis of activist campaigns 'read through' the literary texts of speculative animal fictions. I examine the narrative choices, materials and mediatisation of advocacy group campaigns (from Viva!, Surge, Pause The System/Animal Rebellion) that focused on pro-animal responses to pandemics, highlighting the zoonotic causes (animal ag, the destruction of habitat) to offer pathways to avoid plagued futures. I read these through two speculative literary texts: Emily St. John Mandel's *Station Eleven*, and Laura Jean McKay's new novel *The Animals in That Country* (where a pandemic gives animals speech). As a creative writer myself, this paper explores these questions in content and creative form. The paper argues for the critical role for metaphorical narrative that can change cognitive patterns to shift values and behaviour in society. Examined under this lens of cognitive aesthetics, the paper illuminates how narrative frames and language choices make meaning in our minds. Doing so, we can see how to make heterotopic visions connect to potential realities. I hope this paper will serve the transdisciplinary nature of the conference well.

Alex Lockwood is a novelist, nonfiction writer and scholar working at the intersection of animals, activism and narrative theory. His 2016 memoir *The Pig in Thin Air* explored paths to connect climate change with the animals we eat. His 2019 novel, *The Chernobyl Privileges*, shortlisted for the Rubery International Prize, took on the psychological legacy of environmental disaster. He is a Senior Lecturer in creative and professional writing at the University of Sunderland, UK. He has work on animalist writing in *Beyond the Creaturely Divide*, the 'new nature writing' in *Through a Vegan Studies Lens*, and has articles in *Environmental Communication*, *Environmental Humanities*, chapters on bearing witness in *Vegan Geographies* and on gender in *The Vegan Studies Handbook*. He is a member of the Vegan Society's Research Advisory Committee, as well as Associate Editor for *Animal Studies Journal*, and a member of the editorial board for the *Journal of Class and Culture*.

Bully Goes Fishing: Prefigurative Prototyping in Ahuman Design

Erik Sandelin (*Konstfack University, Sweden*)

We need to think differently about animals. No, we need to "think about the undoing of us, whatever that means" (MacCormack 2012). Heeding the call for "post animal studies" (Stanescu and Twine 2012) and for an "ahuman ethics of grace" (MacCormack 2012), this paper argues that prototyping desirable animal futures entails designing creative human withdrawals. I explore such moves through deploying three characters that, in different and often imperfect ways, employ tactics of grace (choosing to not do what you are able to do) in their relating to nonhuman animals: Bully misses recreational fishing and has invented a reconfigured angling setup, fishwatching, where fish are tricked and caught – on camera. Addict wants to stop eating animals but needs hypnotherapy to be able to quit. Allergic actively seeks out the ticks whose bites cause a severe allergy to red meat, thereby becoming permanently and physically incompatible with the consumption of mammalian flesh. Bully, Addict and Allergic are not literary characters but relational operators (Watkin 2020) that can be deployed as catalysts for discussions on preferred futures, or embodied for performing alternative presents. For example, Bully can be cast as a nostalgic misfit in a future society where recreational fishing is prohibited, and I can go fishwatching with my son tomorrow. This paper makes a threefold contribution in (1) making a case for a focus on humans in speculations on animal liberation futures, (2) introducing characters as

relational operators in such speculations, and (3) the use of multi-temporal, prefigurative, speculative interventions for envisioning and enacting alternative presents and potential futures in parallel.

Erik Sandelin is a PhD candidate in Art, Technology and Design at Konstfack University of Arts, Crafts and Design, and KTH Royal Institute of Technology in Stockholm, Sweden. In his PhD project Erik traces a 'trajectory of not', in post-anthropocentric design. Through experiential interventions (animal addiction hypnotherapy, eating the sun, becoming allergic to meat) in everyday exploitative human-animal relations, Erik explores carefully crafted not-doings and un-doings as vital design (in)actions.

I Couldn't Lie Anymore So I Started to Call my Dog God

Alexandra Isfahani-Hammond (*University of California, USA*)

An abandoned mongrel named Akbar led me at once to Critical Animal Studies and to an alternative mode of being-in-the-world. My talk is framed by my ministrations to him during his final months, exploring caregiving and grief in tandem with Katie Gillespie's elaboration of a death doula approach that subverts humans' mainstay approach to other animals (2020). Abiding within the parameters of my evolving bond with Akbar during his decline, I explore André Alexis' novel, *Fifteen Dogs* (2015), wherein caring for and being cared for by a dog is a transformative experience. The love between the canine Majnoon and the human Nira is so intense that not only species hierarchy is upturned but each ceases to believe in a separate, individuated self. Once Majnoon speaks to Nira, she comes undone, emerging anew as his equal in their world within a world. The sacred space they co-create upturns hegemonic ideas about dog/ human relations both in society at large as well as in animal studies scholarship, including Donna Haraway's theorization of purportedly mutually beneficial mastery and instrumentalization. I contemplate Alexis's post-anthropocentric narrative alongside reflections on my own experience of tending to my canine friend. Throughout my readings, I consider kinship with Akbar as the catalyst not only for my politics but for a metaphysical reorientation. In the words of the seventeenth-century mystic, Sant Tukaram, "I couldn't lie anymore, so I started to call my dog God".

Alexandra Isfahani-Hammond is Associate Professor Emerita of Comparative Literature and Luso-Brazilian Studies at the University of California, San Diego, USA. Her publications include 'Haunting Pigs, Swimming Jaguars: Mourning, Animals and *Ayahuasca*' (2020), 'Akbar Stole My Heart: Coming Out as an Animalist' (2013) and *White Negritude: Race, Writing and Brazilian Cultural Identity* (2008). Her current book project, *Home Sick*, blends theory with creative nonfiction to meditate on grief, end of life and the commodification of human and more-than-human animals.