

# Conference Programme

**6<sup>TH</sup> CONFERENCE** **EACAS**  
of the European Association  
for Critical Animal Studies

## Rethinking revolution: Nonhuman animals, antispeciesism, and power

#EACAS2019

22 • 23 • 24  
MAY 2019  
BARCELONA

Picture: Aitor Garmendia (Tras los Muros)

**upf.** Universitat  
Pompeu Fabra  
Barcelona

**criticc**

**upf.** Universitat  
Pompeu Fabra  
Barcelona

**cae** Centre  
for Animal  
Ethics

**eacas**  
European Association for Critical Animal Studies

UPF- Centre for Animal Ethics (CAE) / cae@upf.edu

Faculty of Communication, Universitat Pompeu Fabra – Roc Boronat 138 (Barcelona)

<https://eventum.upf.edu/24859/detail/6th-conference-of-the-european-association-for-critical-animal-studies-eacas.html>



# TABLE OF CONTENTS

<b>1</b>	<b>Welcome to Barcelona!</b>	<b>5</b>
<b>2</b>	<b>Conference Theme</b>	<b>6</b>
<b>3</b>	<b>Practical Information</b>	<b>7</b>
<b>4</b>	<b>Keynote Speakers</b>	<b>10</b>
<b>5</b>	<b>Conference Schedule</b>	<b>13</b>
<b>6</b>	<b>Special Panels &amp; Workshops</b>	<b>25</b>
<b>7</b>	<b>Vegan Barcelona</b>	<b>33</b>
<b>8</b>	<b>Sponsors &amp; Supporters</b>	<b>35</b>
<b>9</b>	<b>Abstracts</b>	<b>37</b>







# 1

## Welcome to Barcelona!

It is with great pleasure that we welcome you to Barcelona for the 6<sup>th</sup> Conference of the European Association for Critical Animal Studies (EACAS) to be held May 22<sup>nd</sup>-24<sup>th</sup> 2019 at the Communication Campus of Universitat Pompeu Fabra, located in the vibrant @22 district of the city.

We have endeavoured to ensure that this event will live up to the best in the Critical Animal and Studies (CAS) tradition. It will assemble an impressive list of interdisciplinary contributions showing the unstoppable progress of this field in academia, and it will provide us with the opportunity to integrate academic research with political engagement and activism. Our shared aim: dismantling the oppression of nonhuman animals.

We are honoured by the response to this conference call. More than 200 people have confirmed their attendance, including 111 paper presentations, 4 keynote speakers, 4 practical workshops, 2 animal advocacy panels and the participation of a number of critical animal studies publishers and animal advocacy organisations.

We extend our heartfelt thanks to everybody whose combination of generosity and effort has made this event possible: the administrative staff at the UPF Department and Campus of Communication, the EACAS and CAE communities, students, volunteers, animal advocates and artists and, of course, our sponsors.

Thank you all!

The organising committee of the 6<sup>th</sup> EACAS Conference

Núria Almiron  
Catia Faria  
Laura Fernández  
Daniela R. Waldhorn  
Eze Paez  
Sandra Amigó  
Maria R. Carreras



## 2

## Conference Theme

### ***Rethinking revolution: Nonhuman animals, antispeciesism, and power***

Although human exploitation of nonhuman animals is by no means a modern development, it has grown exponentially in the last century. It is under capitalism that human abuse of their power over nonhuman animals has reached a massive scale, with a corresponding massive worsening of its consequences. This includes the suffering of trillions of sentient beings exploited in miserable conditions and killed for anthropocentric purposes, but also the massive contribution to global warming of industries like agribusiness, as well as the negative impact these practices have on social justice, intra-human violence and human health. The animal liberation movement therefore not only calls for justice and compassion for nonhuman animals, but must also confront the results of industrial capitalism and modernity with a radical consciousness-raising claim. This claim is radical because it provides the most accurate condemnation of privilege and the status quo by revealing how inequality does not exist only at the intra-species level, but also at the inter-species level, and that both levels are closely interlinked and thus ought to be addressed jointly.

In the spirit of the field of Critical Animal Studies, the aim of this conference is to encourage scholars, students and activists to rethink the revolution that animal liberation theory represents since its inception in the 1970s, a social movement bringing the fight against oppression to its logical conclusion.

For this reason, the conference includes proposals from a variety of scholars and disciplines – including critical academics, independent researchers, students and activists – reflecting on the intersecting themes of the conference: power, total liberation and antispeciesism.

The conference encourages the approach of critical animal studies and non-speciesist perspectives on all sorts of discrimination, oppression and abuse towards farmed animals, animals in labs and animals in entertainment, among others, including animals living in the wild.

# 3

## Practical information

### Location

---

The Department of Communication, and the Communication Campus, of Universitat Pompeu Fabra is located in the @22 district in Barcelona.

Address:

Universitat Pompeu Fabra  
Campus Poblenou  
Roc Boronat, 138  
08018 Barcelona

*Metro:* Line 1 Glòries

*Tram:* T4 Glòries (Ca l'Aranyó) - T5 & T6 Glòries (La Farinera)

*Bus:* H14, 7, 92

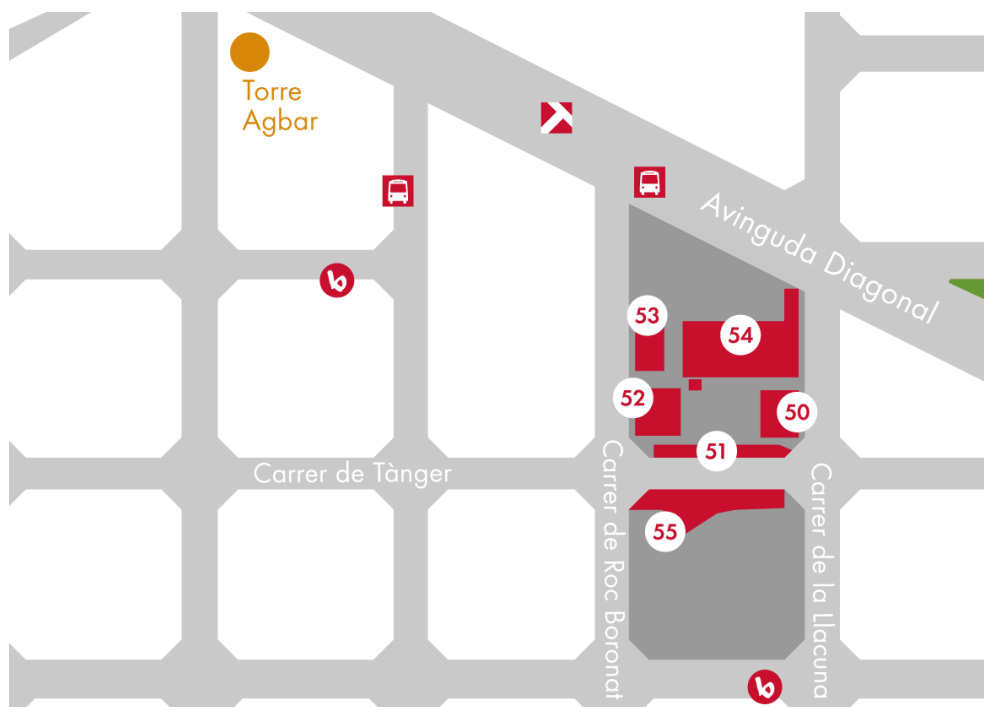
### Conference facilities

---

All the conference panels will take place in the basement of **building 52**, where rooms 52.S27, 52.S29 and 52.S31 and the Auditorium are located. These are all just below Plaça Guttemberg on campus. Some workshops will take place in **building 55**.

The registration desk, exhibitors and coffee-breaks will be in the **Auditorium hall**.

Lunch will be served in the **tunnel** to building 55, just besides rooms S27, S29 and S31.



## WI-FI access

---

*Event access:* An Event server for free internet access will be available for the conference. The password will be provided at the conference facilities.

## Conference events

---

The conference includes 4 sessions with keynote speakers, 36 academic panels, 4 practical workshops, 2 sessions with animal advocates and 1 special session with experts. The registration to the conference gives free access to all.

## Food

---

### Conference food:

Registration at the conference provides access to all coffee-breaks and lunches. All food provided will be vegan and served by **Estació Vegana** and **La Raposa**.

### Self-paid dinner:

A self-paid dinner will take place Thursday evening at 7.30pm at **La Raposa**, a vegan, feminist cooperative located in the picturesque Poblesec district. A special buffet will be served for 30€ / person. La Raposa is located at Carrer de Tapioles, 47, which is 5 minutes on foot from Paral·lel (L2, L3) metro station.

Because of La Raposa's space limit, only 50 people will be able to attend. You will be invited to pay for the dinner at the registration desk. Please note that having selected the self-paid dinner option on the online registration form does not mean you have a booking. This was only meant for the organisers to make an estimation of attendance. Booking must be confirmed through payment at your arrival at the registration desk. Booking will be available up to capacity.

Volunteers and organisers will gladly guide you to the restaurant on Thursday. If you have booked the dinner, please join us at 6.30pm at the Auditorium hall to go to the restaurant.

### Vegan Barcelona

For anyone looking for opportunities to try other vegan options in Barcelona, recommendations for vegan restaurants in the city can be found at the Vegan Barcelona section of this programme. Please note that the cafeteria at the UPF Communication campus regularly offers vegan options as well.



## Conference language

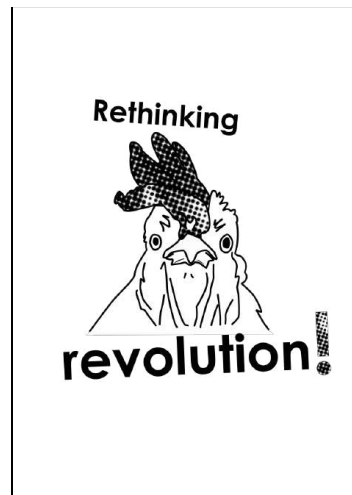
---

The language of the conference is English but there will be two panels and two workshops in Spanish including Spanish and Catalan animal advocates and experts.

## Volunteers

---

The antispeciesist student association ESLA (Estudiantes por la Lucha Animalista) will provide assistance and support to participants. For your convenience, they will be wearing a t-shirt with the conference slogan:



This is a serigraphy of the chicken in the picture of the conference poster. This chicken is a refugee at a sanctuary, photographed by animal activist and photojournalist Aitor Garmendia, who kindly donated the image for the event. Aitor is the celebrated author of *Tras los Muros* [Behind the Walls] project (<http://traslosmuros.com/>).



# 4

## Keynote Speakers



### OPENING KEYNOTE

Wednesday 22 May, 10.00 – Auditorium

**Emotions as Political and Moral Concepts: The Need for (Radically) New “Animal Emotions”**

**Elisa Aaltola**

For long, Western thought has presumed emotions to be fixed, innate and universal. However, this essentialist stance on emotions has recently been contested by a constructivist approach, according to which emotions are conceptualisations, which we actively make on the grounds of past experience and social learning. Thereby, emotions do not “just happen”, but we construct them, and they are influenced by our cultural and social surroundings. The important implication is that emotions are also influenced by political ideologies and moral beliefs – indeed, the constructivist take on emotions supports what the feminist scholar Sarah Ahmed has called “the politics of emotion”, whereby emotions are both partially constituted by and impact different power-related worldviews. Another significant implication, argued for in this talk, is that by reshaping our existing emotion concepts, and by learning entirely new emotions, we can radically alter our political and normative landscapes. All these considerations are highly pertinent to the human-nonhuman relationship. The role played by emotions in how other animals are defined, treated and valued, still remains understudied. Arguably, what has been termed “the meat paradox” or “omnivore’s akrasia” – a state, within which the same individual proclaims to love animals and yet eats them – is largely motivated by emotions or affective states such as species-pride, hedonistic habits, or the fear and shame of standing out. In turn, those emotions are culturally learned and politically/normatively coloured, whereby anthropocentric cultures teach, via the media, marketing, law, education and various cultural narratives, which emotions are appropriate in regard to pigs, cows or hens. In order to radically alter the moral standing of other animals, novel emotions need to be introduced into how we conceptualise them. The talk will 1) explore the politics behind animal-related emotions, and 2) map out rarely emphasised or novel emotions, ranging from awe, humility and generosity to what will be termed “moral melancholy” – a state, wherein feeling dystopic sorrow over the plight of other animals entwines with moral determination to act on their behalf.

**Bio:** Elisa Aaltola, PhD, works as a collegium-researcher in philosophy at the University of Turku, Finland. Her research has focused on animal ethics, animal philosophy and moral psychology. Aaltola has published eight books on these topics, including *Varieties of Empathy: Moral Psychology and Animal Ethics* (Rowman & Littlefield 2018), *Animal Ethics and Philosophy: Questioning the Orthodoxy* (co-edited with John Hadley, Rowman & Littlefield 2014), and *Animal Suffering: Philosophy and Culture* (Palgrave MacMillan 2012). She is also the author of over 35 peer-reviewed papers, most of which have explored the normative dimensions of how other animals are treated and defined. Aaltola lives with her three rescued canine companions and prefers to spend her free-time walking with them in the woods.



## THURSDAY MORNING KEYNOTE

Thursday 23 May, 10.00 – Auditorium

**Rethinking a relationship between anthropomorphism and animal liberation**

**Claire Parkinson**

Anthropomorphism is tricky. It can be understood as a projection of human characteristics onto other animals, practices that bring nonhuman animals into the human world, or as a relational state that enables intersubjectivity between human and nonhuman animals. Each of these ways of thinking about anthropomorphism implies a different power relation and a possibility, or not, for empathetic connections. The 'problems' of anthropomorphism are often thought to be magnified within and by popular culture where a public desire for charismatic megafauna, cute cat videos and humans voicing the imagined interior monologues of other species is evident. In the context of mobilising change, what do we do about anthropomorphism?

In this talk, I explore, through the lens of mediated encounters with nonhuman animals, how we can think about anthropomorphism as differentiated, situational, contextual and entangled. I propose four sites of anthropomorphism that are shaped by context: empathetic; affective animal labour; pejorative; and, commodified. I argue that they can and certainly do overlap and are therefore not mutually exclusive. Indeed, it is the messiness of their entanglements that are, I contend, the points where anthropomorphism may be productive as a catalyst for effective empathetic connections between humans and other animals.

**Bio:** Claire Parkinson is Professor of Film, Television and Digital Media and Co-Director of the Centre for Human Animal Studies (CfHAS). Her research interests focus on media, film and Animal Studies; (un)sustainable consumption; eco-media; American cinema; activism; and, film and politics. Her publications include the monographs *Animals, Anthropomorphism and Mediated Encounters* (2019), *Popular Media and Animals* (2011), and *Memento* (2010) and the edited collections *Routledge Companion to Cinema and Politics* (2016), *American Independent Cinema: Indie, Indiewood and Beyond* (2012) and *Beyond Human: From Animality to Transhumanism* (2012).



## FRIDAY MORNING KEYNOTE

Friday 24 May, 10.00 – Auditorium

**Crip HumAnimal. On ableism, speciesism and inclusiveness in the vegan movement**

**Geertrui Cazaux**

Exploring the interconnections between speciesism and ableism, it becomes clear that these systems of oppression operate in similar ways. What repercussions does this have for disabled humans and other animals? What do these connections mean for our movement? The talk also explores points that we must take into account to become an inclusive movement.

**Bio:** Geertrui Cazaux graduated in criminology and environmental sciences (1995). As a research assistant, she explored the sociology of human-animal relations, (PhD anthropocentrism and speciesism in contemporary criminology, 2002). She later on worked in youth care and as a policy advisor. Now full time at home because of chronic diseases, she enjoys gardening and taking care of other animals. She writes about veganism and animal rights at [Graswortels.org](http://Graswortels.org) and [Brugesvegan.com](http://Brugesvegan.com) and about the interconnections between speciesism and ableism at [CripHumanimal.org](http://CripHumanimal.org).



## CLOSING KEYNOTE (Skype)

Friday 24 May, 17.15 – Auditorium

**Beyond Anti-Speciesism: Afro-Zoological Resistance**

**Aph Ko**

In the animal rights movement, activists and thinkers are accustomed to articulating animal oppression through a framework of speciesism. Consequently, animal liberation theory often relies upon "anti-speciesist" notions. In this talk Aph will explain why speciesism might not produce the best insights about animal experiences and offers a different framework anchored to zoological racism and black epistemology. Aph will introduce afro-zoological theory and will demonstrate how this form of activism can produce compelling discussions on animal liberation.

**Bio:** She is the co-author of *Aphro-ism: Essays on Pop Culture, Feminism, and Black Veganism from Two Sisters* (Lantern Books, 2017), which explores new theoretical frameworks for race, feminism, and advocacy for nonhuman animals.

## WEDNESDAY 22 may

8:45 – 9:45	<b>Registration</b>
9:45 – 10:00	<b>Welcome</b>
10:00 – 11:00	<b>Opening Keynote in Auditorium.</b> Elisa Aaltola (University of Turku, Finland): Emotions as Political and Moral Concepts: The Need for (Radically) New “Animal Emotions”
11:00 – 11:30	<i>Break</i>
11:30 – 13:00	<b>Panels A</b>

<b>Room 52.S27</b>	<p><b>A1: Animal Ethics</b> Chair: Fabiola Leyton</p> <ul style="list-style-type: none"> <li>• Facing Non-Human Others: Is a Levinasian Account of Animal Ethics Plausible?, <b>Dave Monroe</b></li> <li>• A Kantian Ethics of Paradise Engineering, <b>Eze Paez</b></li> <li>• Are Non-Human Animals Worse Off than Human Animals?, <b>Mauro Rossi</b></li> </ul>
<b>Room 52.S29</b>	<p><b>A2: Nonhuman animals and children’s literature</b> Chair: Helena Pedersen</p> <ul style="list-style-type: none"> <li>• The Question of Animal Agency in Children’s Books Featuring Anthropomorphised Animals, <b>Emel Çelik</b></li> <li>• Animal rights in children’s literature, <b>Marianna Koljonen</b></li> <li>• Myths and omissions in a “Farm Animals” children books collection, <b>Rui Pedro Fonseca</b></li> </ul>
<b>Room 52.S31</b>	<p><b>A3: Animal media representation in Spain</b> Chair: Laura Fernández</p> <ul style="list-style-type: none"> <li>• Revisiting Animal Cruelty in Spanish Films: Past and Present Perceptions, <b>Claudia Alonso Recarte</b></li> <li>• Wildlife, activism and spectacle, or the multi-layered politics of natural history storytelling (Spain, 1960s-1970s), <b>Carlos Taberno</b></li> <li>• The coverage of animal rights, veganism and anti-speciesism in the Spanish media in the last decade (2008-2018). A preliminary study, <b>Paula González</b></li> </ul>

<b>Auditorium</b>	<p><b>A4: Intersectionality and veganism</b>  <b>Chair:</b> Richard Twine</p> <ul style="list-style-type: none"> <li>Abolitionism and intersectionality: A domains of power framework analysis of the universal imperative to be vegan, <b>Benoit Robillard</b></li> <li>Decolonizing Veganism: How to rebuild the concept and movement by using Intersectional Latin-American and Decolonial Feminism, <b>Martina Davidson</b></li> <li>Men’s narratives of becoming and living as vegan: Veganism as a pathway to more egalitarian and sustainable masculinities?, <b>Kadri Aavik</b></li> </ul>
-------------------	--

13:00 – 14:00

*Lunch*

14:00 – 15:30

**Panels B**

<b>Room 52.S27</b>	<p><b>B1: Nonhuman animals as food: Dairy and crustaceans</b>  <b>Chair:</b> Vasile Stanescu</p> <ul style="list-style-type: none"> <li>“Drinking milk will make you whiter”. Milk Colonialism in China, <b>Tobias Linné</b></li> <li>Mapping the European dairy lobby: a critical political economy analysis, <b>María R. Carreras</b></li> <li>Ethics and the Semiogenic Construction of Nonhuman Animals: Considering Crustaceans with David Foster Wallace, <b>Eve Kasprzycka</b></li> </ul>
<b>Room 52.S29</b>	<p><b>B2: Animal cognition</b>  <b>Chair:</b> Eze Paez</p> <ul style="list-style-type: none"> <li>Some animals talk but, do they write? Nonhuman animals, language and representation, <b>Diego Zorita</b></li> <li>Do animals use metaphors? The discussion about death concepts across species, <b>Lucja Lange</b></li> <li>The Transcendent Realms of Animal Agency: A Critique of the Politics of Intelligence, <b>Mira Reyes</b></li> </ul>
<b>Room 52.S31</b>	<p><b>B3: Animal Law and the infringement of children’s rights</b>  <b>Chair:</b> Helena Pedersen</p> <ul style="list-style-type: none"> <li>Nonhuman Animal Personhood: Legal Implications, <b>Macarena Montes</b></li> <li>Do animal crime judgements reflect the value of an animal?, <b>Tarja Koskela</b></li> <li>The Violence of Bullfighting and the Infringement of the Rights of Children and Adolescents, <b>Anna Mulà</b></li> </ul>

<b>Auditorium</b>	<p><b>B4: Animal testing</b>  <b>Chair:</b> Tereza Vandrovcová</p> <ul style="list-style-type: none"> <li>Animals used in Research: Addressing new trends in Science from an anti-speciesist approach, <b>Fabiola Leyton</b></li> <li>The application of the worse-off principle in the animal experimentation debate, <b>Yunjie Zhang</b></li> <li>The Biopolitics of Death: Animal Experimentation at Porton Down and the Creation of Britain's Military-Animal-Industrial Complex, 1947-1955, <b>Catherine Duxbury</b></li> </ul>
-------------------	--

15:30 – 17:00

**Panels C**

<b>Room 52.S27</b>	<p><b>C1: Advertising and social media representation</b>  <b>Chair:</b> Tobias Linné</p> <ul style="list-style-type: none"> <li>'Nuisance' and 'Threat': The representation of insects in TV insecticide advertisements, <b>Branislava Vicar</b></li> <li>#AllCatsAreBeautiful: Visual-Verbal Representations of Cats in Online Liberationist Discourses, <b>Daniel Lees Fryer</b></li> <li>Digital Animals: Memeification, Monetization and Affect in the Age of Social Media, <b>Cristina Hanganu-Bresch</b></li> <li>"The Sirens of the Lambs": The Sexual Politics of Meat in Contemporary Popular Art and in Advertising, <b>Maria Sofia Pimentel Biscaia</b></li> </ul>
<b>Room 52.S29</b>	<p><b>C2: Animals in the "wild"</b>  <b>Chair:</b> Catia Faria</p> <ul style="list-style-type: none"> <li>Animal nationalisms and localisms: unbuilding narratives of nationhood and belonging in biodiversity conservation and wildlife reintroduction projects. The comeback of the brown bear in the Catalan Pyrenees, <b>Guillem Rubio</b></li> <li>How Should We Treat Wild Animals – According to a Context-Oriented and Feminist Ethics Account, <b>Florian Heinze</b></li> <li>The Fate of the Nazi Cows: Post-Rewilding Under Neoliberal Capitalism, <b>Tess Josien Post</b></li> </ul>
<b>Room 52.S31</b>	<p><b>C3: Psychology and human-animal relations</b>  <b>Chair:</b> Marie Leth-Espensen</p> <ul style="list-style-type: none"> <li>Psychology of Nonhuman Animal Consumption, <b>Tereza Vandrovcová</b></li> <li>I suffer, therefore I am: constitution of animal subjectivity in the psychoanalytic theory of Julia Kristeva, <b>Barbara Barysz</b></li> <li>Rethinking human-wild animal relations, <b>Daniela R. Waldhorn</b></li> </ul>

<b>Auditorium</b>	<p><b>C4: Sesión especial sobre los grandes simios (in Spanish)</b>  <b>Chair:</b> Macarena Montes</p> <ul style="list-style-type: none"> <li>• Zoológicos: de la estafa a la oportunidad, <b>Leonardo Anselmi</b> (Fundación Franz Weber)</li> <li>• Avances en el reconocimiento de los animales no humanos como sujetos de derecho en Latinoamérica, <b>Carlos Contreras</b> (Murlà &amp; Contreras Advocats)</li> <li>• Santuarios de primates en el siglo XXI. Roles más allá del cuidado de los primates. La Fundación Mona como caso de estudio, <b>Olga Feliu</b> (Fundación Mona)</li> <li>• Las implicaciones morales y legales de reconocer a los grandes simios como personas, <b>Macarena Montes</b> (UPF)</li> </ul>
-------------------	--

17.00 – 17:15

*Break*

17:15 – 18:30

**Parallel Workshops (English and Spanish)**

<b>52.327</b>	<b>Workshop 1 (English):</b> <i>Targeting animal production where it happens</i> , <b>Tom Bradschettl</b> (Tierfabriken-Widerstand, Factory Farm Resistance)
<b>52.323</b>	<b>Workshop 2 (English):</b> <i>Creative Dissent: Why Art and Imagination are Critical in Dismantling Oppressive Ideologies</i> , <b>Paula Meninato</b>
<b>55.410</b> (Edificio Tànger)	<b>Workshop 3 (Spanish):</b> <i>Relatos antiespecistas en las prácticas artísticas contemporáneas</i> , <b>Xeito Fole</b> (Se pide a las personas asistentes que, a ser posible, traigan un ordenador portátil.)
<b>55.S200</b> (Edificio Tànger)	<b>Workshop 4 (Spanish):</b> <i>Primeros auxilios para animales</i> , <b>Isabel Tejedor</b>

18:30 – 20.00

**Activists roundtable 1 – In Spanish**

<b>Auditorium</b>	<p><b>Activismo Antiespecista: Estrategia, aprendizajes y perspectivas</b>  <b>Moderadora:</b> Daniela R. Waldhorn</p> <p>Con la participación de <b>Carla Cornella</b> (FAADA), <b>Rocío Fernández</b> (Santuario Free Phoenix), <b>Javier Rando</b> (ESLA-UPF) y <b>Anna Mulà</b> (Fundación Franz Weber).</p>
-------------------	--



## THURSDAY 23 May

---

9:45 – 10:00	<b>Registration</b>
10:00 – 11:00	<b>Keynote in Auditorium.</b> Claire Parkinson (Edge Hill University, UK): Rethinking a relationship between anthropomorphism and animal liberation'
11:00 – 11:30	<i>Break</i> + Poster presentation (Phage necropolitics and the life in habeas viscus: the slaughterhouse as a space of exception and the agency of other animals in the unlivable places of existence, <b>Iñaki Robles Elong</b> and <b>María R. Carreras</b> )
11:30 – 13:00	<b>Panels D</b>

<b>Room 52.S27</b>	<p><b>D1: Political theory</b>  <b>Chair:</b> Fabiola Leyton</p> <ul style="list-style-type: none"> <li>• The Double Mirror of Sovereignty and the Animal Question, <b>Przemyslaw Tacik</b></li> <li>• The status of animals within democratic theory: preparing the ground, <b>Pablo Magaña</b></li> <li>• Freedom across species boundaries, <b>Jana Canavan</b></li> <li>• Banal speciesism, <b>Bret Mills</b></li> </ul>
<b>Room 52.S29</b>	<p><b>D2: Performing animals</b>  <b>Chair:</b> Marta Tafalla</p> <ul style="list-style-type: none"> <li>• Speciesist Definition of “Harm”: Disputes Over the Maltreatments of Animal Actors in The Contemporary Cinema of Turkey, <b>Özlem Güçlü</b></li> <li>• The Future of Performing Animals for the Stage: Historicism, Authenticity and Parody, <b>Ignacio Ramos Gay &amp; Claudia Alonso Recarte</b></li> </ul>
<b>Room 52.S31</b>	<p><b>D3: Posthumanist turn, animal justice and ecophilosophy</b>  <b>Chair:</b> Tereza Vandrovcová</p> <ul style="list-style-type: none"> <li>• New relational perspectives in the post-anthropocentric turn, <b>Mara Martínez Morant &amp; Adrià Voltes</b></li> <li>• Farm Animals with a Difference – Towards Animal Justice and Posthuman Multispecies Co-Existence, <b>Amina Grunewald</b></li> <li>• A Corporeal theory of Animal Rights, <b>Daniel Mishori</b></li> <li>• After the Revolution: Prototyping Post-Speciesist Futures, <b>Erik Sandelin &amp; Michelle Westerlaken</b></li> </ul>

<b>Auditorium</b>	<p><b>D4: Animal abuse and interspecies violence</b>  <b>Chair:</b> Tobias Linné</p> <ul style="list-style-type: none"> <li>• Animal Abuse and Cruelty in Daily Life against the Background of Human Dominance, <b>Silke Zeller</b></li> <li>• Relations of Power: Partner Violence and Animal Abuse, <b>Estela Díaz Carmona</b></li> <li>• The Impact of Animal Exploitation on International Violence and International Sustainable Development: Linking Critical Animal Studies with Critical International Relations Theory Through a “QuantCrit” Approach, <b>Steven Tauber</b></li> </ul>
-------------------	---

13:00 – 14:00

*Lunch*

14:00 – 15:30

**Panels E**

<b>Room 52.S27</b>	<p><b>E1: Queer animal and slaughterhouse metaphors</b>  <b>Chair:</b> Tereza Vandrovcová</p> <ul style="list-style-type: none"> <li>• The New Queer Animal: Animality as Imagined by Queer Filmmakers of the 90s, <b>Jana Gridneva</b></li> <li>• “Queerer than we can imagine”: animal rights as the test case for queer ethics and politics, <b>Carmen Dell’Aversano</b></li> <li>• If slaughterhouses had glass walls, would anything change? The Politics of Sight and Absent Animals, <b>Marie Leth-Espensen</b></li> <li>• Transparency without care: Austria’s first «Slaughterhouse with glass walls» from a care-ethical perspective, <b>Friederike Zenker</b></li> </ul>
<b>Room 52.S29</b>	<p><b>E2: Animal advocacy across time and space</b>  <b>Chair:</b> Claudia Alonso Recarte</p> <ul style="list-style-type: none"> <li>• Animal Advocacy in Antiquity, <b>Katarzyna Kleczkowska</b></li> <li>• Non (only) human democracy within parliaments. A comparative analysis of animal advocacy parties in Europe through electoral manifestos, <b>Rafael Vázquez García</b></li> <li>• Animal rescue organizations in Cuba: challenging power through their struggle for recognition, <b>Liudmila Morales Alfonso</b></li> </ul>
<b>Room 52.S31</b>	<p><b>E3: Animal resistance and agency</b>  <b>Chair:</b> Catia Faria</p> <ul style="list-style-type: none"> <li>• Animal resistance and the politics of refusal, <b>Eva Meijer</b></li> <li>• Non-human Activists: Decolonizing Animal Liberation Narratives, <b>Marco Reggio</b></li> </ul>

	<ul style="list-style-type: none"> <li>• Cow Releases as Staged Liberations in Agri-Tourism, <b>Erica Von Essen &amp; Michael Allen</b></li> </ul>
<b>Auditorium</b>	<p><b>E4: Nonhuman animals as food and micropolitics</b>  <b>Chair:</b> Richard Twine</p> <ul style="list-style-type: none"> <li>• Alimentary Monstrosity, <b>Chloë Taylor</b></li> <li>• Breaking Glass Walls: Discourses of Violence Against Animals, Foucault, and the “Repressive Hypothesis”, <b>Vasile Stanescu</b></li> <li>• Killing-machines in the classroom: Schizoanalysis, desire, and educational animal violence, <b>Helena Pedersen</b></li> </ul>

15:30 – 15:45

*Break*

15.45 – 17:15

**Panels F**

<b>Room 52.S27</b>	<p><b>F1: Animal ethics and animal business ethics</b>  <b>Chair:</b> Friederike Zenker</p> <ul style="list-style-type: none"> <li>• Animal rights and intersectionality: Towards an ethics for animals as such, <b>Margot Kuylen</b></li> <li>• "It's all because of Plato's nephew..." –A philosophical-historical "crime" investigation in search of the roots of the hierarchical belief system which stands behind every oppressive ideology, <b>Shiri Raz</b></li> <li>• Animal business: the responsibility of companies towards animals, <b>Monique Janssens</b></li> </ul>
<b>Room 52.S29</b>	<p><b>F2: Nonhuman animals in literature and in the classroom</b>  <b>Chair:</b> Marie Leth-Espensen</p> <ul style="list-style-type: none"> <li>• Contemporary Literature as a Site of Activism. The Animal Question in Finnish Vegan Themed Narrative Fiction, <b>Lotta Luhtala</b></li> <li>• Literary representations of the entanglement between human and nonhuman animals: On the example of Olga Tokarczuk’s Drive Your Plow Over the Bones of the Dead, <b>Katarzyna Nowak-McNeice</b></li> <li>• Confronting speciesism in the classroom: from education to power. A case study, <b>Nicolás Jiménez Iguarán</b></li> </ul>
<b>Room 52.S31</b>	<p><b>F3: Climate Ethics and the Environment</b>  <b>Chair:</b> Richard Twine</p> <ul style="list-style-type: none"> <li>• Suffering, Sentientism and Sustainability: an analysis of a non-anthropocentric moral framework for climate ethics, <b>Rebekah Humphreys</b></li> </ul>

	<ul style="list-style-type: none"> <li>• Meat and climate change: Ideological denial and environmental NGOs in Spain, <b>Xuksa Kramcsak</b></li> <li>• The fish or the bear? Towards an integrationist comprehension and interdependent responsibility in Nature protection movements, <b>Esther Molina Olivencia &amp; Christian Moyano Fernández</b></li> </ul>
<b>Auditorium</b>	<p><b>F4: Animal ethics, hunting and care</b>  <b>Chair:</b> Eze Paez</p> <ul style="list-style-type: none"> <li>• The recognition of vulnerability for an interspecies and intersectional justice, <b>Ilze Zirbel, Daniela Rosendo &amp; Tania Aparecida Kuhnen</b></li> <li>• Aesthetic Reasons Against Hunting, <b>Marta Tafalla</b></li> <li>• The Power of Love as the Way for Animal Liberation, <b>Paulina Siemieniec</b></li> </ul>

17:15 – 18:30

**Activists roundtable 2 – In English**

<b>Auditorium</b>	<p><b>Anti-speciesist Activism: Strategies, learning and perspectives</b>  <b>Moderator:</b> Paula González</p> <p>With the participation of <b>Oscar Horta</b> (Animal Ethics), <b>Ahlam Tarayra</b> (Palestinian Animal League-Skype), <b>Gorka Novales</b> (Nor), and <b>Daniela R. Waldhorn</b> (Rethink Priorities).</p>
-------------------	---

19:30 – 22.00

*Self-paid dinner*

## FRIDAY 24 May

---

9:45 – 10:00	<b>Registration</b>
10.00 – 11.00	<b>Keynote in Auditorium.</b> Geertrui Cazaux (independent activist and author): Crip HumAnimal. On ableism, speciesism and inclusiveness in the vegan movement
11.00 – 11:30	<i>Break</i>
11:30 – 13:00	<b>Panels G</b>

<b>Room 52.S27</b>	<p><b>G1: Animal law</b>  <b>Chair:</b> Macarena Montes</p> <ul style="list-style-type: none"> <li>• Legal Rights for Animals: Aspiration or Logical Necessity?, <b>Joshua Jowitt</b></li> <li>• Changes in the legal status of nonhuman animals in a recent High Court of Uttarakhand’s judgement, <b>Victor Crespo</b></li> <li>• The protection of greyhounds in Spain, Argentina, Chile and Uruguay. A comparison with the United States and England, <b>Núria Murlà Ribot</b></li> </ul>
<b>Room 52.S29</b>	<p><b>G2: On food, justice and violence</b>  <b>Chair:</b> Marie Leth-Espensen</p> <ul style="list-style-type: none"> <li>• Should farm animals be grateful to us for raising and slaughtering them for food? A critique of the argument from the larder, <b>Friderik Klampfer</b></li> <li>• From Cannibal Nutrition to Total Food Justice: Tracking the Animal across Discourses of Global Hunger, Malnutrition and Sustainable Food Systems, <b>Abi Masefield</b></li> <li>• Can nonhuman animals be victims of Honor Based Violence?, <b>Eduardo Barona</b></li> </ul>
<b>Room 52.S31</b>	<p><b>G3: On narratives</b>  <b>Chair:</b> Vasile Stanescu</p> <ul style="list-style-type: none"> <li>• Can We Live With Urban Rats? Seeking Alternative Stories on Interspecies Relations, <b>Gabriela Jarzebowska</b></li> <li>• Light as a Feather? The Weight of Structural Violence in the Down Industry, <b>Charlotte Lim</b></li> <li>• Untethered - A fictocritical account of human-canine cohabitation and coconstitution, <b>Carolin Eirich</b></li> <li>• ‘Well that’s it! I might as well just die now’..... animals and the effects of social media, <b>Delia Langstone</b></li> </ul>

<b>Auditorium</b>	<p><b>G4: Media and strategic communication</b>  <b>Chair:</b> Tobias Linné</p> <ul style="list-style-type: none"> <li>• ‘We have to learn what the truth looks like’. A qualitative approach to strategic visual communication in the international animal liberation movements, <b>Laura Fernández</b></li> <li>• The opening and closing of possibilities in negotiations of ethical demands. Using video in animal rights street activism, <b>Jonna Håkansson</b></li> <li>• Bringing down the Animal Abuse Industry by Any Means Necessary: State-corporate-media alliance and the fear of counter-cultural intervention, <b>Erika Cudworth &amp; Richard White</b></li> </ul>
-------------------	---

13.00 – 14.00

*Lunch*

14:00 – 15:30

**Panels H**

<b>Room 52.S27</b>	<p><b>H1: Nonhuman animals as food: In vitro and organic meat</b>  <b>Chair:</b> Fabiola Leyton</p> <ul style="list-style-type: none"> <li>• In vitro meat, what now?, <b>Rocío Thovar</b></li> <li>• Animals in the Age of Technological Reproduction: The problem with “in-vitro” meat, <b>Vasile Stanescu</b></li> <li>• ‘Organic animals’ as co-creators of ecosystems and commodities: eco-centric and anthropocentric ideals in Swedish organic agriculture, <b>Josefin Velander</b></li> </ul>
<b>Room 52.S29</b>	<p><b>H2: Capitalism and fascism</b>  <b>Chair:</b> Eze Paez</p> <ul style="list-style-type: none"> <li>• Animals within capitalist social complexes: forms, <i>dispositifs</i>, politics, <b>Chiara Stefanoni</b></li> <li>• It’s Class Exploitation, Not Human Oppression, <b>Christian Stache</b></li> <li>• Working Like a Dog: The Potential for Non-Exploitative Animal Labour, <b>Hal Conyngham</b></li> <li>• Bolsonaro’s ascension, attack on democracy and nonhuman animals: Brazilian conjuncture in the face of the fascist wave, <b>Larissa Popazoglo &amp; Carlo Giovani de Jesus Bruno</b></li> </ul>
<b>Room 52.S31</b>	<p><b>H3: The animal rights movement</b>  <b>Chair:</b> Laura Fernández</p> <ul style="list-style-type: none"> <li>• Becoming hegemony? The (Italian) animal rights movement between Gramscian perspectives and veganwashing operations, <b>Niccolò Bertuzzi</b></li> <li>• Of Mice, Monkeys, and Activists - Two case studies of animal activism in the 1990s in the Netherlands, <b>Anne Van Veen</b></li> </ul>

	<ul style="list-style-type: none"> <li>Ethical challenges in (anti-speciesist) animal welfare organizations, <b>Kristin Voigt</b></li> </ul>
<b>Auditorium</b>	<p><b>H4: Climate change, political ecology and degrowth</b>  <b>Chair:</b> Catia Faria</p> <ul style="list-style-type: none"> <li>The Anthropocene Narrative - A Critical Animal Studies response, <b>Richard Twine</b></li> <li>Political ecology and animal liberation, <b>Patrik Gažo</b></li> <li>The Elephant is (still) in the Room: Animals and the Degrowth Movement, <b>Estela Díaz Carmona &amp; Amparo Merino de Diego</b></li> </ul>

15:30 – 17:00

**Panels I**

<b>Room 52.S27</b>	<p><b>I1: Animal ethics and law in different cultures</b>  <b>Chair:</b> Macarena Montes</p> <ul style="list-style-type: none"> <li>Animal Ethics in Philosophy of the Islamic World: A Case Study, <b>Bethany Somma</b></li> <li>Is Kosher Slaughter Kosher? Kosher &amp; Cruelty at the Intersection of Animal Law &amp; Jewish Religious Law, <b>Julia Johnson</b></li> <li>The Issue of Eating Dog Meat in China, <b>Yunjie Zhang</b></li> </ul>
<b>Room 52.S29</b>	<p><b>I2: Technology, science and sanctuaries</b>  <b>Chair:</b> Eze Paez</p> <ul style="list-style-type: none"> <li>Listening to the Animal: Human Interaction with Animal Sounds and Technology, <b>Monica Sousa</b></li> <li>Prolegomena Towards a Future (and Ethical) Animal Science, <b>David Peña Guzmán</b></li> <li>Animal sanctuaries studies: Integrating farm animal sanctuary work, <b>Karin Gunarsson</b></li> <li>Rebellious Love: Animal Sanctuaries as Harbingers of the “Erotic” Revolution, <b>Zipporah Weisberg</b></li> </ul>
<b>Room 52.S31</b>	<p><b>I3: On animal advocacy</b>  <b>Chair:</b> Vasile Stanescu</p> <ul style="list-style-type: none"> <li>Big Animal Rights and the Nonprofit Revolution, <b>Corey Wrenn</b></li> <li>When innovations struggle to disseminate: Veganism as a case study, <b>Fátima Canseco &amp; Carla Riverola</b></li> <li>Reforming celebration rituals in farm animal sanctuaries, <b>Terhi Hannola</b></li> </ul>

	<ul style="list-style-type: none"> <li>• Marking the Flesh for the Dead: 269Life and the Material-Semiotics of Witnessing, <b>Seth Josephson</b></li> </ul>
<b>Auditorium</b>	<p><b>I4: Historical and sociological approaches</b>  <b>Chair:</b> Friederike Zenker</p> <ul style="list-style-type: none"> <li>• The bull and the donkey. The construction of national identities in Spain through the use of nonhuman animals: developing perspectives of (bio)political change, <b>Xiana Vázquez</b></li> <li>• Art and Animal Ethics in the Atlantic World: The Leopard, <b>Linda Johnson</b></li> <li>• Animals in the history of sociology – has sociology ever accepted human animality?, <b>Salla Tuomivaara</b></li> </ul>

17.00 – 17:15

*Break*

17:15 – 18.15

**Closing keynote in Auditorium (Skype).** Aph Ko (Black decolonial theorist):  
 Beyond Anti-Speciesism: Afro-Zoological Resistance

18:15 – 18:45

**EACAS members meeting**



# 6

## Special panels & Workshops

Wednesday 22, 15.30h. Special panel on great apes (in Spanish)  
Wednesday 22, 17.15h. Parallel workshops (in Spanish & English)  
Wednesday 22, 18.30h. Activists roundtable (in Spanish)  
Thursday 23, 17.15h. Activists roundtable (in English)

### WEDNESDAY 22, 15.30h, Auditorium

#### Special panel: **Great apes (In Spanish)**

---

##### **ANSELMI, Leonardo**

##### ***Zoos: from scam to opportunity***

Have zoos served the purpose of the conservation of habitats? Have they been useful for the conservation of species? Does it make sense to conserve species if their natural habitats have disappeared? Is this a debate of type or degree? Are there other strategies for conservation that do not imply accepting captivity? What is the balance between the ecological value of a species and the ethical value of the individual? Or is it, perhaps, a false dilemma? The answers to these questions resulted in the ZOOXXI project. The speaker will explain the parameters of the reconversion program currently proposed for the Barcelona zoo, which is intended to be replicated in most zoos in the world. The objective: change the current paradigm from the perspective of a zoo towards compassionate conservation.

**Bio:** Leonardo Anselmi was born in Argentina, although he has been a citizen of Barcelona for 15 years. He is a specialist in strategic and political marketing. He is a professor of the degree courses taught by VetStudio at the Central University of Ecuador and teaches courses on "Political Activism for the Rights of Animals" at Pompeu Fabra University in Barcelona. In 2010 he was the spokesman and political liaison of the movement that abolished bullfighting in Catalonia and in 2015 he coordinated the banning of circuses with animals. He also starred in the campaign to reconvert the animal stalls of the Ramblas in Barcelona, another historical claim for the animal movement in the city. As director of the Franz Weber Foundation for Southern Europe and Latin America, he advises different elected officials on the subject, and has designed dozens of public policy plans around the world, coordinates legislative procedures in several countries and cities, and welcomes in his delegation campaigns as revolutionary as ZOOXXI, created to change the logic of zoos towards compassionate conservation; also the program for the substitution of horses used for traction in Latin America, known as "Basta de TaS, neither slave horses nor excluded humans"; the Campaign for Childhood without Violence, which has a consultative status in the Committee on the Rights of the Child of the UN, campaign that proposes to move children away from violent acts towards animals, among many other campaigns. But his activism goes far beyond animals, currently working on the Colombian peace process, the reincorporation of ex-combatants of the FARC and the mobilizations to stop the killing of social leaders in the country, as well as the impulse of the negotiation between the Colombian authorities and the ELN.

##### **CONTRERAS, Carlos**

##### **Advances in the recognition of nonhuman animals as subjects of rights in Latin America"**

Over the past 10 years, certain lawyers and animal-rights advocates around the world have tried to have courts of law recognize and grant rights to animals. The first attempts were with the great apes,

inspired in part by the work of Steve Wise and the Nonhuman rights Project. This line of reasoning argues that an animal, as an intelligent, self-aware being with emotions, is entitled to the full protection of the law. The first actions were presented in favor of great apes with the hope that providing rights to certain animals would open the door to endowing the same rights to other animals, hence, the initial slogan: great apes first.

However, so far, apart from South America, formal and conservative judges have objected to legal rights for animals. In 2007 Austrian activists proposed to be the legal guardians of Hiasl, a chimpanzee who had been released from a pharmaceutical laboratory. The case ended in the European Court of Human Rights, which rejected the application. A similar result happened in 2015 in New York when the Nonhuman Rights Project issued a writ of habeas corpus on behalf of four chimpanzees: Hercules, Leo, Tommy and Kiko.

On the other hand, in South America, judges have been granting rights to animals. In this region, courts have been more forward-looking in ruling on extending rights to non-human animals, enriching the legal debate on the matter. The recognition of rights for other animals such as the Bear Arturo in Argentina or the Bear Chucho in Colombia, as well as other entities such as a forest (the Amazon rainforest) and a river (the Atrato in Colombia) has also been raised in South America.

In 2014 the criminal appeals court of Argentina held that Sandra, an orangutan in the Buenos Aires zoo, was a non-human person. The Sandra ruling is historic because it set a precedent in Argentine jurisprudence, which until that time considered animals as things. Sandra was considered as a "non-human person", and the Court utilized a dynamic interpretation of articles 51 and 52 of the Argentine Civil Code, according to which "all entities that present signs of humanity are persons" and, as such, are "capable of acquiring rights". In 2016, a judge in Mendoza, Argentina, ruled that Cecilia, a chimpanzee, was a non-human person who had been deprived of her freedom by being placed in the city's zoo. This was followed in 2017 when Colombia's Supreme Court ruled (taking the cases of Sandra and Cecilia into consideration) that a spectacled bear was a non-human person and ordered him to be taken from Barranquilla zoo to a wildlife reserve.

Sometimes judicial doctrine is overlooked by the news. We believe that the legal debate that is taking place in South America certainly deserves an academic and respectful approach. In our Globalized world, South American judges have taken the lead in recognizing that humans are not the only beings with rights.

**Bio:** Carlos Contreras: graduated with a Law Degree from the Pontifical Xaverian University (Bogotá, Colombia 2007) and holds a Law Degree from the University of the Basque Country (San Sebastián, 2008). He holds a Doctorate in Animal Law in Spain, awarded by the Autonomous University of Barcelona (UAB) (Bellaterra, 2014). He held a R+D Grant from the Spanish Ministry of Economy and Competitiveness and was previously an Adjunct Professor of Roman Law in the UAB. Between 2011 and 2016, he was the academic coordinator of the Master's Degree in Animal Law of the UAB and a teacher and researcher in the International Center for Animal Law and Policy (ICALP) of the UAB. He is the author of several publications in Animal Law and the book Régimen jurídico de los animales en Chile, Colombia y Argentina. (Tirant Lo Blanc 2016). He also translated the book: Rattling the Cage by Steven Wise into Spanish (Sacudiendo la Jaula Tirant Lo Blanc 2018)

## **FELIU, Olga**

### ***Primate Sanctuaries in the XXI century. Roles beyond caring for primates. Fundación MONA as a case study"***

There are over 500 species of primates worldwide and according to the International Union for Conservation of Nature (IUCN), it is estimated that 60% of primate species, from all 16 extant families, are threatened with extinction because of unsustainable human activities. These activities are now the major force-driving primate species to extinction. Hundreds of primates are confiscated yearly from the pet trade and most of them get lost because most countries do not have any protocol that can trace these animals and share the data among other countries.

Due to Spain's close proximity to Africa, Spain, is a hot spot for the illegal trafficking of wildlife and primates to be introduced and sold in Europe mainly as pets. These animals are destined in most cases to become the pets of individuals who decide, often influenced by fashion, to pay significant amounts of money for animals that sooner or later they will regret having bought because of their unpredictable behaviour. At the beginning of the century a sanctuary was needed in Spain to give all those primates a long term home.

Fundació MONA set up a sanctuary in 2000 and since then has been rescuing chimpanzees and macaques from the illegal pet trade. Although the main reason to set up a primate sanctuary is to be focused on the day-to-day well-being and welfare of the animals rescued, the institutional roles have evolved to include a broader mission with important roles in conservation and education, changing attitudes of people in order to stop the primate trade and help in their conservation. Today, the work sanctuaries do is critical for primate conservation and there is agreement among the scientific community about the broader role of primate sanctuaries.

**Bio:** Olga Feliu holds a degree in Veterinary Medicine from the Autonomous University of Barcelona. Master in Primatology and PhD studies in Primate Ethology by the University of Barcelona. Founder, member of the Board of Trustees and General Director of the Mona Foundation.

## **MONTES, Macarena**

### ***The moral and legal implications of granting great apes personhood***

Discussions regarding the concept of what constitutes a person are not recent. Since ancient Greek philosophy there have been attempts to define what a person is and more importantly, to establish the attributes a being or entity must possess to be considered as such. The concept of person is still under discussion as it directly relates to other current philosophical and legal issues, such as abortion, human rights, artificial intelligence, and the protection of nonhuman animals.

Answering the question what is a person? is no easy task. The word "person" is commonly used as a synonym for a human being in everyday language. However, this concept should be used with care because a human being is not the same as a person. Human beings are members of the species *Homo sapiens*, but persons are beings or entities that fulfill certain conditions and are subjects of rights. Thus, a human being could be a person but other beings or entities can also meet these conditions and be persons. For example, the law considers corporations as persons though they are clearly not human beings. Human corpses are *Homo sapiens*, but not persons.

The origin of the word person can be found in the ancient Greek and Roman civilizations. The word person in ancient Greek was *pros-opon* and it indicated the artificial face or mask used by Greek actors on stage. In ancient Rome, the term was *personare* and it referred to the mask used by actors through which they should let their voice reach the public. This concept was then used to refer to the characters played by the actors that wore these masks, which had unique personalities. Later on, Roman jurists started to use this word to refer to the role an individual occupies in society and the rights and obligations this individual possessed. Thus, in its origins, the word person was not a synonym of human being.

Although some philosophers recognize animals have moral status and that certain animals are persons, this does not necessarily mean that the law recognizes them as such. Since Roman law, animals have been considered as things, which are not entitled to rights. Consequently, the current legal status of great apes undermines their protection. Although a part of society is interested in protecting animals and granting them rights, regulations are still insufficient and even inexistent in this matter and these animals are greatly abused and in need of more protection.

However, great apes can be considered as moral and legal persons. This means they should be recognized at least three basic rights by law: (1) the right to not be killed, (2) the right to not be incarcerated unjustifiably and (3) the right to not be tortured.

**Bio:** Macarena Montes: graduated with a Law Degree from the University of Chile (Santiago, 2013) and holds a Masters Degree in Animal Law from the Autonomous University of Barcelona (2016) and

a Masters Degree in European Integration from the Autonomous University of Barcelona (2017). She is currently a PhD student at Pompeu Fabra University and her research focuses on nonhuman animal personhood. She is also a law researcher at INTERcids, NGO dedicated to the protection of nonhuman animals and the author of the book *Derecho Animal en Chile* (Libromar, 2018).

## **WEDNESDAY 22, 17.15h, Auditorium**

### **Parallel workshops (In Spanish & English)**

---

#### **BRADSCHEL, Tom (Room 52.327, in English)**

##### ***Targeting animal production where it happens***

In the animal rights movement there has traditionally been a strong focus on challenging cultural norms and reducing demand for animal products. The ideology of 'ethical consumption' has been central to this strategy. Despite these efforts, in terms of production and influence, the animal industry continues to grow. We'll argue that animal production is not only driven by cultural dynamics, but also by globalisation as well as national and local conditions in agriculture.

Our group, "Factory Farm Resistance", campaigns against projected factory farms in eastern Germany. By initiating local debate and encouraging protest, we achieve two things: firstly, in several cases, plans for farms have been delayed or stopped through public pressure and by legal means. Secondly, we stimulate cultural debate about animal rights against the background of local agricultural reality.

In this workshop we will talk about the strategy which underpins our work. We're interested in hearing from people from other European countries to see what interventions are happening or could potentially happen there and how we can work together.

#### **FOLE, Xeito (Room 55.410, in Spanish)**

##### ***Relatos antiespecistas en las prácticas artísticas contemporáneas***

En los últimos años, la emergencia y evolución de discursos y prácticas feministas, estudios decoloniales, teorías queer y crip, etcétera, se han convertido en los principales ejes generadores de relecturas en la historiografía dominante del arte y en el agenciamiento y reescritura de identidades y sujetos subalternos que históricamente fueron invisibilizados, violentados, expulsados y/o categorizados como un elemento más dentro de las obras y exposiciones de arte. Este rescate y politización dentro del arte ha supuesto un cambio de paradigma a nivel historiográfico y político en la búsqueda de diálogos entre teoría crítica, práctica política e intervención simbólica en las visualidades hegemónicas y en el arte contemporáneo.

Dicho esto, en la actualidad, dibujar una cartografía sobre la evolución de discursos antiespecistas en el arte contemporáneo es más complicado. Muchas de nosotres nos encontramos estupefactes ante la falta de discurso antiespecista en espacios culturales y artísticos, y a la vez entendemos perfectamente los intereses de las instituciones a las que pertenecen estos espacios. En medio de este silencio, es imposible no hacerse algunas preguntas, ¿cómo se crean y muestran narrativas antiespecistas en el proyecto historiográfico del arte actual? ¿cómo irrumpir los sistemas de estas narraciones? ¿cuáles son las relaciones entre visualidad, representación, identidad, poder y subjetivación que impiden el acceso del discurso antiespecista en la escritura de la historia del arte?

El antiespecismo como discurso y práctica política en contra de la explotación animal es casi inexistente dentro de prácticas artísticas contemporáneas; este silencio lleva implícito que el cuerpo y la vida de los animales no humanos no se contempla como parte de la lucha en contra de la opresión y explotación de esos cuerpos "otros"; visibilizar y señalar estas opresiones y privilegios genera

demasiada controversia en espacios culturales que se consideran vanguardistas, críticos y transgresores.

El taller consta de dos partes:

1. Analizar referentes y obras de arte antiespecistas; dialogar sobre la construcción de los relatos antiespecistas en el arte contemporáneo y las producciones culturales.

2. Crear una curaduría colectiva sobre piezas antiespecistas dentro de la Musea M.A.M.I. [La M.A.M.I. es una musea de arte y arqueología virtual que está pensado desde el futuro, año 3020, y conserva obras de la cultura popular feminista del milenio pasado, época en que los entes vivos aún se discriminaban entre sí, no sólo entre especies, sino también por razones de género, raza, orientación sexual, corporalidad, entre otras. Las piezas que contiene M.A.M.I. se remontan a hace más de 1000 años atrás, a finales del siglo XX y principios del XXI, cuando las feministas produjeron distintas expresiones creativas como prácticas de resistencia ante el patriarcado y todo tipo de opresiones. M.A.M.I. permite realizar diversos recorridos, ya que las salas de la musea se construyen y desconstruyen de acuerdo a los intereses que animan la visita por su colección. Se trata de distintas categorías, temas, formatos y sensaciones a las que responden las obras. También se puede andar por la musea a partir de visitas de curadurías.], realizar una pequeña investigación y documentación, de entre 5 y 10 piezas, para subir posteriormente el contenido a la Musea, y así crear un referente de archivo y mini exposición en formato digital sobre arte y prácticas artísticas antiespecistas desde una perspectiva interseccional en la actualidad.

Como activistas, artistas, investigadorxs, crear una historiografía sobre antiespecismo y liberación animal dentro del arte contemporáneo es algo imprescindible, necesitamos la urgencia de movimientos en sinergia que atraviesen los espacios de producción del arte, las prácticas artísticas y las subjetividades, desde una mirada interseccional, transfeminista, antirracista y antiespecista.

*\*Se pide a las personas asistentes que, a ser posible, traigan un ordenador portátil.*

## **MENINATO, Paula (Room 52.323, in English)**

### ***Creative Dissent: Why Art and Imagination are Critical in Dismantling Oppressive Ideologies***

We cannot achieve social change by continuing to repeat the same actions. Strategies peak in effectiveness when they are new, so we must utilize our imagination to formulate new strategies and re-invent old ones. The workshop will commence with an analysis of the structure of political organizing and the psychology behind oppressive ideologies. We will then discuss how artists, activists, and political organizers can use art to effectively dismantle systems of oppression. At the end of the presentation, the audience will be asked to analyse works of art and political actions within the framework presented in the workshop.

## **TEJEDOR, Isabel (Room 55.S200, in Spanish)**

### ***Primeros auxilios para animales***

En mi experiencia como veterinaria, me he dado cuenta que cuando las personas adoptan o adquieren un animal de compañía, o quieren salvar un animal callejero o silvestre, no saben mucho sobre su etología, su fisiología o incluso no saben dónde tienen que llevarlo o qué es lo más correcto en cada momento. En este taller pretendo centrarme en los pequeños animales (perros, gatos en su mayoría) y si diese tiempo en algunos animales silvestres (aves, ciervos entre ellas), para aprender algunas nociones básicas de comportamiento y fisiología, cómo detectar y actuar frente a una emergencia que puede hacer la diferencia entre la vida y la muerte del animal antes de que éste reciba atención veterinaria. Este es un intento para educar a las personas en la tenencia responsable de animales para que después ellas mismas puedan aplicarlo en su día a día y replicar conocimiento, para que intentemos reducir el sufrimiento innecesario de los animales que nos rodean por nuestra escasa educación al respecto.

Estructura del taller:

1º. Comenzaré con una breve charla informativa sobre etología del dolor y mediante imágenes y vídeos las participantes deberán deducir si el animal siente dolor o no.

2º. Enseñaré cómo inmovilizar a un perro, gato y ave, primero con imágenes luego se ensayará con una cuerda, mantas y peluches.

3º. Haremos nuestro propio botiquín de primeros auxilios (qué meter y para qué sirve) y luego aprenderemos a curar heridas y parar hemorragias.

4º. Hablaremos sobre situaciones de urgencia en animales y qué hacer al respecto como bloqueos respiratorios (técnica Harris), bloqueo cardio respiratorio (RCP con peluches y música al ritmo del latido del corazón), shock térmico e hipotermia, qué hacer ante diferentes tipos de intoxicaciones (cuándo y cómo debo provocar el vómito). En este ítem se puede dar mucha información, por lo que el desarrollo del mismo dependerá del tiempo que se tenga para ejecutar el taller.

5º. Por último y no menos importante, hablaré sobre qué hacer ante situaciones en las que nos encontramos abandonado un animal de compañía y qué hacer cuando nos encontramos un animal silvestre (un pájaro herido, una cría de pájaro, una cría de ciervo, etc)

6º. Acabaremos con dudas y preguntas.

## **WEDNESDAY 22, 18.30h, Auditorium**

### **Activists roundtable (In Spanish)**

---

#### **CORNELLA, Carla (FAADA)**

Carla es productora del documental *Empatía* y miembro del Consejo de Protección Animal del Ayuntamiento de Barcelona y la Generalitat de Catalunya. Carla es Fundadora de la Fundación para el Asesoramiento y Acción en Defensa de los Animales (FAADA), directora ejecutiva y coordinadora de las Relaciones Institucionales de la organización. FAADA tiene como principal objetivo promover el respeto por los animales en el ámbito social, legal y educativo.

#### **FERNÁNDEZ, Rocío (Free Phoenix)**

Rocío es cuidadora en Free Phoenix, proyecto político antiespecista y transversal. Free Phoenix es un refugio y espacio de rehabilitación de aves víctimas de la explotación animal, formado por un colectivo de mujeres.

#### **MULÀ, Anna (Fundación Franz Weber)**

Anna es abogada especializada en Derecho Animal, asesora legal de la FFW y vicepresidenta de INTERcids. Coordinadora jurídica para abolir corridas de toros, circos con animales y la implantación del proyecto ZOOXXI. Participa como asesora jurídica, ponente y compareciente en diversas Asambleas legislativas del mundo para la aprobación de normas sobre defensa de animales. La Fundación Franz Weber tiene como objetivo la protección eficaz de los animales y la naturaleza.

### **RANDO, Javier (Estudiantes por la Lucha Animalista, ESLA-UPF)**

Javier es estudiante de segundo año de Ingeniería en la Universitat Pompeu Fabra de Barcelona. A finales del curso 2017/2018 tuvo la suerte de fundar con unas compañeras la primera asociación antiespecista de estudiantes de la UPF. En ESLA consideran que la existencia de una formación que establezca el debate antiespecista en el ámbito universitario es esencial ya que, podríamos considerar, que es la cuna del conocimiento. El principal objetivo de ESLA es ser un vínculo entre la Academia y las estudiantes.

### **TOLEDANO, Ruth (El Caballo de Nietzsche, Eldiario.es)**

Ruth es periodista y activista por la liberación animal. Editora de El caballo de Nietzsche, espacio de información y opinión antiespecista en *Eldiario.es*. Fundadora del proyecto Capital Animal de arte, cultura y pensamiento animalista.

## **THURSDAY 23, 17.15h, Auditorium**

### **Activists roundtable (In English)**

---

### **GONZÁLEZ, Paula (Paulagonzalezcomunicación.com)**

Paula is a communication and oratory freelancer, she collaborates with various animal rights and antispeciesists projects, as the UPF-CAE. Her main goals focus on featuring stories of the other animals and vegan brands in the media to make veganism more mainstream and less weird for the public, and to empower women and activists to speak up and have more confidence in their discourse.

### **HORTA, Oscar (Animal Ethics)**

Oscar has been involved in antispeciesist and vegan advocacy since the mid-90s, and is also a professor of philosophy at the University of Santiago de Compostela. He's a founding member of Animal Ethics, an organization aimed at spreading information and promoting concern and research about antispeciesism, in academia and elsewhere, with a focus on wild animal suffering.

### **NOVALES, Gorka (Nor)**

Gorka is an activist in Nor. Nor is an intersectional antispeciesist group that operates in the Basque Country. Their work is mainly communicative, trying to broadcast the work of the localist groups, as well as creating antispeciesist content in Basque language. They try to promote a bigger connection between groups and support them with their resources in order to strengthen the movement. Basque is the language in which they work, a historically oppressed tongue, and localism is the path they opt for.

### **TARAYRA, Ahlam (Palestinian Animal League)**

Ahlam is the executive director of PAL since May 2018. Ahlam is a passionate intersectional vegan activist who, in parallel to her role at PAL, is a leader at two other Palestinian organizations specialized in human rights and women empowerment. Following some heart-breaking stories with farmed and stray animals, Ahlam joined PAL in 2017 to help improving the physical and cultural environment for animal protection in Palestine. She believes that PAL will thrive as the main address of the animal liberation movement in Palestine through evolving as a front-runner for better cultural, legal and political context as well as a sole reference for animal protection manuals and policies.

**WALDHORN, Daniela R. (Rethink Priorities)**

Daniela is a psychologist, holds a master's degree in Developmental Cooperation and a master's degree in Ethics and Politics. She is a postgraduate student in Applied Social Research Techniques at the Autonomous University of Barcelona, and a Ph.D. candidate in Social Psychology from the University of Barcelona. She is an animal advocate with more than 10 years of experience, working for different animal rights organizations in Latin America and Spain. Currently, she works as a research analyst at Rethink Priorities, an NGO dedicated to doing foundational research on neglected causes.



Some recommendations to fully enjoy the conference and your stay in Barcelona.

### Bars, restaurants and bakeries:

**2Y** [Macrobiotic]: C/ Passatge Batlló, 4 (<https://2ymacrobiotica.com/>)

**Alive**: C/ Travessera de les Corts, 180 (<http://mmestudi.com/alive-restaurant/>)

**Bar de Retro** [Late-night bar]: C/ Torrent de l'Olla, 141 (<https://www.facebook.com/barderetro/>)

**BarCeloneta** [Sangria Bar]: C/ Sevilla, 70 (<http://www.bar-celoneta.es/>)

**Bio Bento**: C/ Ermengarda, 34 (<https://www.facebook.com/BioBento-239487386251233/>)

**CatBar** [Burgers, fried potatoes and craft beer]: C/ Boria, 17 (<https://catbarcat.com>)

**Floripa**: C/ Aribau, 92 (<https://www.facebook.com/floripa.es/?rf=1927935124088318>)

**Free & Sweet** [Vegan Bio Bakery]: C/ América, 6 (<https://www.facebook.com/FreeandSweet>)

**Gisela** [Gluten-free Vegan Bakery]: C/ Fígols, 27 (<http://www.pastelvegano.com/ca/>)

**Gocce di Latte** [Vegan Ice-cream]: C/ Espaseria, 14  
(<https://www.facebook.com/heladeriagoccedilatte/>)

**La Besnéta** [Vegan Bakery]: C/ Torrijos, 37 ([labesneta.com](http://labesneta.com))

**La Raposa** [Vegan, feminist, cooperative bar and bookstore]: C/ Tapioles, 47  
(<https://laraposacoop.wordpress.com/>)

**La Trocadero** [Fast food and juice bar]: C/ Marina, 269 (<http://www.latrocadero.com/>)

**Petit Brot** [Cold Press, Raw, Eco]: C/ Doctor Dou, 10 (<http://petitbrot.com/>)

**Santoni Cafe** [Bakery, Take-out]: Ronda Sant Antoni, 63  
(<https://www.facebook.com/santoni63bcn/>)

**Tot d'una** [Gluten-free Vegan Bakery]: C/ Ramon Llull, 18 ([totduna.com](http://totduna.com))

**Vacka** [Organic, raw and gluten-free options]: C/ Seneca, 4 (<https://www.vacka.es/>)

**Vegan Bowls**: C/ Tallers, 79 (<https://www.yelp.com/biz/vegan-bowls-barcelona>)

**Vegetart Cuina Vegana** [Bakery, Take-out only]: C/ Torrent de L'Olla, 138  
(<https://www.facebook.com/VegetartCuinaVegana/>)

**Veggie Garden**: Gran Via de les Corts Catalanes, 602 & C/ dels Angels, 3  
(<https://veggiegardengroup.com/>)

**Xoco Bio** [Macrobiotic]: C/ Industria, 252 (<https://xocobio.dudaone.com/>)

## Shops:

---

**Amapola** [Vegan Shoes and Accessories]: C/ Travessera de Gracia, 129  
(<https://amapolaveganshop.com/>)

**Cal Vegànic** [Food Store]: C/ de Llull, 141 bis (<http://calveganic.com/ca/>).

**Economato (former EcoCentre)** [Vegan supermarket]: Avinguda Diagonal, 329  
(<https://www.vegansbioeconomato.com/>)

**The Living Food** [Food Store]: C/ Viladomat, 85 (<http://www.thelivingfood.com/>)

**Vegacelona** [Food Store]: C/ Sant Antoni Maria Claret, 98 (<https://www.vegacelona.com/>)

**VeGala Vegan Beauty** [Cosmetics] Santa Eugenia, 16  
(<http://www.vegala.es/>)/(<https://www.vegacelona.com/>)

**Vegan Fromagerie** [Vegan home-made almond cheese] Online shop  
(<https://veganfromagerie.com>)

**Veganoteca** [Food Store]: C/ Valldonzella, 60 (<http://tiendaveganabarcelona.blogspot.com/>)

**Végere Vegan Beauty** [Cosmetics]: C/ Ramón y Cajal, 32 (<http://vegere.es/en/>)

For more vegan-friendly restaurants and stores, you can check:

**Happy Cow:** <https://www.happycow.net/>

**Barcelona Veg Friendly:** <https://www.barcelona-veg-friendly.com/>

# 8

## Sponsors & Supporters

### SPONSORS

European Association for Critical Animal Studies



UPF-Centre for Animal Ethics



Universitat  
Pompeu Fabra  
Barcelona



Centre  
for Animal  
Ethics

UPF-CRITICC



Universitat  
Pompeu Fabra  
Barcelona

**CRITICC**  
Critical Communication  
Research Group

UPF Department of Communication



Universitat  
Pompeu Fabra  
Barcelona

Unitat de Coordinació Acadèmica  
de Comunicació

Lush



UPF Department of Law



Universitat  
Pompeu Fabra  
Barcelona

Unitat de Coordinació  
Acadèmica  
de Dret

Ariwa



**ARIWA**  
ANIMAL RIGHTS WATCH

Independent:

Rita Wing

## SUPPORTERS

---

ESLA (Estudiantes por la Lucha Animalista)



Tras los Muros



Estació Vegana



La Raposa



**AAVIK, Kadri**

***Men's narratives of becoming and living as vegan: Veganism as a pathway to more egalitarian and sustainable masculinities?***

This presentation examines men's roles and potential as active participants in challenging exploitative human-animal relations and in humanity's transition towards more sustainable and egalitarian ways of living more broadly.

I focus on men's narratives of becoming and living as vegan. What motivates men to become and live as vegans? In what ways do vegan men reconceptualise human-animal relations? How is men's veganism shaped by gender and other intersecting social categories? Whether and in what ways do vegan men challenge various systems of oppression interlinked with animal exploitation?

From the point of view of gender and gendered power relations, the practice of veganism offers potential for doing masculinity differently, potentially facilitating the emergence of more egalitarian masculinities.

Ecofeminist scholars have highlighted similarities between patterns of domination over women and animals, arguing that patriarchy endorses the objectification and exploitation of both women and animals. By refraining from consuming animals and going vegan, men disrupt the link between hegemonic masculinity and meat eating (Adams 1990), recognised as a powerful element in dominant constructions of masculinity. In this way, veganism may implicitly challenge patriarchy. Besides practicing empathy, non-violence and compassion towards animals, many vegans seek to nurture caring relationships with other human beings. This may involve challenging hierarchies and power relations in human societies, based on categories such as gender, race and class. By becoming vegan, men open up avenues for "the negotiation of new, nonnormative masculinities that challenge our traditional understandings of what it means to be manly" (Wright 2015: 26). Yet, men's veganism may not necessarily lead to more egalitarian social interactions and they may continue to benefit from the patriarchal dividend, thus leaving gendered and other power relations largely unchallenged.

The analysis draws from qualitative interviews with over 50 vegan men based in Estonia and Finland. The findings help to understand the role of men in social change, ecological sustainability and interspecies ethics, by linking gender with the "challenge of sustainable dietary change" (Twine 2016: 243). The findings seek to a) illuminate pathways of men to veganism which can be of use to further research on men, masculinities and veganism as well as in practical initiatives to encourage men to go vegan; and b) understand whether and in what ways the identities and practices of vegan men foster the emergence of more egalitarian masculinities, not only in terms of gender relations but as a broader commitment to challenging various interlinked oppressions.

This research is part of my work in the project "Climate Sustainability in the Kitchen: Possibilities for Transforming Everyday Food Culture" at the University of Helsinki.

**ALLEN, Michael**

***Cow Releases as Staged Liberations in Agri-Tourism***

In a rapidly evolving animal-based tourism industry, 'cow releases' are an increasingly popular multisensory event in Sweden. These spectacles purport to be liberatory for human and bovine participants in at least two distinct senses. First, Swedish farmers 'liberate' the cows from winter confinement spent in barns. The joyous reactions by the cows upon seeing, smelling and feeling grass underneath their hooves constitute the principal spectacle. Second, cow release spectacles 'liberate' urban tourists from alienation from nature and separation from the sources of their food production. They link them to producers of dairy, gets them out in the countryside, and alleviate internalized guilt

they may have about the conditions of dairy cows in the industry. Nevertheless, we argue that in both cases these are 'staged liberations.'

Indeed, these spectacles represent a novel intersection of oppressions, animal and human. We discuss how 'release,' 'authenticity,' and 'reconciliation' become the basis for new oppressive animal-labor relations through this event. Agri-tourism mobilizes cow labor to satisfy a consumer demand for relationships with these animals. However, these manufactured relations do not genuinely liberate tourists but absorb them into new relations of exploitation for profit. We ask if critical animal studies should be content with exposing agri-tourism as creating novel intersecting relations of oppression. Alternatively, they seek some engagement with this industry to identify genuinely liberatory relations for both confined cows and alienated tourists.

Beyond this case, our presentation engages also with notions of animal resistance, for which we draw on our recent work on animal escapes within the food production industry. We discuss around notions of animal agency, dependent agency (involving humans as abettors/ obstacles to releases) and liberty and how this can be reconciled with human schemes in which animals are ostensibly used as props or vehicles for human fulfilment.

**ALONSO RECARTE, Claudia**

***Revisiting Animal Cruelty in Spanish Films: Past and Present Perceptions***

Spanish film and filmmaking have a long-established tradition of resorting to nonhuman others for aesthetic purposes, namely for anthropomorphic and similar metaphorical effects that advance the plot and/or contribute to the imagery of the filmic piece in significant ways. Yet beyond the possibilities afforded by the elusiveness of the animal sign itself, Spanish films' penchant towards the display of animal suffering is revealing of the extent to which the country has, for decades, remained oblivious to the welfare standards that were being incorporated by other nations' film industries and that more or less attempted to please (if not appease) public expectations regarding not only how the animal is represented on the screen, but how it is treated behind the scenes. Obviously, Spanish rural customs (such as hunting and slaughtering) and "traditions" (such as bullfighting and all other municipal or regional brutal practices involving bulls or heifers) are prevalent in this respect, but adding to the actual needless infliction of suffering, the aesthetic drive behind the postmodern compulsion for re-production furthers even more the ethical and moral implications behind this type of animal exploitation. Although, as mentioned above, Spanish film and filmmaking are lagging behind welfare initiatives in other countries, there are some indications of shifting perceptions that are pushing the film industry into reconsidering their approach to the theme of the suffering animal on the screen.

Taking advantage of this year's location of the EACAS conference and so hoping to interest attendees visiting Spain for the first time, the aim of this presentation is to provide a brief yet critical timeline of Spanish cinema featuring actual animal suffering that, going beyond the descriptive, will focus instead on how Spanish sensibilities regarding authenticity, tradition, and animality itself have shifted in their own idiosyncratic way. From Buñuel's *Las Hurdes, tierra sin pan* (1933), Carlos Saura's *La caza* (1966), José Luis Borau's *Furtivos* (1975) and Ricardo Franco's *Pascual Duarte* (1976) to Gutiérrez Aragón's *Habla, mudita* (1973), José Luis Cuerda's *El bosque animado* (1987), Pedro Almodóvar's *Hable con ella* (2002) and Pablo Berger's *Blancanieves* (2012), I will address the filmmakers' alleged motives and justification of the use of imagery of animal suffering to contest it with the legal, social and cultural shifts that have gradually placed animal welfare (if not rights) as a central issue mobilizing politics and activism. I conclude that for all of the current "concealment" of the dying animal on the screen in order to satisfy spectators' sensibilities and to comply with global marketing and consumerism, Spanish filmmaking itself continues to take advantage of the loopholes in the animal welfare legislation that is slowly seeping into the system. This "local" example of animal exploitation in the entertainment industry may thus reflect how a country with little historical participation in the animal rights and welfare movements that began in the 1970s is exploring and negotiating in its own way what to make of the public visibility of animal cruelty.

**APARECIDA KUHLEN, Tânia**

***The recognition of vulnerability for an interspecies and intersectional justice***

This paper aims to establish a right to care as part of an interspecies and intersectional conception of justice. This approach recognizes the condition of vulnerability as a common, enduring and inescapable aspect of living beings. Usually, modern ethical, political and ontological theories make constant use, albeit undeclared, of a paradigm of “invulnerability”. Such a paradigm does not represent the condition of living beings and serves as a foundation for systems of domination based on hierarchical value dualisms. This dualistic conceptual framework opposes women, children, animals, and nature against white, cissexual, middle class/rich men. Consequently, the first ones are seen as the vulnerable ones, while these men are the “invulnerable”. This logic sustains the ignorance and lack of responsibility by the privileged part of the dualism, against the other – the oppressed. Thus, considering the vulnerability of all humans and non-humans, without rejecting or de-characterizing them, is necessary to overcome these dualisms. In order to do so, this communication seeks to derive a right to care as a result of the vulnerability of living beings. The right to care aims to protect individuals from the negative effects of maldistribution of care activities, which affects the individuals differently - more or less severely - depending on the social position and functioning social markers (race, class, gender, species). It is a type of positive law, which requires measures of protection beyond negative rights and imposes duties of care for moral agents and also for the state and social institutions. To be recognized as a citizen is to have the vulnerability itself taken into account. Not being attended to in their vulnerability, in the correct time and measure, with the particularities of the situation and specificities of the individual, is to be an object of injustice. Finally, the right to care is tied to the idea of and interspecies an intersectional justice that opposes any form of domination. Thinking an interspecies right to care makes it possible to align and ecofeminist theory to vulnerability and different demands for care.

**BARONA, Eduardo**

***Can nonhuman animals be victims of Honor Based Violence?***

At the end of April 2017 the newspaper The Times, offered a curious headline: “Isis Fighters killed by wild boar as they hid waiting in ambush”. The event in which, supposedly, three ISIS militants were killed, was located 55 miles southwest of Kirkuk, in Iraq. The new ended with the announcement of the revenge made by the comrades of the dead militants, towards the herd of wild boars (Shammary, 2017). The fact that some animals considered “Haram” (Forbidden) in the Koran, killed several ISIS fighters, regardless of their veracity, was widely disseminated in Western media, because in the heart of the new underlies an issue related to honor.

If the event had been among humans, the revenge would have been typified as “Honor crime”, a form of “Honor-Based Violence” (HBV) applied to determine a crime which is intended to protect or restore the honor of an individual, a family or a group (ACPO, 2008). However, there is no background in the literature on the use of this concept at the interspecies level (human / non-human animal).

In this paper, I intend, not only to answer the specific question of whether it could be the revenge of ISIS a case of HBV interspecies, but also to find out if certain concepts and / or theories that have been used to study the motivational cause of HBV among humans are also applicable when the victim is a non-human animal.

For this, first, I performed a hemerographic analysis of the discourse produced by different media in the writing of the initial news. After that, I conducted a review of the anthropological literature on honor, applying an “interspecies” key to validate or not validate its application 3-8. Finally, I reviewed a set of ethnographies and contemporary situations where interspecies violence can also have a motivation based on honor and value systems.

The typing of an interspecies HBV as a motivation for violence towards non-human animals supposes a broadening of the concept of HBV to also contemplate non-human animals as possible victims. This extension will help in the objectification of the motivations that underlie different forms of animal abuse and will allow them to be linked to certain cultural or symbolic forms related to the concepts of honor,

justice or revenge. It also helps to draw the lines for an education in values, towards the prevention of violence, depending on the cultural context.

References:

Association of Chief Police Officers (2008). Honor Based Violence strategy. Workbook for the creation of Guidance/Practice Advice). London, England, Association of Chief Police Officers of England, Wales and Northern Ireland.

Douglas, M. (1973). Pureza y peligro. Un análisis de los conceptos de contaminación y tabú. Ediciones Nueva Visión

Douglas, M. (1978). Símbolos naturales. Alianza Editorial.

Pitt-Rivers, J., & Manzano, C. (1979). Antropología del honor o política de los sexos: ensayos de antropología mediterránea. Editorial Crítica

Pitt-Rivers, J., & Peristiany, J. G. (1993). Honor y gracia. Alianza Editorial.

Rincón, L. (2007). Honor e identidad en Maracaibo a fines del siglo XIX. Opción, 23(52), 25-44.

Roberts, K., Campbell, G., Lloyd, G. (2014). Honor-Based Violence. CRC Press.

Shammary, A. (2017). Isis fighters killed by wild boar as they hid waiting in ambush. The times. Recuperado de: <https://www.thetimes.co.uk/article/isis-fighters-killed-by-wild-boar-as-they-hid-waiting-in-ambush-bc022dlqm>

**BARYSZ, Barbara**

***I suffer, therefore I am: constitution of animal subjectivity in the psychoanalytic theory of Julia Kristeva***

The aim of the paper is to show the interspecific potential of the theory of subjectivity contained in psychoanalytic thought, which, as philosophical anthropology, has been reserved so far almost exclusively for human beings. In the proposed approach, psychoanalysis, especially some of its current trends, may provide additional arguments for - postulated by Peter Singer and other thinkers - going beyond speciesism, by including non-human beings to the group of subjects.

The paper presents the theory of the constitution of subjectivity developed by the poststructuralist psychoanalyst Julia Kristeva in her book *The Powers of Horror. An Essay on Abjection*, which gives ground to ask the question of the birth and status of animal subjectivity.

In the course of the analysis, it will turn out that not only do the poststructuralist orientation of Kristeva and her concept of "speaking subject" (and therefore - exclusively human) not preclude the possibility of the constitution of the animal subject, to whom traditionally understood language structures obviously cannot apply, but even seem to suggest it through metaphysical categories of horror, pain and abjection, which are crucial for the emergence of both human and animal subjectivity.

In the paper, the category of corporeality will be analyzed as the most important subjective structure in Kristeva's philosophy. Also, the analysis of the concept of language that emerges from her book will be carried out. Next, it will be shown that the categories of corporality and language are related to each other, and even - as it turns out - practically the same. Thanks to establishing the corporeality as the carrier of meaning and horror, pain and abjection as those metaphysical moments in which all subjectivity is constituted, the process of the birth of subjectivity based on feeling - primarily, feeling pain - which is common to people and animals will be reconstructed.

In this way, Kristeva's psychoanalytic theory indicates the moment of the constitution of non-sense-making animal subjectivity, to some extent different from human speaking subjectivity, yet constituting itself within the framework of the same metaphysical language structures.

The corporeal subjectivity emerging from the thought of Kristeva, which is the essence of the structures of animal subjectivity, would be, in this theory, the base structure of the speaking, that is human subjectivity, which would indicate a fundamental and essential kinship of the animal and human



subject. On the basis of Kristeva's psychoanalytic theory, an animal would not be an absolute, distant Other. On the contrary, the ability to feel pain by both beings puts them in the same line, and thus outside the hierarchical structure.

The analysis presented in the paper is also intended to emphasize the critical potential inherent in the psychoanalytic theory, which does not have to be limited to only one form of being and one field of life but can also reach beings and regions not obvious to philosophical, sociological and political thought.

**BERTUZZI, Niccolò**

***Becoming hegemony? The (Italian) animal rights movement between Gramscian perspectives and veganwashing operations***

Organized forms of animal advocacy date back to the last decades of the twentieth century. The first association is considered the RSPCA (Royal Society for the Prevention of Cruelty to Animals), created in 1824 in the UK and characterized by a welfarist but also conservative approach.

Looking at Italy, among the oldest forefathers we can mention Garibaldi - not only a well-known patriot and colonialist, but also a passionate hunter! - who in 1871 created the "Society for the protection of animals against the treatments they suffer from the wardens and drivers", and some decades later even Mussolini who gathered various groups under a single association (the "Fascist national authority for the animal protection"). Beyond these (weird) ancestors, Italian animal advocacy has grown - at least from the Sixties onward - in progressive political milieus. Also in this period, however, the welfarist approach not only dominated but also substantially monopolized the field. The most contentious and radical initiatives developed more recently, in particular during the Nineties and especially thanks to the protest campaigns against fur and vivisection promoted in the early 2000s by radical groups of anarchist and ecologist inspiration.

Nowadays, veganism is becoming the main (if not the only) topic and discourse among the majority of Italian animal advocates, often at the expense of more general counter-hegemonic frames. This is giving more and more space to an a-political consumerist approach to veganism, also due to its diffusion among civil society as a fashion or a healthy practice. We analyse this shift, basing on an empirical studies conducted among Italian animal advocates, both referring to general frames and to a specific event - the Universal Exposition - whose last edition in Milan (2015) was strictly related to the animal questions, being the slogan 'Feeding the planet, energy for life'. These researches adopted both quantitative but especially qualitative methodologies, such as interviews, document analyses and observant participation.

Adapting a Gramscian vocabulary, we distinguish two different perspectives: passive revolution and war of position. We consider better to speak of «passive revolution» rather than welfare: in fact, numerous vegans belonging to this area perceive themselves as conducting a revolution and not just a step-by-step approach. But, quoting Gramsci, they are acting «a revolution without revolution»: they challenge (and change, of course) a single aspect, but maintaining untouched the general socio-economic structure of society. At the same time, the other term - «war of position» - is appropriate for the sector of (Italian) animal advocates that interpret veganism as an absolutely irreconcilable element with capitalist modernity. These subjects are often engaged in other instances and alliances with different social movements. A similar approach results in a hard long deconstructive activity able to put in question the entire hegemonic structure, basing on various arguments: one of them, but not the only one and not enough in itself, is the exploitation of non-human animals. This is what Gramsci meant speaking of a long generalized «war of position», able to build alliances and construct a «united front».

**CANAVAN, Jana**

***Freedom across species boundaries***

In seeking to rethink the revolution that animal liberation theory represents, this paper engages in a critical discussion of a core goal of critical animal scholarship: the liberation from oppression across

species boundaries. Unifying calls for freedom from oppression are approached from various angles in the literature, including CAS, social ecology and Critical Theory. In order to advance conceptualisations of such calls for freedom, my aim is to reflect on a set of challenges that arise when promoting freedom for other animals. The first problem is that the concept of freedom is politically and judicially understood as first and foremost generating political privilege and rights for (rational) human beings. In practical terms, the liberation of other animals from the domination of humans therefore often means a perceived infringement on what is commonly framed as within the realm of personal freedom of the human agent. This is unsurprising given the long manifested subordinate position of 'the animal' as well as commonly held ideas about freedom being something that is obtained, exercised, or defended through violence such as warfare, or that violent revolutions are necessary to establish freedom from oppression. Against this taken-for-granted alignment of freedom with anthropocentrism and violence, I shall reflect on previous calls for freedom in critical liberatory theories in order to assess what theoretical challenges lie ahead if freedom is to be understood as liberation from oppression, across species boundaries.

## **CANSECO, Fátima**

### ***When innovations struggle to disseminate: Veganism as a case study***

Veganism is “a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose” (Vegan Society). This has emerged new markets to fulfil this emerging need, where both incumbents and new firms are innovating to find plant-based replacements to products such as cheese and meat that resemble their taste and texture.

However, the implications of consuming vegan products not only help reduce animal exploitation but also extend to fighting climate change, improving human health, and address world hunger and poverty. Thus, consumers of vegan products are usually associated with ethical consumption. Despite the growth in consciousness and ethical consumption, the number of individuals that identify themselves as vegans is still marginal (less than a 10% in most societies).

According to Roger's framework, the adoption process of new products and services follows an S-curve that is segmented in five groups of individuals that share some common values towards adoption and risk aversion. Thus, earlier adopters are more willing to take risks and try new products whereas later groups of adopters tend to be more pragmatic. Thereby, sometimes, innovations are widely accepted and end up being adopted by people over the time. But other times, certain innovations do not attract the attention of the later adopters and therefore they fail to disseminate.

In order to understand this phenomenon, some studies suggest that early adopters do not exhibit a homogeneous behaviour and can stimulate or scare away potential adopters to adopt an innovation. Recent research states that the sense of belongingness might impact the decision-making process of adoption or non-adoption of veganism. So, our research aims to understand the decision-making process of consuming or not consuming vegan products.

Specifically, by means of snowball sampling, we conducted semi-structured interviews with vegan people who work in an NGO committed against non-human animal abuse. The purpose of these interviews was to explore the impact of the sense of belongingness on the decision-making process of adopting veganism. By analysing these interviews, we observed the perception about veganism during their adoption processes, what impact their decision had exerted on their environment and how they assessed the influence of social networks. The main key points detected during the analysis are “protection”, “feeling an equal” and “sharing”. All of them are related to the sense of belongingness variable, as human people need to form conflict-free and ongoing relationships. Therefore, we can anticipate that the sense of belongingness is in some way present in the decision-making process of adopting an innovation.

Although further analysis of the veganism case study is pending, the propositions stated in this qualitative study can contribute to help vegan entrepreneurs to commercialize their products and to disseminate them in the market, by designing new strategies to support people to access veganism.

Future research could use these preliminary findings to propose a quantitative study and test the impact of the sense of belongingness variable using a broader sample.

**CARRERAS, María R.**

***Mapping the European dairy lobby: a critical political economy analysis***

Cows have a natural life expectancy of between 20 to 25 years. Nevertheless, most of the cows who are exploited by humans to obtain milk –which their bodies originally generate to feed their young-, will end their days in the slaughterhouse, after just 5 or 6 years. Their ending will be marked by the moment when their milk production falls, and they are considered as no longer profitable. But profitable, to whom?

There are plenty of actors interested on milking those cows. All member states of the European Union without exception exploit cows for milk. Dairy products are among the five most important industries of the food and beverage sector in the EU. Dairy production represents approximately 15% of the value of common agricultural production and is the first product industry in the EU (European Commission, 2016). The EU is the world's leading exporter of several dairy products, including cheese. For some members states, this industry is a very important part of its agricultural economy. In 2015, the total milk production in Europe reached 162.8 million tons (European Commission, 2016) produced by a total of 23.595.000 cows exploited by the industry (Eurostat, 2017).

Of the top 10 dairy companies in the world, according to their annual turnover, 5 are European. 11 dairy processing companies in Europe are among the top 20 in the world. Most of them are in France. The Swiss Nestlé topped the dairy list in 2016, with a turnover of 21.7 billion euros (Kevin Bellamy & Saskia van Battum, European Dairy Association: 2017), topping not just the dairy list but was also the first in 2017 at the world food companies list (Maggie McGrath, 2017). In the dairy top, Nestlé was followed by the French companies Danone, with 16.600 million € and Lactalis, with a turnover of 16.300 € (Kevin Bellamy & Saskia van Battum, European Dairy Association: 2017).

The European dairy industry is a sector with enormous political and economic influence, that has been receiving for decades direct and indirect aids at European and national level, to compensate for the fall of the global market. It is also an industry with a great presence worldwide, since its products are currently marketed in countries around the world, even in those where dairy products have not been consumed historically, as is the case in China. All this power means a lot of money being invested by the organizations lobbying against compassion in order to create the best possible environment (legal, political, public/customer opinion) in which to operate reaching the greatest possible number of benefits.

The purpose of this paper is to map the European dairy lobby from a political economy point of view, there is, including the main data regarding the companies, their interest and the economic size of it. To this end, the constellation of the main interest groups and think tanks that currently operate in the European Union representing this lobby will be identified and analyzed, offering a structural overview.

References:

Bellamy, K., Van Battum, S. (2017): Global Dairy Top 20. Deciding on Alternative Routes. Amsterdam: Rabobank.

European Commission (2016): European Commission (2016): Milk and milk products. Brussels: Agriculture and Rural Development.

Eurostat (2017): "Production of cows milk on farms at national and regional level".

McGrath, M. (2017): "World's Largest Food And Beverage Companies 2017: Nestle, Pepsi And Coca-Cola Dominate The Field". Forbes.

**CONYNGHAM, Hal**

***Working Like a Dog: The Potential for Non-Exploitative Animal Labour***

While there are certain types of horrendous animal exploitation—most obviously factory farming and experimentation—there exist also less heinous kinds. In this paper I focus on animal labour, such as the work of service animals, police dogs, beasts of burden, etc. While these uses of working animals are less severe than eg. factory farming, the animals nonetheless are made to work, usually without consent. Drawing from political philosophy and theory I examine the justifiability, or lack thereof, of using animals for non-dangerous labour.

The conception of animals' food, water, and shelter being their 'payment' (eg. Whitener 2018) is, I argue, an inversion of Robert Nozick's statement that taxation is "on a par with forced labor" (Nozick 1974, 169). What is important to note is that working animals' labour generally is forced in the sense that they lack choice both in their type of work, and in working in the first place. I contend that contra Nozick forced labour does not equal taxation, and as such the 'payment' justification for working animals breaks down.

However, neither is it justifiable to completely prohibit domesticated animals from working. I argue that blanket exclusion diminishes animals' capacity for agency and reduces their ability to contribute to, and participate in, the society they inhabit. I will explore ways in which animals could communicate their preferences or consent, and possible methods for humans to read and understand those preferences. That is, I will explore whether or not there is an ethical avenue for domesticated animals to work without exploitation.

**CRESPO, Victor**

***Changes in the legal status of nonhuman animals in a recent High Court of Uttarakhand's judgement***

Recent High Court of Uttarakhand's ruling on the case Narayan Dutt Bhatt vs. State of Uttarakhand and others is the first that declares all nonhuman animals to be entitled with the same rights that human beings are. This implies that nonhuman animals will be able to be part in judicial processes and any citizen will be able to act on their behalf as *persona in loco parentis*. Nevertheless, the fact that nonhuman animals are rights holders is compatible with animal husbandry according to latests High Court's rulings, although that activity obviously vulneres the most basic interests of those individuals. Thus, the rights conferred to animals will yield to whatever is arbitrarily considered "human necessity".

As it happens in a raft of other countries, now in the Indian State of Uttarakhand animals belong to a new juridical category different from things and persons. Nonetheless, the distinct point of the Uttarakhand's case is that there, animals are bearers of rights even though they also are objects of in rem rights, such as property right or usufruct right. Although it could happen that animals are more legally protected in another country in which they are not considered as rights holders, to confer legal rights to animals has a great symbolic value and it leaves ample room for an alternative interpretation of the "out of human necessity" declaration in a narrower way.

Another reason why this High Court's ruling is interesting is that it establishes positive juridical duties of housing, feeding and providing health care towards strayed cattle, which create the possibility to the future inclusion of other animals between the obliges of such duties, as wild animals, which would be morally desirable.

As the capacity for enjoying and suffering is the only relevant factor to morally consider an entity, we have good reasons to think that we ought to confer legal rights to nonhuman animals to protect their fundamental interests as we do in the case of human beings, which is conceptually possible according to the Hohfeldian analysis of legal rights. However, must be highlighted that animal legal rights shouldn't be located in a lower hierarchichal position than human legal rights as they are in Uttarakhand, so conflicts should be solved through a trade-off judgement in which the specie of the bearer of the right is not taken into account to decide about the case.

**CUDWORTH, Erika**

***Bringing down the Animal Abuse Industry by Any Means Necessary: State-corporate-media alliance and the fear of counter-cultural intervention***

Any activist praxis intent on bringing down the animal abuse industry must continuously envision new and creative ways to understand, engage and subvert the hegemonic relations that normalise human's consumption of the flesh and milk of other animals. Drawing attention toward the culture of carnism, a key cultural aspect of the animal industrial complex (A-IC), this paper explores the ways in which "meat culture" might be contested. Successful cultural interventions, insofar as they reject state-corporate-media propaganda and threaten to collapse the violent speciesist worlds of animal production and consumption, are a truly terrifying prospect for those involved in the animal abuse industry. In this context, we encourage activists to creatively find ways to use laughtivism to expose, mock and ridicule A-IC, and its supporters, as a means of engaging a wider audience, and in doing so enable a radical politics of sight to further expose the violence and horrors rooted in (our) carnist culture.

The paper is divided into five sections. First, the animal industrial complex is addressed, paying particular attention toward how animal exploitation is tightly embedded in globalised corporate capitalism systems. This is followed by exploring the dominant culture of carnism, and laying bare the multiple myths that underpin and perpetuate carnist belief systems. The third section focuses on how the A-IC responds violently to any action it deems threatening enough to undermine it. This, it will be shown, has manifest itself in many appalling ways, not least in the way in which animal rights and environmental activists have been effectively branded as domestic terrorists, and anti-terrorist legislation has been used to offer animal abuse industries greater legal protection. The central focus of the paper considers how cultural interventions - through television and films, for example - have been important means of challenging carnist normalcy. Here, particular attention is paid to *Animals* (1981); *Cowspiracy* (2015) and *Carnage* (2017). The paper concludes by reflecting on the importance of humour and satire - laughtivism - as a creative way of undermining and exposing the A-IC, and educating and persuading more people to identify with the cause of animal liberation and compassionate vegan politics.

**ÇELIK, Emel**

***The Question of Animal Agency in Children's Books Featuring Anthropomorphised Animals***

Anthropomorphic style is a prevalent form of animal representation in children's books. Although it is commonly used and taken for granted, we cannot ignore the effects of early exposure to anthropomorphised animals on children because there is a strong connection between the animals we read since childhood and animals we treat in return. Hence, the aim of this study is to expand the analysis of anthropomorphism in children's books featuring animals by taking animal agency into question as a focal point. I argue that the impact of anthropomorphised animals on children can be anticipated better by investigating to what degree they have been subjected to anthropomorphism and to what extent such

practice allows them to display their true agency. Within the framework of zoosemiotics, narrative ethology and zoocriticism, I propose an agential inquiry to the classification of anthropomorphised animals in children's books. Then, I apply it on some case studies to exemplify how it helps us track human-animal power relations and point out on which occasions anthropomorphised animals in books would contribute to children and on which occasions they lack an accurate representation of the animals and mislead children. This approach explains the inconsistent study results on the influence of anthropomorphised animals on children's knowledge about and interaction with real animals, learning transfer to real-life contexts and attitude towards nature as reported recently (i.e. Ganea et al. 2014, Geerdts et al. 2016). Thus, it provides a comprehensive examination of the practice of anthropomorphism, of issues raised by these studies and offer educational implications for rethinking anthropomorphism on its potential to bring forth the voice of animal agencies.

**DAVIDSON, Martina**

***Decolonizing Veganism: How to rebuild the concept and movement by using Intersectional Latin-American and Decolonial Feminism***

There is a paradoxical tendency in the world today: the demand for meat is increasing in developing countries and is decreasing in so-called industrialized nations (the Global North, New Zealand and Australia) (POTTS, 2016). The decline in meat consumption in industrialized countries of the Global North (West) is related to: I) popular and growing knowledge about health problems related to red meat consumption (PAN et al, 2011); II) growing concern about the environmental impacts of intensive livestock-based food production (TWINE, 2010); III) growing ethical concerns associated with intensive livestock farming and slaughterhouses (MARCUS, 2005; EISNITZ, 2007).

Therefore, the reasons that have led to a decline in the consumption of nonhuman animals in some countries have not been enough - even if they have apparently universal aspects - to boost Veganism (or even decrease the consumption of nonhuman animal products) in the countries of the Global South (including Latin America). We then identify an epistemological problem in which the knowledge and reasons that relate to this subject within the Global North are not enough to contemplate the individuals of developing countries. Why is this happening?

Veganism was defined for the first time, in 1945, in the United Kingdom, by Watson and Morgan, as a way of life that seeks to exclude, as far as possible, all forms of exploitation and cruelty towards nonhuman animals. This concept legitimately places nonhuman animals as the center of Veganism, but does not recognize the need to establish a dialogue with and integrate the struggles of other social movements and minorities. Thus, Veganism became an inaccessible and Eurocentric movement that excludes social groups that do not have the choice not to fight in an intersectional and integrated approach. How can we fix this?

Decolonizing Veganism can be an epistemological and theoretical answer to the problem, in order to affect also the practice that potentially comes from this conceptual redefinition. Building a critical Veganism - from the margins to the center - using the tooling used by decolonial intersectional feminists of Latin America to critique Hegemonic Feminism, it becomes possible to build an anti-oppression,

inclusive, and accessible social movement. Criticisms made by Maria Lugones, where it is pointed out the need to recognize the non-homogeneity of the category "women"; by Chandra Talpade Mohanty, in which she defends the need to build emancipatory, non-heroic social movements that recognize specificities; among others, are important to rethink the strategies of action and concepts of social movements in order to decolonize them and overcome forms of domination hidden by colonialist thinking.

Only by these means will we be able to combat structural oppressions and create a fairer world for all - including nonhuman animals. A veganism that reissues oppressions towards women, people of color, the LGBT + community, etc., is not an anti-speciesist veganism and, in fact, should not exist.

**DELL'AVERSANO, Carmen**

**"Queerer than we can imagine": animal rights as the test case for queer ethics and politics,**

The paper uses Membership Categorization Analysis, and more specifically Harvey Sacks's concept of "boundary category", to illuminate the human construction of the animal condition, and its ethical, psychological, social, and political consequences. Focusing specifically on an in-depth analysis of the argument in one of Sacks's Lectures on Conversation, it seeks to explain how it is possible to reach, regarding animal lives, a verdict of "nothingness", one which shapes and defines our relationship to nonhuman animals as first and foremost one in which murder is not only not sanctionable but invisible; furthermore, it elaborates on the way this verdict accounts for the almost insurmountable difficulty of arguing successfully for animal rights. The paper ends by outlining a queer approach to ethics and politics as one in which similarity and difference to and from a normative subject are no longer the criteria which define the right to have rights.

**DÍAZ CARMONA, Estela**

***Relations of Power: Partner Violence and Animal Abuse***

Violence is an act of power, a complex phenomenon influenced by individual, cultural, social, and economic factors. Violence manifests in multiple ways and they are often interconnected (WHO, 2002). In this sense, extensive literature posits a significant relation between animal abuse and intimate partner violence (IPV). However, “the results of those studies have been inconclusive and even in some cases, contradictory” (Barret et al., 2017: 1). Additionally, most previous studies have been conducted in English-

speaking countries (Monsalve et al., 2017), although violence and human-animal relationships are sensitive to cultural factors (Hartman et al., 2018; Serpell, 2004).

Our research complements previous studies. Data were gathered from 220 women who live with animals via semi-structured interview and structured survey, including the Violence Scale and Severity Index (Valdez-Santiago et al., 2006) and the Partner’s Treatment of Animals Scale (Fitzgerald et al., 2016). Highlights from the results obtained from a subsample of 101 women receiving services from an outreach center are as follows.

First, data indicate that IPV and animal abuse coexist: 94% of women who had suffered some form of IPV stated that their partner also mistreated animals. Findings reveal that there is a positive and significant correlation (at the scale and subscales levels) between these two types of violence. Furthermore, a greater frequency and severity of animal violence correlates with a greater frequency and severity of IPV.

Second, results show partner, children, and animal abuse are often perpetrated in combination. For example, 93% of women who feared for their lives and 90% who feared that their partner might harm their children also indicated partner animal abuse; most women who witnessed physical abuse of children by their partner also witnessed partner animal mistreatment.

Lastly, findings suggest that aggressors use animal abuse to control women and their children (e.g. by intentionally hurting animals in front of them). Given the emotional attachment that victims feel towards their animals, this instrumental violence can be understood as a coercive system of abusive behavior used by men to obtain and maintain power over their partner.

In conclusion, violence is present in all societies, but is not “an inevitable part of the human condition” (WHO, 2002: 3); the prevention, detection, and eradication of violence is difficult but possible. Our study highlights the need to consider the relationship between violence towards animals and IPV in order to develop effective programs/policies that can deter these forms of abuse and protect all victims (human and non-human). Additionally, the link between different forms of violence emphasizes the urgency to understand (and act against) violence in a holistic way. Our findings suggest that violence is a behavior pattern or modus operandi; it is an exercise of domination that adopts multiple forms and is directed against different and multiple victims: beings who are or have been placed in a situation of vulnerability.

**References:**

Barrett, B. J., Fitzgerald, A., Stevenson, R., & Cheung, C. H. (2017). Animal maltreatment as a risk marker of more frequent and severe forms of intimate partner violence. *Journal of interpersonal violence*, 1(1), 1–26

Fitzgerald, A., Barrett, B., Shwom, R., Stevenson, R., & Chernyak, E. (2016).

Development of the Partner’s Treatment of Animals Scale. *Anthrozoös*, 29(4), 611–625.

Monsalve, S., Ferreira, F., & Garcia, R. (2017). The connection between animal abuse and interpersonal violence: A review from the veterinary perspective. *Research in veterinary science*, 114, 18-26.

Hartman, C. A., Hageman, T., Williams, J. H., & Ascione, F. R. (2018). Intimate partner violence and animal abuse in an immigrant-rich sample of mother–child dyads recruited from domestic violence programs. *Journal of interpersonal violence*, 33(6), 1030-1047.

Serpell, J. A. (2004). Factors influencing human attitudes to animals and their welfare. *Animal Welfare*, 13 (1), 145–152.

Valdez-Santiago, R., Hjar-Medina, M. C., Salgado de Snyder, V. N., Rivera-Rivera, L., Avila-Burgos, L., & Rojas, R. (2006). Violence scale and severity index: a methodological proposal for measuring violence by the partner in Mexican women. *Salud Pública de México*, 48(2): 221–231.

WHO (2002). World report on violence and health. Retrieved from [https://www.who.int/violence\\_injury\\_prevention/violence/world\\_report/en/](https://www.who.int/violence_injury_prevention/violence/world_report/en/)

### ***The Elephant is (still) in the Room: Animals and the Degrowth Movement***

The globalized neoliberal economy has given rise to "consumer culture" or "consumer society" (Harrison et al., 2005), a system under which everything (and everybody) seems to be consumable and disposable. Although invisibly, consumption (re)produces social structures and relations of power or domination (Alonso, 2007; Baudrillard, 2009). These narratives are exerted among humans, but especially on non-human animals (hereafter, animals). Animals are systematically victims of the violence of the current socio- economic order, in which their use and consumption is perceived as something natural, necessary, and normal (Joy, 2014; Ruby, 2012).

Nevertheless, other ways to understand economy, consumption, and power is possible: they can be strategies of action towards personal and collective flourishing (Alonso, 2007; Arendt, 1970; Ger, 1997). In this sense, degrowth is a very interesting framework because it proposes a form of cooperative society that rejects all types of domination, urges a downscaling consuming economy, "aims the well-being of all and sustains the natural basis of life." (Degrowth.info; Kallis, 2011).

However, degrowth is an idea that needs to be filled out (Latouche, 2008). In this contribution we argue that the degrowth movement needs to (re)addressed the relation(s) that humans have (and are willing to have) with the rest of animals. In the same way that Dengler and Strunk (2018) address the idea that "degrowth must necessarily become more feminist" we would argue that "degrowth must necessarily become more animalist".

Animals are rarely considered in degrowth and sustainability movements. When they are, they are normally treated as resources that contribute to the good life for humans; therefore, their interests are normally ignored. This view challenges the logic of advocating for convivialism and ending all structures of domination promoted by the movement (Kothari et al., 2014).

Sometimes, "animals" have been addressed by creating alliances with the animal welfare and animal rights movement; partnering and collaborating on certain peripheral projects. Though we admire and respect earlier efforts we consider that the animal issue should be treated as a core issue and not something merely to add on top in some cases. We are not proposing that degrowth becomes the animal rights movement, we are arguing that it should incorporate the vision of animals as sentient stakeholders (subjects with moral interests to be protected) as a lens from which to define its strategies. Using the feminist phenomenon as a parallel, in the same way that the degrowth movement should not pretend to become the feminist movement but should work on incorporating the gender issue as a transversal matter.

If meaningful change is to occur, we, the homo sapiens, need to address our privileges and responsibilities regarding animals. Due to the magnitude of its consequences, this challenge ahead would mean a vision of a new world. In this sense, three of the most important questions to address will be how do the inclusion of animals in the discourse will affect the individual, economic, political, environmental, societal, and cultural well- being? What are the possible implications (e.g. business models, regulations, education)? Who are the responsible agents (e.g. consumers, companies, engineers, government, media, influencers/thought leaders)?

#### References:

Arendt, H. (1970). *On violence*. New York, NY: Houghton Mifflin Harcourt.



- Alonso, L. E. (2007). La globalización y el consumidor: reflexiones generales desde la sociología del consumo. *Mediterránea Económico*, 11(3), 37-56.
- Baudrillard, J. (2009). *La sociedad de consumo: sus mitos, sus estructuras*. Madrid, España: Siglo XXI.
- Degrowth.info (n.d). What is degrowth? Retrieved from <https://www.degrowth.info/en/what-is-degrowth/>
- Dengler, C., & Strunk, B. (2018). The Monetized Economy Versus Care and the Environment: Degrowth Perspectives on Reconciling an Antagonism. *Feminist Economics*, 24(3): 160-183.
- Ger, G. (1997). Human development and humane consumption: Well-being beyond the "good life". *Journal of Public Policy & Marketing*, 16(1), 110-125.
- Harrison, R., Newholm, T., & Shaw, D. (2005). *The ethical consumer*. London, UK: Sage.
- Joy, M. (2014). Por qué amamos a los perros, nos comemos a los cerdos y nos vestimos con las vacas: una introducción al carnismo. Madrid, España: Plaza y Valdés.
- Kallis, G. (2011). In defence of degrowth. *Ecological Economics*, 70(5), 873-880.
- Kothari, A., Demaria, F., & Acosta, A. (2014). Buen Vivir, degrowth and ecological Swaraj: Alternatives to sustainable development and the green economy. *Development*, 57(3-4), 362-375.
- Latouche, S. (2008). *La Apuesta por el decrecimiento: ¿cómo salir del imaginario dominante?* Barcelona, España: Icaria Editorial.
- McGrath, E. (2000). The politics of veganism. *Social Alternatives*, 19(4), 50-59.
- Ruby, M. B. (2012). Vegetarianism: A blossoming field of study. *Appetite* 58(9), 141-150.
- Shaw, D., & Black, I. (2010). Market based political action: a path to sustainable development? *Sustainable Development*, 18(6), 385-397.

#### **DUXBURY, Catherine**

##### ***The Biopolitics of Death: Animal Experimentation at Porton Down and the Creation of Britain's Military-Animal-Industrial Complex, 1947-1955***

This paper explores Britain's testing of biological weapons at the top secret chemical and biological warfare establishment of Porton Down, UK, between 1947-1955. I argue that nonhuman animals' bodies were constructed as biopolitical objects of knowledge in order to contribute towards the creation of Britain's military-animal-industrial complex. The military-animal-industrial complex is a term used by leading CAS scholars to denote the use of animals in warfare, and in my example, in the production of biological weapons of mass destruction. This paper aims to uncover these power relations between the nonhuman animal and the human military scientist, from historical perspective. The biopolitics of the nonhuman body is demonstrated by an examination of the scientists' treatment of the dead animal body. Consequently, I analyse the performance of post-mortems conducted by Porton Scientists on the body, and argue that this was as much as an expression of absolute power over sentient beings, as it was a contribution towards broader socio-political ideologies of warfare.

#### **EIRICH, Carolin**

##### ***Untethered - A fictocritical account of human-canine cohabitation and coconstitution***

The purpose of the essay is to reconceptualise binary ontologies of the animal vs. the human through a fictocritical approach to a particular human-dog relationship. In the course of 15.000 - 16.000 years, humans and dogs established a bond which is shaped by power asymmetries and characterised by a set of ambivalent emotional responses and complicated histories of coevolution and cohabitation. This

ambivalent intimacy allows for gaining a richer understanding of the formation entanglement of subjectivities and how this informs the reification or blurring of binary oppositions in Western thinking. Although dogs in a lot of European countries are sometimes treated with more respect than so-called “farm animals”, “laboratory animals” or “wild animals” they are often devalued as a mere substitute for a human animal, a site of projection for human needs, a consumption product, property or they are even seen as a filthy good-for-nothing. They are still subject to less rights due to anthropocentric assumptions which result in devaluing moral judgements.

Writing about the Other and inquiring its epistemological and ontological status requires a different mode of investigation. Fictocriticism aims to develop arguments through narratives which lets the theoretical and the fictional emerge as hybrids and thus troubles the distinction between inside and outside, subject and object, the personal and the political and their liminal boundaries. In offering an experimental academic self-reflection and intervention, this form and style of writing questions the oftentimes prescriptive and regulatory voice in academia. The voice thus interweaves the point of view of a female identified first-person narrator and the voice of the dog with an academic voice and thus challenges the problems and possibilities of more-than-human storytelling-(un-)worldings and knowledge production. The human narrator encounters and subsequently lives with a stray dog and experiences how sex, gender, race, species and ability are semiotically and materially entangled. By highlighting the specific aspects of each axis of power while at the same time spotlighting the structural interdependencies and differences among the axes, the essay tries to embrace the difficulty of understanding the multidimensionality and constraints of intersectional analytical frameworks. The stray dog decides to live with her and explores the world according to his own terms and tries to adapt to human-dog communication strategies which operate within the misunderstanding of alpha-dog ideologies. The academic voice either underpins, undermines, guides or accompanies the narration or puts the singular experience into a larger context. In exploring those subject positions shaped by domination and affection the essay negotiates the space of a critical assessment of the status quo of human-dog cohabitation and an utopian, egalitarian interspecies connection through bringing together the concepts of the abject and the stray/ the nomadic by drawing on different/ differing theoretical strands in the work of Judith Butler, Rosi Braidotti and Julia Kristeva. The essay seeks to inspire a thinking that takes situated emotional responses, interspecies responsibilities, historicity and discursive multivocality in human-dog relationships seriously. By inciting phantasy and engaging with unpredictability and (im)possibility in the narrative in connection with shedding a light on shared vulnerability, suffering and finitude human exceptionalism is finally questioned. It is hoped that this ultimately results in blurring ontological dichotomies and promoting more just and caring interspecies encounters where sameness and difference can flourish.

**FERNÁNDEZ, Laura**

***‘We have to learn what the truth looks like’. A qualitative approach to strategic visual communication in the international animal liberation movements***

The animal liberation movements, as other social justice movements, have historically used images of nonhuman animals to promote changes in the speciesist status quo. Activists have used images of nonhuman animals to show the society what the powerful animal exploitation industries actively hide; they have also used images to promote connections with nonhuman animals, to tell their stories and recognize their unique personality and agency. By using images of nonhuman animals, animal liberation activists question the society on their complicity with atrocity, while promoting alternative visual landscapes on how a world based on equal relations between species would look like.

This empirical research (presented as a work in progress) approach the effectiveness of the use of visuals, particularly the use of moral shocks and violent images of exploited farmed animals in the personal process of embracing and sustaining veganism and animal liberation activism, considering the experience of 30 vegan activists in Sweden and Denmark. The research is a polyphonic and participatory research-action born from the wish to provide insights to animal liberation activist communities and to think collectively about the role of images and attitude change. This research also aims to reflect on how animal liberation activists can represent more accurately nonhuman animals’ suffering, existence and resistance, and also the speciesism as a system of oppression.

The ethical dilemmas on the use of visuals are also taken into account: during the research, animal liberation activists shared both their experiences and concerns about the risks associated with the use of moral shocks and violent visuals, such as the objectification of nonhuman animal bodies in visual culture, the spectacularization of the animal suffering or the promotion of compassion fatigue within the audiences.

**FONSECA, Rui Pedro**

***Myths and omissions in a “Farm Animals” children books collection***

A collection of books addressed to children titled “*Farm Animals*” (“*Os Animais da Quinta*”) aims, according to its publishing company, to be didactic on the subject of the animals in question. This study intends to question the didacticism of this collection through a comparative analysis between the case of “*The Cow*” (book) and the exploitation practices described by Portuguese livestock industry reports.

It was concluded that there are considerable gaps between the narratives in this collection and the realities experienced by the animals in the livestock industry. That is, the narratives in question act in accordance with a hegemonic (food) culture, ultimately promoting invisibility and mythification - perpetuating the emotional separation between the consuming population and the evoked animals.

**GAŽO, Patrik**

***Political ecology and animal liberation***

I argue that a political ecology framework benefits from incorporating the perspective of animal liberation. The main objective is to analyze and compare the approaches of members of the anti-authoritarian, anarchist movement on the basis of the relationship towards the rights and liberation of nonhuman animals. The first part reveals a historical perspective using writings of anarchist geographers such as Pyotr Kropotkin and Elisée Reclus. I show the historical relevance of linking ideas of rights and liberation of nonhuman animals with anti-authoritarian thinking. The second part looks at the approaches in the current anti-authoritarian movement. I divided this movement into two camps. The first camp holds the vegan position, the other camp does not consider veganism to be important. I show that the second camp from an anarchist movement and the first camp of radical animal liberators have different opinions

in relation to this topic and that their attitudes are diverse (historically and currently). Both groups of radicals combine the emphasis on direct action as an effort to directly confront hierarchical structures that they consider to be exploitative - whether to humans, nonhuman animals, or to nature. They also strive for holistic thinking, but each group defines such integrality with other arguments and everyone has a different idea of what constitutes anti-authoritarian thinking. Finally, I examine how this discussion contributes to political ecological knowledge, and specifically to the development of an anarchist political ecology.

**GONZÁLEZ, Paula**

***The coverage of animal rights, veganism and anti-speciesism in the Spanish media in the last decade (2008-2018). A preliminary study***

There is little knowledge about the history of the Animal Rights movement in Spain and what role exactly has media played in it. Nowadays we are facing a fast ascent on the news regarding veganism, animal rights, anti-speciesists activists and other animals’ own stories, both from an anthropological and a nonanthropological point of view. To determine how big the impact is and how much the media does frame our perception towards the other animals, we need a thorough research about it. We have little contact with other nonhuman animals, as most of the western population live in big cities, so our knowledge of them is through stereotypical representation (Merskin, 2010).

Media, as the concept known as “The Fourth Statement” implies, has always been a key factor in many human affairs. But it is specially relevant to the lives of many invisible nonhuman animals such as those confined in farms. “There is a particular need for the media to serve as this public forum because so much modern animal farming is otherwise invisible to the public” (Freeman, 2016).

What I'd like to research is how many media and journalists have been covering animal rights, veganism and anti-speciesism issues in Spain for the past decade (2008-2018) on digital press, printed newspapers & magazines, radio and tv.

Although we can already find interesting cases and research about this issues, like the study carried by Núria Almiron where she looked at the media coverage about climate change and eating meat, there are still many gaps of knowledge regarding this topic. After doing this research first, we could take care of other neglected aspects. Key areas of investigation about media and the animal rights movement in Spain could be: how many journalists have developed a profound comprehension about speciesism; how many of them follow the CAE recommendations for an ethical coverage of the other animals; which media and journalists are prone to ridicule animal rights advocates, or which are more likely to include these type of stories in a more fulfilling and enriching way; which are the most underrepresented nonhuman animals in the media; what are the stories that best represent other animals interests; how many fake news regarding veganism are there; and where does the animal agriculture industry plays its role best, using journalism and experts in different fields, to keep the statu quo by enforcing their power and influence. According to Núria Almiron (2016), the analysis of lobby networks and how they operate, help us understand “the perpetuation of social consent supporting nonhuman animal exploitation”.

Only knowing where do we come from and where are we now, we can try to tell the stories of those who communicate indeed, but can't speak our language, in a fairer and more accurate way. Media can and will play a huge role in how we will shape the future of all the species that inhabit the Earth.

References:

Almiron, N. (2016). *Critical Animal and Media Studies. Communication for Nonhuman Animal Advocacy*. New York: Routledge.

Almiron, N. & Zoppeddu, M. (2015) Eating Meat and Climate Change: The Media Blind Spot—A Study of Spanish and Italian Press Coverage, *Environmental Communication*, 9:3, 307-325, DOI: 10.1080/17524032.2014.953968

Freeman, C. P. (2016). This Little Piggy Went to Press: The American News Media's Construction of Animals in Agriculture. In Núria Almiron, Matthew Cole & Carrie P. Freeman: *Critical Animal and Media Studies. Communication for Nonhuman Animal Advocacy*. New York: Routledge.

Merskin, D. (2010). *Media, minorities, and meaning: A critical introduction*. New York, NY: Peter Lang.

## **GRIDNEVA, Jana**

### ***The New Queer Animal: Animality as Imagined by Queer Filmmakers of the 90s***

B. Ruby Rich, who coined the term New Queer Cinema in Sight & Sound magazine in 1992, describes the movies of this category as being “in sync” with their historical moment. Given that this historical moment was the beginning of the 90s, environmental awareness and growing dissatisfaction with the way capital was driving the film industry were part and parcel of independent filmmaking.

As critic Nicole Seymour has pointed out in *Strange Natures: Futurity, Empathy, and the Queer Ecological Imagination*, in order to formulate their eco message, New Queer Films have had to reclaim the very concept of nature from the heteronormative discourse that frequently used the “against nature” argument to undermine queer lives and values. This pushes the directors toward seeing the concept of nature inherent to the heterosexual normativity as dependent on the many power imbalances existing in society. The animal acquires central importance in NQC's attempt to redefine nature and to replace the binary (and therefore necessarily divisive) logic of the un/naturality discourse of heterosexual normativity with the logic of inclusiveness and care.

My paper will discuss the animal as a focal point of NQC's attempt to redefine the relationship of caring as extending beyond kin, class and kind. I will argue that NQC, subversive of gender systems as well as the economy of reproduction and family-dependent property relationships, aims also to disrupt certain ways of seeing and understanding animality. These films devise representational systems that fulfil two important tasks of which the animal becomes part. Firstly, they establish connection between classes, communities and species alienated from each other by the processes inherent to capitalist economies.

Secondly, they build new relationships between the present and the future breaking up with the heteronormative futurity contingent upon reproduction. In order to accomplish this, NQC has to invent new ways of seeing the animal through the eye of the camera and challenge the long-standing tradition of cinematic representation.

The paper will not only analyze the tools and strategies used by NQC directors (Rose Troche, Gus Van Sant, Todd Haynes) for this purpose, but also trace their presence in more recent examples of movies that, through their focus on gender and critique of capitalism, establish a new visual relationship with animality (Wendy and Lucy by Kelly Reichardt, They by Anahita Ghazvinizadeh). Finally, it will consider the relationship which the new cinematic queer and the new cinematic animal have forged with the capitalist system and point out the differences between their current positions. It will show that, although both emerged from the destabilizing tendencies of the 90s, the former has been largely coopted by the system and deprived of its revolutionary potential while the latter remains a marginal element whose very presence endangers the coherence of the center.

## **GRUNEWALD, Amina**

### ***Farm Animals with a Difference – Towards Animal Justice and Posthuman Multispecies Co-Existence***

Humans and non-human animals have shared communal spaces for millennia. In my paper I will focus on exploring limits and opportunities of symmetric human/non-human animal co-existence and related ethics of care in a fictional farm space. So far it is humans who select, categorize, hierarchize, commodify, and process the Other (animals, plants) on the basis of a speciesist exceptionalism based on a culture/nature divide fueled by binary thinking (Elias, 1939; Cudworth, Hobden, 2018).

In literary representations humans and non-human animals constantly negotiate modes of communal co-existence. Literature with its generic forms of utopian and fable narratives can be a platform to experiment, explore and, anthropomorphically, give voice to the non-human Other(s) by working towards new potentials to communicate alternative human-animal life experiences at the intersections of species, spatiality, and class.

In my paper I combine a deep ecological perspective including a libertarian extension integrating a posthuman terraist approach (Cudworth/Hobden, 2018) to analyze a farm fable narrative: Jane Doe's Anarchist Farm, a spin-off of George Orwell's Animal Farm. I will draw from US American Transcendentalism to unthink socio-cultural and political conformities to decenter a market-capitalistic exceptionalist ideology within the arch-American space of the farm. The farm and its utopian multispecies relationships, which has so far always functioned as a hierarchically ordered place of human superiority and animal subordination, are recast through a multiplicity of social, political, environmental, and ethical narratives. Research questions might be: What transformations do animals imagine in the novel? What are ontological, cultural, and socio-political dimensions and implications of a multispecies resistance. For resistant agency in the Anthropocene/Capitalocene (or the Chthulucene, in which species are linked in tentacular networks, Haraway, 2016) might signal alternative pathways to multispecies co-existence.

**GÜÇLÜ, Özlem**

***Speciesist Definition of "Harm": Disputes Over the Maltreatments of Animal Actors in the Contemporary Cinema of Turkey***

In this paper, I aim to present a discussion on the anthropocentric definition of harm regarding the treatment of animal actors in the contemporary cinema of Turkey. In order to undertake such a discussion, I would like to focus on three major cases in *Sivas* (Dir. Kaan Müjdeci, 2014), *Singing Women* (Dir. Reha Erdem) and *Winter Sleep* (Dir. Nuri Bilge Ceylan). The different forms of maltreatment of animals in these films not only received widespread media coverage, but also prompted disputes among directors, producers, film critics, journalists, animal rights activists and animal lovers over animal treatment in cinema. The binary opposition between the "magic of cinema" and "animal abuse" that was created by these disputes, and the rejection or the acknowledgement of harm that was highly referenced in these disputes, I suggest, provide a significant material to conduct a discussion on the imagination and treatment of animal subjects in cinema. Drawing upon these three films as well as the news and the interviews held by different parties that appeared in the Turkish media, I would like to explore these disputes in order to present a discussion on the speciesist definition of harm that cruelly benefits humans over animals in the contemporary Turkish cinematic realm.

**GUNARSSON, Karin**

***Animal sanctuaries studies: Integrating farm animal sanctuary work***

Establishing and maintaining an animal sanctuary is always a struggle but the challenges may vary geographically and culturally. This paper/film is based on Gotland Animal Sanctuary in Sweden and raises, through interviews, questions that surge from the sanctuary's role of having to fit in with the surrounding community yet challenging the norms of it. Issues that are explored are for example how "different" animals are tolerated to be before veterinaries and the public deem the animals ready for euthanizing? How the animal sanctuary can inspire other farmers to "change course" and find new sources of income and how the sanctuary can eke out space in and reach out in schools?

**HÅKANSSON, Jonna**

***The opening and closing of possibilities in negotiations of ethical demands. Using video in animal rights street activism***

This paper presentation maps the movements of affects and emotions in specific activist settings focused on veganism and animal rights. The paper builds upon a study on the work of vegan animal rights activists in an organization in one of the larger cities in Sweden, within which the author herself is involved, and the research is carried out as an insider activist-scholar and observing participant, using a critical ethnographic methodology. The study centers around encounters between people, as well as between people and video material from Swedish animal industries during animal right's manifestations, and maps how different agential bodies come into being during these encounters, setting the limits for what they can feel, be, and do. The agential bodies of focus in the study are the bodies of human beings, and thus the organization's activists being part of the manifestations and the people encountering these activist settings, as well as the cinematic body of the video material and the nonhuman animals appearing in the videos, the screens and the flyers materializing the activists' message.

What happens when video material from the animal industry impress upon people without their consent? Furthermore, in which ways can these activist encounters constitute sites for the transfer and negotiation of ethical demands? A word guiding us through the analysis is "movement". People appearing in the material physically move closer to, or further away from the screens and the activists, but the movement must also be understood at an emotional and affective level, causing people to move closer to or further away from the activists' message.

The paper presentation makes visible the ontologization of nonhuman animals into individuals that are killable, consumable, and ungrivable (see also Stanescu 2012, Karhu 2017, and Göransson 2017).

It also maps different ways in which ideas about Swedish animal industries are tied together with the Swedish national identity, and part of a broader nationalist context, pointing to the importance and possibilities of intersectional analysis and struggles. Further, this paper considers possibilities for responding ethically to the pain of nonhuman animals, and how the work of animal rights activists can be part of this. It also contributes with insights on doing research as an insider activist-scholar.

Embracing an intersectional approach that is non-anthropocentric, and drawing upon Ahmed's (2004) politics of emotion, Barad's (2003, 2007) agential realism, and Butler's (2015) performative theory of assembly this paper tests the limits of these theories by applying them onto empirical material. The study points to the potential and possibilities of a critical posthumanist feminist affect theory that is intersectional, non-anthropocentric, and takes both discursive and material dimensions into account. In accordance to Barad's (2007) statement that "[p]ossibilities aren't narrowed in their realization; new possibilities open up as others that might have been possible are now excluded" (234), the paper maps out how different possibilities of acting, feeling, and being open and close in different moments.

#### References:

Ahmed, Sara (2004). *The Cultural Politics of Emotions*, New York: Routledge.

Barad, Karen (2003). "Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter", *Signs*, vol. 28, no. 3 (2003), pp. 801-831.

Barad, Karen (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Durham, N.C; London: Duke University Press.

Butler, Judith (2015). *Notes toward a Performative Theory of Assembly*. Cambridge; London: Harvard University Press.

Göransson, Michelle (2017). *Ätbara andra*. Göteborg; Stockholm: Makadam förlag.

Karhu, Sanna (2017). *From violence to resistance: Judith Butler's critique of norms*. Helsinki: Unigrafia Helsinki 2017.

Stanescu, James (2012). "Species Trouble: Judith Butler, Mourning, and the Precarious Lives of Animals" in *Hypatia* vol. 27, no. 3 (2012), pp. 567-582.

#### **HANGANU-BRESCH, Cristina**

##### ***Digital Animals: Memeification, Monetization and Affect in the Age of Social Media***

Non-human animals are caught in vast global networks of consumption, conservation, and industrialization, all of which also have a digital life. For example, a lot of us today experience companion animals through social media consumed on mobile screens, in memes, social media accounts, and listicles; after all, as we all know, the internet is a "series of tubes" filled with cats. Memes and successful pet accounts, such as the Keyboard cat (whose recent passing "plunged the internet into mourning" according to Time magazine), Maru the cat, Esther the "Wonder Pig," the "Doge" who became a cryptocurrency in its own right, humor sites like "I can haz cheezburger," or feel-good sites like The Dodo, are part of millions of people's daily routine of digital media consumption. Recently, Forbes has translated the power and reach of social media pet accounts into actual numbers, deciding that the top 10 pet influencers reached 68 million individual accounts (Grumpy Cat came up as the clear winner). Zoos have recently gotten into the act, posting Amazon-like reviews of their animals in an effort to reconquer social media interest for their inhabitants (#rateaspecies).

These types of representations compete with the social media accounts of animal activists and shelters who are trying to rescue animals or raise awareness about industrial farming practices or the Yulin dog meat festival. The investigative efforts of animal rights organizations, already under attack by ag-gag laws, produce disturbing video evidence of animal abuse, which is normalized solely within the logic of factory farming and tolerated in a "carnist" (to use Melanie Joy's term) society. Such visual evidence however, is often censored by social media companies. As Byung-Chul Han reminds us, in a society of enforced positivity via compulsory transparency, negative feelings are undesirable (2015). Videos depicting routine animal farming practices are often banned or demonetized, or are hidden

behind graphic warning filters which disable the “autoplay” feature and warn the viewer about the “disturbing content” they are about to be exposed (on Instagram, Facebook, Twitter, or YouTube).

In this paper, I survey and compare the use of animals in monetized, digital pet accounts as well as in animal activist accounts (often subject to censorship on social media) in terms of affective theory. Using theorists such as Patricia Clough (2008), Antonio Damasio (2018), and Byung-Chul Han (2017), I explore the role of “digital pets” as affective surrogates in an atomized cyberlandscape of digital users. Specifically, I interrogate the meaning of “use” in our online relationship with animals by examining the fine line between activism and exploitative “emotional capitalism” (Han, 2017).

References:

Clough, Patricia. 2008. “Biomedica The Affective Turn Political Economy, Biomedica and Bodies.” *Theory, Culture & Society* 25(1): 1–22

Damasio, Antonio. *The Strange Order of Things: Life, Feeling, and the Making of Cultures*. New York: Pantheon.

Han, Byung-Chul Han. 2015. *The Transparency Society*. Stanford: Stanford University Press.

Han, Byung-Chul Han. *Psychopolitics: Neoliberalism and New Technologies of Power*. London: Verso.

## **HANNOLA, Terhi**

### ***Reforming celebration rituals in farm animal sanctuaries***

In my doctoral thesis I will examine human-farm animal relations through the experiences of farm animal sanctuary activists and the supporters of the sanctuaries. I deal with farm animal sanctuary work as secular spiritual action, for sanctuary work hypothetically has features that are traditionally associated with religions or religious spirituality. For example, certain dietary commitments of the farm sanctuary staff can be interpreted as such features. These commitments lead to reforming certain calendar rituals that include a feast, in which meat, - such as Christmas ham in Finland, - is in the very core.

According to my hypothesis farm animal sanctuary work can be a means to ease anxiety that emerges from the moral concern towards the fate of the farm animals in relation to the state of the world under the threat of serious effects of climate change. Besides the animal individuals living in the sanctuaries, they seem to serve as safe havens also for humans, as sanctuary work provides possibilities to influence the wellbeing of animals and unites people that share the same interests and values. Sanctuaries can be seen as alternative micro-realities compared to the life in society.

Animal individuals in the sanctuaries appear to symbolize the core value of animal rights movement both for the personnel of the sanctuaries and the supporters. The sanctuary animals are the representatives of both the moral ideal and the possibility of change towards sustainable future. Farm animal sanctuaries operate mainly from the animal rights perspective. However, the sanctuaries are not indifferent towards climate change.

Decreasing meat consumption for planet’s future’s sake is also encouraged by the sanctuaries.

The sanctuaries studied aim also to affect the world outside. In order to bring about reconsideration of one’s consumer habits - in this case, especially concerning the common understanding of the traditional feasts during the most important celebrations of the year -, sanctuaries in USA, such as The Gentle Barn, invite people to watch turkeys enjoy their favorite foods from the tiny tables set for them at Thanksgiving. Also in Finland, where Christmas ham is one of the typical core elements in Christmas’ dinner table, audience is welcomed to Tuulispää Animal Sanctuary to watch pigs enjoy their Christmas meal. The sanctuaries offer alternative communal rituals for the traditions that have strong roots in the cultural history of the countries.

In my presentation I aim to both introduce my doctoral study at its very starting point in general and give an example of alternative cultural rituals suggested by the farm animal sanctuaries. These type of alternative rituals may have potential in arousing new emotions and thoughts towards farm animals



and therefore have an effect on people that might result in decrease of meat consumption. I would like to raise a discussion on the role of certain calendar rites and the need for reformation. What is also at stake, is how to preserve the significance of traditions and rituals that unites people, but also to renew them to more sustainable both biologically and morally.

**HEINZE, Florian**

***How Should We Treat Wild Animals – According to a Context-Oriented And Feminist Ethics Account***

As wilderness and wild animal populations are reduced rapidly, the moral question of how we should treat wild animals has recently gotten a lot of attention by animal and environmental ethicists. That they cannot agree on the moral principles that should guide our interactions with wild animals, points to the relevance of more critical and differentiated approaches. In this paper, I seek to determine which basic moral principles should guide the ethical and fair treatment of wild animals, given that we assume an anti-speciesist position while rejecting mechanisms of oppression. For this purpose, I will draw on two different ideas. Firstly, for the moral groundwork, I will refer to Clare Palmer who argues that our moral obligations towards morally relevant beings depend on how we are related to them. She makes a distinction between wild and domesticated animals and argues that due to the different relations we have to them, we have different obligations towards them. Analogously to this differentiation, I suggest to distinguish between wild and globalised beings to make a case for different moral responsibilities towards wild animals as compared to humans or domesticated animals, especially in regard to assist obligations. Second, I will refer to basic ideas of feminist ethics and feminist critical theory. My goal is it to show that our relations to wild animals reveal similarities in terms of mechanisms of oppression, which can be observed in unjust human relations as well. Additionally, I will examine which moral obligations can be derived from wild animals' vulnerability and autonomy. I intend to demonstrate that the feminist account supports the context-oriented view by Palmer.

In order to scrutinise my thesis, I will discuss (1) whether we are obligated or permitted to intervene in the wild to assist wild animals when they suffer; (2) whether we are morally allowed to use wild animals for our purposes (e.g. hunting/research/zoos); (3) and how we should treat special cases, like neozoa.

If my thesis is valid, the context-oriented and feminist view probably supports the following theses: (1) we are not obligated to intervene in the wild, but are allowed to in individual and special cases; (2) it is not clear whether it is permitted to use wild animals for own purposes. In these instances, the context is the deciding factor, e.g. there seems to be a crucial moral difference between hunting for trophies or for subsistence; (3) if neozoa are wild animals we should behave towards them like we would towards wild animals in general. However, as some neozoa pose special threats to native animals, plants and whole ecosystems, it might be reasonable to give them special consideration, which might imply different obligations.

With the rather unconventional approach of this paper - combining a relational moral theory and feminist theories – I seek to provide a deeper understanding of our moral obligations towards wild animals. Which in turn enables the shaping of policies according to this moral principles, so that wild animals receive the special consideration they deserve.

**HUMPHREYS, Rebekah**

***Suffering, Sentientism and Sustainability: an analysis of a non-anthropocentric moral framework for climate ethics***

In the light of the current environmental crisis, different approaches to mitigating climate change have been put forward, some more plausible than others. However, in spite of problems with anthropocentric approaches to global warming (whether these be weak or strong versions of the approach), it seems that because of the largely anthropocentric outlook of the Western world, an internationally united approach to mitigating climate change will (perhaps inevitably) come from human-centred values. But what are the long term implications of this? Such values need to be at the very least challenged if we

are interesting in providing justifiable and sustainable solutions to the current crisis. Indeed, this paper will analyse sentientism as an alternative environmental ethic stance, and will discuss why it provides a more plausible approach than anthropocentric ones whilst recognizing where it falls short.

**JANSSENS, Monique**

***Animal business: the responsibility of companies towards animals***

Using insights from business ethics and animal ethics, this paper will argue that companies have a strong moral responsibility towards animals, which implies that they should change their ways of treating animals.

During the last few decades, societal and philosophical support for the idea that animals should receive more moral and legal protection has grown. Consumers, investors and NGOs have become critical of the treatment of animals by companies. Nevertheless, normative explorations of the responsibility of companies towards animals are scarce. Business ethics has been ignoring insights of animal ethics. The topic of animal ethics seems to be a blind spot of business ethics.

This paper argues according to the following line of thought. First, it argues that animals have a moral status. Then, that moral actors have the moral obligation to take the interests of animals into account and thus, that as moral actors, companies should take the interests of animals into account. More specifically this means that companies should take the current and future welfare of animal into account, including continuation of their lives. Based on this corporate responsibility, critical reflection is offered on various categories of corporate impact on animals in terms of welfare and longevity, leading to normative implications.

The article concludes with managerial implications for different industries. It contributes to the fields of business ethics and animal ethics by taking animal welfare from a blind spot of business ethics into the spotlight, and thus connecting the two fields.

**JARZEBOWSKA, Gabriela**

***Can We Live With Urban Rats? Seeking Alternative Stories on Interspecies Relations***

In my talk I look into rat control discourse as a model of cultural exclusion. I also analyse potential ways to create alternative narratives describing these rodents' presence in urban spaces on example of online discourse around New York City rats.

My hypothesis is that the way sewer rats are presented and perceived is strictly inscribed into warfare logic. Narratives describing this species as embodiment of illness, dirt and morbidity, creatures devoid of any moral and ecological meaning, follow patterns of exclusion observed in genocidal practices, where unwanted groups of people are perceived as 'wasted lives' (Bauman, 2003). The narrative defining this species as a havoc-wreaking eternal enemy of Homo sapiens has a certain basis in the ecology of our relations since we have competed for resources for centuries. However, the war rhetoric has a strong performative potential, especially when it defines and justifies human's ruthless methods of rat extermination. Urban rat populations can thus provide a proper model for investigating how cultural policies of 'othering' work and what kind of persuasive strategies they may follow.

At the same time, I propose ways of re-imagining relations between humans and urban rats as two collectives living alongside each other in a state of conflict. I use an example of New York City rats' cultural phenomenon to present the ambivalence of their socio-cultural reception. I argue that their online presence (blogs, youtube, online magazines) show more complicated view of human-rat relations that it is commonly stated. Alongside dominant, stereotypical images of rats as dangerous beasts pillaging property of humans, one can also find alternative narratives (such as a viral pizza rat) which, in my opinion, may provide a contributing factor for altering these mammals' socio-cultural perception in the future.

**JIMÉNEZ IGUARÁN, Nicolás**

***Confronting speciesism in the classroom: from education to power. A case study***

In this paper I want to present a case study that involves the experience I had with 373 undergraduate students. The paper is divided into two parts. In the first part, which has an epistemological focus, I present the results of the application of an instrument that was designed to evaluate the conceptual bases that mediate the relationship between the students and other animals. Two elements stand out from this exercise: firstly, that there is a seemingly profound shift in perception, in which the recognition of animal subjectivity, as well as the affirmation of our own animal nature, is highlighted. Secondly, that, despite this, they continue to legitimise uses and practices that contradict some of these perceptions. In light of this result, I considered three possibilities for interpretation: according to the first, the conceptual bases have only changed in an ambiguous and superficial way, without any kind of practical implication; according to the second, there is a profound shift in the conceptual bases, but there is great resistance to these new conceptions being transformed into action; and, finally, that there are “new conceptual bases” but that are structurally functional to speciesism. The main theme of the second part of this paper responds to a strategic concern: so, what is to be done? The response that I want to consider is establishing a fourth possibility. The starting hypothesis is that the change in the conceptual bases represents neither a sign of change towards a non-speciesist society, nor an apocalyptic sign of a definite triumph for speciesism. On the contrary, it is a subject of dispute in which we have to deploy a variety of tactics barely explored by animalism. From this fourth perspective, I propose, then, a series of reflections and proposals to think of anti-speciesism not only within the framework of education, but within the framework of the construction of new forms of political power that allow us to move towards a non-speciesist social order.

**JOHNSON, Julia**

***Is Kosher Slaughter Kosher? Kosher & Cruelty at the Intersection of Animal Law & Jewish Religious Law***

The tensions between federal law and religious law continue to be present throughout the United States. One area of controversy is Kosher slaughter and how both Jewish law and ethics work within the Federal Law of Religious Freedom and the Humane Methods of Slaughter Act. This paper will first aim to explore the history of the term *kosher* in Jewish texts and current interpretations regarding animal products (primarily protein) and slaughter practices. The methods of killing animals for food remain controversial within religious communities and typically revolve around the procedures of stunning and restraining animals during the slaughter procedure. This paper will then examine the resistance from Orthodox Jews to reinterpret the term kosher within traditional scriptural texts and modern-day practices to improve animal welfare. And finally, it is imperative to examine biblical precedence and Jewish law (halacha) that describe the humane treatment of animals, which would therefore support legal revision for kosher slaughter. This paper explores revisions to kosher slaughter and the ways to conform religious law with modern animal science to adhere to *tsa'ar ba'alei chayim* (you may not cause sorrow to living creatures) while upholding the United States First Amendment for Religious Freedom. This ensures people are able to legally practice their faith while ensuring humane treatment of animals before, during, and after slaughter, which aligns with divine commands to care for all of creation.

**JOHNSON, Linda**

***Art and Animal Ethics in the Atlantic World: The Leopard***

In this fanciful yet didactic print engraved by Dutch artist Gerard Hoet in 1724, we see the story from Hebrew Scriptures in Genesis 4:8 where Cain, the son of Adam and Eve, slays his brother Abel, continuing the sin and suffering begun in the Fall. Apart from the location “in a field” the verse says nothing about the murder itself, simply stating that Cain “slew his brother.” In Hoet’s print, Cain is

depicted as a hunter, wearing a hide with spots suggestive of the fur of an exotic animal, such as a leopard that becomes the protagonist in his own story. The “wildness” of the act is made implicit by the leopard’s fur, disparaging the leopard “by association” and making her complicit in the heinous crime of Cain. Hoet’s image is charged with another level of meaning and emotion that allowed viewers to read below the print’s surface into exploring the cultural and natural history of leopards.

The dynamic symbiosis of leopard and Cain is animated by the leopard’s dissected fur tail flailing in mid-air across Cain’s shoulder and secondly by the murder tool, the sharp jawbone, most likely salvaged from the leopard’s head, discernable by the makeshift pouch, hanging from Cain’s waist. In the public imagination it is the wrath of the wild beast “in” and “worn” by Cain that infers the sinfulness of the act. Both Cain and the leopard have committed a monstrous deed, where the deadly sin of wrath and the notion of wildness have fused as murder. Incarnated through costume, the intrinsic nature of the “leopard” frightens and therefore tames the viewers of their uncontrollable passions. As an anthropomorphic device, Hoet relegates the hide of the leopard to an unconscious Cartesian beast machine. Embodied as clothing she literally has no body, and thus has no life source. Maligned through history and Christian apologetics for savage behavior, the leopard was viewed as the aggressor, rather than the human hunter who kills for sport or murder.

Conversely, In the Atlantic World, images of leopards and their fur were used as symbols to convey political messages of strength and prowess individually and collectively. The leopard’s fur is analogous with inventiveness, luxury, and influence as seen in the portrait of John Jeffries, an eighteenth century American scientist and inventor whose leopard skinned hat encircles a powerful mind that defied the laws of gravity symbolizing his victorious aerial balloon voyage across the English Channel in 1784. This paper explores two issues regarding the anthropocentrism of leopards: First the scriptural interpretation of wild animals as foils for moral dictates. And secondly, the exploitation of leopards for self-aggrandizement in art, sport, and costume as a socially stratifying practice in an Atlantic world of global mercantile expansion.

**JOSEPHSON, Seth**

***Marking the Flesh for the Dead: 269Life and the Material-Semiotics of Witnessing***

The Israel-founded group, 269Life, became well-known in animal liberation circles in 2012 for a new kind of demonstration. A volunteer activist was chained up and branded with the number “269,” a mark in imitation of the branding practices of farmed animals and a specific number said to represent a particular farmed calf separated from his mother shortly after birth and taken to a cowshed near the town of Azor near Tel Aviv. Echoing the tattooing of holocaust victims in concentration camps this marking can also be seen as a kind of memorial for the dead, a practice specifically forbidden in Torah law.

Those who study nonhuman animals can’t help but be effected by the violence going on everyday on a massive scale. We, scholars and activists, can become overwhelmed with the emotional weight of our knowledge, so the practice of harming the body in sympathetic pain is not inconceivable. Witnessing the suffering of animals one might be motivated, or even compelled, to take up actions such as forms of boycott (especially veganism) or forms of expression, in art, activism, or even self-harm. Nonhuman animals are not voiceless. They are fully capable of meaning-making and expression, albeit sometimes in ways that we humans are unable to fully understand. Nevertheless, people must amplify and translate nonhuman expressions so that other people might change the systems that perpetuate violence.

Using the Israel-founded activist group 269Life as a starting place, this paper will explore the ways that empathy for other animals gets translated into communicative action. The human body itself has often been used the preferred medium through which the “cry” of nonhuman animals is conveyed. Whether activists sitting in battery-style cages, painting bodies and wrapping themselves up like packaged meat, or 269Life’s public branding campaign, these individuals shape, paint, or mark themselves as a way to stand-in for other animals in an attempt to elicit identification and empathy from their audiences. At the same time, other activists have preferred to bear witness, situating themselves in the midst of the drama and using their bodies as a stand in for the viewpoint of the

bystander rather than the farmed animal. The Save Movement, for example, records activists witnessing and giving water to animals on the way to slaughter and Spanish organization, IgualdadAnimal, had activists stand in vigil with the bodies of dead animals in their arms.

Considering a selection of art and activist projects that bear witness to the suffering of animals and use human bodies as media for animal expressions, this paper will outline what I'm calling a "hylosemiotic" approach that draws on the theories of Charles Sanders Peirce, New Materialist philosophers, and others to think through the ways that meaning and matter are conveyed and transformed in each translation.

**JOWITT, Joshua**

***Legal Rights for Animals: Aspiration or Logical Necessity?***

Whereas regulation relating to minimum standards of animal welfare is increasingly uncontroversial in contemporary popular discourse, the same cannot be said of viewing animals as legal persons possessing legally enforceable rights in and of themselves. The purpose of this paper will be to explore this reticence and ask whether the continued anthropocentricity of legally enforceable rights is compatible with the very concept of Law itself.

The paper will draw heavily on the moral writing of Alan Gewirth, engaging with his justification for why human beings themselves can make philosophically valid claims to be rights-holders. Taking Gewirthian ethical rationalism as providing a universally applicable hypothetical imperative which binds all agents to comply with its requirements, the paper will move on to discuss the implications of the theory on our understanding of legal normativity. If we accept that the purpose of law is to guide action, and that legal normativity therefore operates at the level of practical rationality, the Gewirthian project necessarily limits the content of law to those norms which are compliant with the moral underpinning of all normative reasons for action. A necessary connection between law and morality can therefore be established which requires equal respect for all agents.

In creating this necessary connection, we are able to move beyond an anthropocentric conception of legal normativity to one which necessarily must instead respect the basic rights possessed all agents – regardless of species. Legal rights for animals capable of acting within Gewirth's conception of agency must therefore be seen not to be a mere aspiration for a well-meaning society, but a logical necessity within any legal system.

**KASPRZYCKA, Eve**

***Ethics and the Semiogenic Construction of Nonhuman Animals: Considering Crustaceans with David Foster Wallace***

Our "knowledge" on nonhuman animals wholly influences and is influenced by the biocapitalist forms of instrumental use that humans make of their bodily materiality. Michel Foucault's forewarning that "[k]nowledge can only be a violation of the things to be known and not a perception" is fitting in the context of human/nonhuman animal relations, considering the ubiquitous and normalized experiences of violence, imprisonment and death endured by an astronomical number of nonhuman animal subjects ("Truth and Juridical Forms," 8). Also apposite to the socially constructed distance that separates humans from variously objectified nonhuman Others is Foucault's injunction that "to know an object is to differentiate and distance oneself from it" (9). This orchestrated distance mutes our ability to ethically inquire into the commodification of nonhuman animal bodies for their usefulness in capitalist consumption.

There are several particularities in David Foster Wallace's "Consider The Lobster" that make it an interesting locale of analyzing the relationship between humans and other animals, how "knowledge" on nonhuman animals is generated as well as the profound unknowability of nonhuman subjectivity. By exploring the politics of nonhuman animal representation, I dissect Wallace's reflection on the ethics of boiling lobsters alive to explicate why these kinds of moral deliberations are difficult due to the way they are threaded together with epistemological and hermeneutical entanglements that obfuscate

one's understanding in how to ethically and morally engage with nonhuman animals. I aim to follow the difficulty of ethical cogitation —as Haraway would say, “stay with the trouble.” By theoretically unpacking the political, cultural and historical portrayal of crustaceans in Wallace's text, this essay pursues some of the interactive networks - in particular those of speciesist ideology - that encase and weave together the industrialized biocapital of nonhumans bodies to the aesthetic representation of them. I argue that the semiotic representation of lobsters is foundational to the material exploitation of their bodies because the “knowledge” generated on nonhuman animals is contained to their relation to human endeavour —not what crustaceans are independent unto themselves.

I employ Wallace's editorial essay to explore the intersection between the Otherness in crustaceans and the industrial rendering of their bodies —an intersection paved and maintained by biopolitical agents that aim to emphasize the former so that the latter can occur without criticism. This essay will assess “Consider the Lobster”'s commentary on “knowledge” production and its rhetorical role in shaping cognitively dissonant consumer behaviour (Foucault). Finally, I will discuss how the unknowability of nonhuman animal subjectivity encourages ethical passivity and moral dissonance. The ethical deliberation in boiling a lobster alive is part of an urgent conversation looming over us in the age of the anthropocene, and as our planet becomes less hospitable for each species it hosts, we must reflect on the aspects of human consciousness and culture that legitimizes violence towards a socially sanctioned inferior.

Reference:

Foucault, Michel. “Truth and Juridical Forms”. *Power*. Trans. Robert Hurley et al., ed. James D. Faubion. London: Penguin, 1994.

**KLAMPFER, Friederik**

***Should farm animals be grateful to us for raising and slaughtering them for food? A critique of the argument from the larder***

Raising animals for food (and research) is often justified by appeal to the so-called logic of the larder – if factory farm (as well as laboratory) animals hadn't been raised for food (or research), they wouldn't have existed; their existence, however brief and non-ideal, is still much better than their non-existence; hence, even on the assumption that their premature death in a slaughterhouse (or laboratory) is bad for them for similar reasons for which we dread and try to postpone human deaths, i.e. because they deprive the subjects of those lives of their future goods, our killing them still wouldn't wrong, or do injustice to, them.

Apart from its intuitive appeal, the argument from the larder also promises to solve the so-called ‘paradox of animal welfarism’ – many people, some distinguished philosophers included, seem to believe that while we may not cause farm animals unnecessary pain and suffering, we may permissibly kill and eat them (provided we do it painlessly, of course). But since causing pain and suffering is normally considered a lesser moral evil and/or wrongdoing than killing, we seem to be stuck with an inconsistent triad. The argument from the larder, if sound, could provide an elegant way out of the aforementioned conundrum.

My aim in this paper is to assess the above argument for its soundness and cogency. In order to do that, I ask and attempt to answer the following four questions: (a) can premature death be bad for cows, pigs, chicken, turkeys, sheep, goats, mice, and so on, even if these animals have never formed a positive attitude towards their own future nor do they have any preferences, desires or plans, the fulfilment of which their premature death could have frustrated?; (b) in what sense can the daily mass slaughter of these animals plausibly be construed not only as a moral wrongdoing, but also a gross injustice, even if it doesn't deprive them of anything they would look forward to, cherish, or wish to experience in the future?; (c) is it really true, as the argument from the larder apparently assumes, that as long as the lives of farmed animals have positive prudential value, existing is better for them than not existing at all, with a further implication that we do them a favour when we bring them into what, admittedly, is a short and impoverished existence?; and (d) even granted that the fictional happy-cow-

world were prudentially better for farmed animals than the no-cow- world, would the former meet the conditions for a morally acceptable world at all?

Careful reflection on these and some related issues reveals the argument from the larder to depend upon, and owe its intuitive appeal to, a number of problematic modal, metaphysical and axiological assumptions, and hence as failing to make a plausible case for the moral permissibility of raising and killing animals for food and drugs even in a fairly remote possible world where, unlike our real world of factory farming's abominable cruelty, they would enjoy a mostly pleasant, albeit (significantly) short(ened) life.

## **KLECZKOWSKA, Katarzyna**

### ***Animal Advocacy in Antiquity***

Although contemporary animal rights movement has started in the early 1970s, the philosophical debate over the moral status of non-human animals dates back to antiquity. Even if this debate did not reach the size of the movement known from the modern world, the works of few ancient philosophers writing about animal abuse and the need for vegetarianism, left a lasting impression on the later philosophy concerning animals. Many of ancient arguments are so convincing and accurate, that we can still find them in the modern works on animal ethics.

The aim of this presentation is to indicate main arguments of ancient philosophers who opposed against animal abuse and meat-eating. I would like to show that contrary to the common opinion, many ancient philosophers chose vegetarianism not only because of religious, but also deeply ethical reasons. The question concerning the moral status of non-human animals was an important problem in antiquity, and in philosophical texts we can find many arguments based on the observation of human-animal similarity, understood both physically, and mentally, as well as from the perspective of religion. As Daniel Dombrowski (1984) has shown, even an argument from marginal cases, put forward by Peter Singer, was already known in antiquity.

I will analyze these arguments in the context of the philosophical and religious attitude to non-human animals in antiquity, answering the question if the opinions of ancient animal ethicists were exceptional in the specified epoch, or not. I will also present the main similarities and differences between ancient and modern arguments on ethical treatment of non-human animals, which result from different contexts of the animal advocacy in the ancient and modern world (like industrial animal husbandry or ecological movement, that had not existed in antiquity).

My presentation will be based on original ancient sources written in Greek, as well as on modern interpretations. I will focus especially on the fragments of Empedocles (5 th century BC), as well as works by Plutarch (1 st /2 nd century AD) and Porphyry (3 rd century AD).

## **KOLJONEN, Marianna**

### ***Animal rights in children's literature***

Ever since its first steps, children's literature has promoted empathetic and ethical relations to non human animals. Livestock or "farm" animals fill children's books and stories, especially those aimed at younger children, just as they flood tv-programs, advertisements, and our plates. However, the 70 billion poultry and mammals slaughtered globally every year, not to mention trillions of fish, are regularly dismissed and censored in children's literature.

Food production is a gigantic industry with huge infrastructures and severe consequences for human health, the environment and the non-human animals who have been turned into machines. Yet, in children's literature, the life and the voice of livestock animals are obscured by idyllic representations dating back to the preindustrial era. Factory farming methods were developed in the early 20th century and industrialized slaughter even before that. For a century, children have not been told where their food comes from.

The animal rights movement of 1970s alongside with the internal changes in children's literature have slowly broken the silence around the animals we eat. In my presentation, I introduce five categories I have outlined for animal rights motivated children's picturebooks and one book belonging to each category. By 'animal rights motivated' I refer to books that place inherent value on traditional farm animals and reveal some of the hidden aspects of animal production, be it animal suffering, restrictive farming practices or slaughter. The categories consist of (1) feast rescue books, (2) books concerning human-animal relations, (3) vegetarian identity books, (4) heroic farm animal books and (5) books promoting veganism.

To my knowledge, the earliest children's picturebook to problematize eating animals is *Sometimes It's Feathers, Sometimes It's Turkey* (1977) representative of the first category. Graham Oakleys' *Hetty and Harriet* (1982), a book belonging to the human-animal relations category, has first introduced factory farming and slaughter houses. The first book to build up vegetarian identity is *Victor the Vegetarian Saving the Little Lambs* (1996). A representative of the fourth category is *Vom Hühnchen das goldene Eier legen wollte* (by Hanna Johansen and Käthi Bhend: 1998, transl. *Henrietta and the Golden Eggs*). Ruby Roth's vegan idyll represents the most recent category of vegan children's literature.

**KOSKELA, Tarja**

### ***Do animal crime judgements reflect the value of an animal?***

Article 13 of the Treaty on the Functioning of the European Union states that the European Union and its Member States shall pay full regard to the welfare requirements of animals. Only a few EU countries have recognized in their legislation the intrinsic value of animals, however still without granting animals their own rights. This means that animals are not legal subjects and they don't have attorneys to protect them. Nevertheless, most Western countries have criminalized animal abuse. Penalties given by courts regarding animal abuse include an expression of disapproval and thus the convictions and sentencing have strong communicative functions.

In Finland, animal crimes are criminalized mainly in the Criminal Code of Finland (later CD). The CD contains provisions defining animal welfare offence, aggravated animal welfare offence and petty animal welfare offence. The aggravated animal welfare provision was added to the CD in 2011. The aim of the addition was that courts would use the penal latitude for animal welfare offences more widely, not just the lowest section.

In Finland, it is possible to impose on a perpetrator a ban on the keeping of animals. The provision of the ban on the keeping of animals in the CD was renewed in 2011. The object of the changes to the CD was to make imposing the ban on the keeping of animals clearer. A person subjected to a ban on the keeping of animals may not own, keep or care for animals, or otherwise be responsible for the welfare of animals. The ban may pertain to a certain species of animals or to animals in general. The ban on the keeping of animals is a precautionary measure and the aim of it is to protect the animals.

Judgements reflect the value of an animal. If, for example, an animal is abandoned and it dies, how is the value of the animal visible in the judgement? I have analysed animal welfare offence judgements in Finland from 2011–2016 and compared the results with my earlier research (judgements from 2006–2009). My research question was to analyse whether legal praxis in these animal welfare offences has changed which was the intention of the legislator. Did the courts order more severe punishments? How has legal praxis regarding the ban on the keeping of animals changed?

A person who intentionally or through gross negligence treats an animal cruelly or inflicts unnecessary suffering, pain or anguish on an animal, shall be sentenced for an animal welfare offence to a fine or to imprisonment for up to two years. My research shows that nowadays courts condemn more imprisonment than earlier. Therefore, it can be stated that the legal praxis has changed as perpetrators are sentenced to more severe punishments. However, my research findings regarding the ban on the keeping of animals were somewhat conflicting. The value of an animal can therefore not be seen to be reflected in the judgements. What this tells us?



**KRAMCSAK, Xuksa**

***Meat and climate change: Ideological denial and environmental NGOs in Spain***

Climate change denial can be defined as the stance grounded on discourses that question the scientific evidence about climate change existence and its anthropogenic causes. This view also denies the need of rethinking the capitalistic economic production model, and, therefore, the global challenge and the moral responsibility linked to it. Previous research has shown that climate change denial, at least in the US, is promoted by economic interests and values aimed at perpetuating privileges and power through interest groups.

More recently, the concept of ideological denial has been suggested (THINKClima, 2018) to point out at the refusal to rethink the anthropocentric ideas and beliefs underlying the causes and proposed solutions to mitigate global warming, as reported by the Intergovernmental Panel on Climate Change (IPCC). Amongst these causes, human diet, in general and animal protein-food, in particular, have been identified by abundant reports as a main contributor of global greenhouse emissions even before the FAO published its well-known report *The Livestock Long Shadow* (Steinfeld et al, 2006).

This paper presents a research linked to the ideological denial of environmental NGOs regarding the impact of animal agriculture on global warming. Because green NGOs have traditionally been blind to the suffering of farmed animals, the assumption was that, due to this habitual speciesist approach, green NGOs may have been neglecting to disseminate not only animal's suffering but also the information related to the environmental impact of their exploitation.

To this end, the paper will present the results of a frame analysis regarding the issue of the animal-based diet on the four main green NGOs in Spain according to visibility, prestige and importance in relation to their activity and membership. These are: Greenpeace, World Wildlife Fund (WWF), Friends of the Earth and Ecologistas en Acción. Up to 1,209 documents have been examined to identify whether the texts explicitly or implicitly support or reject the consumption of food of animal origin over a period of years from 2003 to 2018, as applicable to each NGO.

In the event of any degree of ideological denial regarding food of animal origin being confirmed, the research will show how anthropocentric speciesism is related to climate change inaction in the case of green NGOs.

References:

Steinfeld, H., Gerber, P., Wassenaar, T., Castel, V., Rosales, M., & de Haan C. (2006). *Livestock's Long Shadow: Environmental Issues and Options*, Rome, Italy: Food and Agriculture Organization of the United Nations. Retrieved from <http://www.fao.org/docrep/010/a0701e/a0701e.pdf>

THINKClima (2018). Key concepts. Climate change, denialism and advocacy communication. Discourse and strategies of think tanks in Europe. Retrieved from <https://www.upf.edu/web/thinkclima/ideological-denial>

**KUYLEN, Margot**

***Animal rights and intersectionality: Towards an ethics for animals as such***

Broadly speaking, approaches to animal ethics fall into two categories: either they focus on why non-human animals should be treated better, or they focus on why we should treat non-human animals better. The distinction is subtle but significant. Whilst the first approach spells out qualities of non-human animals that turn them into valid objects of ethical consideration, the second approach examines how human agents can become valid ethical subjects through treating non-human animals correctly. Though the latter approach holds some pragmatic value, it is essentially an anthropocentric approach as it places the human agent at the centre of its ethical framework. As such, though geared towards the liberation of non-human animals, it is still rooted within an ideology that seems to be at odds with this very aim.

One example of such an anthropocentric approach to animal liberation can be found in appeals to the apparent 'voicelessness' of non-human animals, made in support of the idea that human agents ought

to use their voice to speak for those who cannot. The underlying assumption here is that a voice is only a voice if it is a human one. Of course, this is partially a question of semantics. But the issue runs more deeply than that: the notion of a voice, in this context, is a crucial element of the ethical framework in which this moral duty to use our voice is embedded. As such, this framework invokes certain notions which are, within it, perceived as inherently human. Thus, it eventually places the human agent, as the ethical subject, at its centre, and not the non-human animal. Arguably, a consistent animal ethics should not place human animals at its centre.

One major worry, however, is that in shifting the focus away from humans, a non-anthropocentric approach to animal ethics is in danger of overlooking issues of intersectionality. Can we really engage with animal rights whilst ignoring deeply related issues like racism, ableism, and classicism?

I argue that, rather than ignoring them a non-anthropocentric approach to animal ethics might in fact be advantageous in the ongoing project of tackling these issues. For anthropocentrism traditionally operates with a notion of humanity that is deeply embedded in sexist, racist, and ableist history. For example, as has been pointed out by other scholars, the notion of a voice in animal ethics taps into a deeply ableist line of thought.

Weaning ourselves off the anthropocentric tradition, therefore, brings with it the possibility of further escaping this tainted history when formulating animal ethics theories. Crucially, of course, in doing so, we must not ignore the current context in which animal ethics is embedded. We must, however, keep trying to overcome and change it. One way to put this point is that animal ethics should place at its centre not the human animal, nor the nonhuman animal, but simply the animal as such.

## **LANGE, Łucja**

### ***Do animals use metaphors? The discussion about death concepts across species***

We tend to know everything about the world and how other species think and feel. There are many scientific books, where authors tell their readers that we, the people, are the only species that: use metaphors, have feelings, understand death and dying, know how the nature works. Only people are conscious, use and create symbols, and communicate using sophisticated languages, gestures etc. By the same time there appear new scientific books as a result of researches, which show that all we used to know and about what we were sure that we know, was just big misunderstanding, understatement, misinterpretation.

The aim of the speech is to present some of the findings in area of death and bereavement process. I will try to show how we can or cannot look at animal's behavior and what can be expected in this area of research in the future. The other goal is to present common mistakes, that are made by scholars, who use animals as reference or examples of how special are humans.

The theoretical base for the speech along with the examples comes among others from Susanne Langer, Barbara J. King, Marc Bekoff, Frans de Waal, Bernd Heinrich, Jules Howard, Carl Safina and Vitus B Dröscher.

## **LANGSTONE, Delia**

### ***'Well that's it! I might as well just die now'..... animals and the effects of social media***

'Have you ever forgotten a step in your makeup routine and then just been like, "well that's it! I might as well just die now"? This post from Choupette's Diary on Twitter is 'written' by Karl Lagerfeld's cat; she also has an account on Instagram and offers advice on make-up, fashion and dinner parties and shares secrets about her maids who tend to her hair and other beauty needs. Social media sites such as YouTube, Facebook, Instagram, Myspace and Twitter have a broad spectrum of users that number in their billions and have given rise to a new breed of promoter dubbed 'Influencers'. People log their everyday lives, where they go out, who they see, what their latest purchases, achievements or feelings are; users can publicise events that may include parties and protests, they upload pictures from their holidays; pictures of their families, pictures of their pets and footage from 'Kitty Cams' all with the

common goal of seeking approval and garnering 'likes'. It is a 'space where people author their biography and identity' (Trottier, 2015).

Part of this phenomenon is the rise of 'Social Petworking' where a significant percentage of people have created a feed or page for their pets; Jiff, a Pomeranian dog has 24 million followers and Grumpy Cat's presence resulted in her own Hollywood film and range of official merchandise. The sites have become colonised by advertisers, the popularity of animals on social media becoming apparent to them, they are encouraged to use them in campaigns; in addition, companies mine the networks for data. The use of social media has gone beyond a simple communication tool as it connects to contacts in a multi-layered way and operates a reward system where positive reinforcement in visible form such as 'likes' are sought; it is part of what Haggerty and Ericson term the 'Surveillant Assemblage' (2000).

The anthropomorphic antics of many of the animals mask a more disturbing side to the presence of animals on social media. The RSPCA has issued a plea for owners not to dress their animals up, put make-up on them or force them into unnatural scenarios for photo-opportunities, stating that people are searching for connections and using their pets to help. Thoughtless boasting on sites can lead to intrusion into vulnerable habitats and endangerment of animals. Tourists take selfies with drugged lion and tiger cubs, a profitable spin off from canned hunting and share films of rides on exhausted, underfed and overburdened donkeys, camels and elephants. On Facebook and Instagram, trophy hunters pose with their kill and people post horrifying animal torture images and footage despite rules on 'disturbing' content, they escape being taken down until they have been seen by millions. On the other hand, social media is a space of activism, and shared posts concerning animal cruelty has led to convictions and campaigns for social change. This paper will examine how our voyeuristic tendencies and overwhelming desire to share, as social animals ourselves, have repercussions on non-human animals.

**LEES FRYER, Daniel**

***#AllCatsAreBeautiful: Visual-Verbal Representations of Cats in Online Liberationist Discourses***

Hashtags are a form of user-generated metadata that generally indicate the content or topic of an utterance. They are also important markers of ambient affiliation, allowing users to co-construct communities of shared values and experiences around different topics (Zappavigna 2012, 2018). In this paper, I examine the use of the hashtag #allcatsarebeautiful on the social media platform Twitter. The hashtag is used as a metadiscursive marker for several interrelated topics, most commonly as an acronym for the abbreviation ACAB, All Cops Are Bastards. It is also used in reference to pet rescue and animal shelters and, less frequently, to sexism. One of the points of connection between those different topics is their potentially abolitionist or liberationist positions, i.e. anti-police, anti-breeding/anti-ownership, and anti-sexism (cf. Vitale 2017, Dunayer 2001, 2004, Francione and Charlton 2016, Mills 2008). Across each of these topics, I look at how cats are represented visually and verbally, and the kinds of experiences and emotions expressed by users (Baker 2001 [1993], Martin and White 2005, Kress and van Leeuwen 2006).

References:

- Baker, Steve. 2001 [1993]. *Picturing the beast: animals, identity, and representation*. Champaign, Illinois: University of Illinois Press.
- Dunayer, Joan. 2001. *Animal equality: language and liberation*. Derwood, Maryland: Ryce Publishing.
- Dunayer, Joan. 2004. *Speciesism*. Derwood, Maryland: Ryce Publishing.
- Francione, Gary L., and Anna E. Charlton. 2016. "The case against pets." *Aeon* September 8, 2016.
- Kress, Gunther, and Theo van Leeuwen. 2006. *Reading images: the grammar of visual design*. 2nd ed. Abingdon: Routledge.
- Martin, J. R., and P. R. R. White. 2005. *The language of evaluation: appraisal in English*. Basingstoke: Palgrave Macmillan.

Mills, Sara. 2008. *Language and sexism*. Cambridge: Cambridge University Press. Vitale, Alex S. 2017. *The end of policing*. London: Verso.

Zappavigna, Michele. 2012. *Discourse of Twitter and social media: how we use language to create affiliation on the web*. London: Bloomsbury.

Zappavigna, Michele. 2018. *Searchable talk: hashtags and social media metadiscourse*. London: Bloomsbury.

## **LETH-ESPENSEN, Marie**

### ***If slaughterhouses had glass walls, would anything change? The Politics of Sight and Absent Animals***

In the history of the animal rights movement, two types of protest techniques are notable in their ability to render the condition of nonhuman animals in the animal industry visible, namely, the spectacle of open rescues and undercover investigations.

The effectiveness of these methods relates to the exposure of the concealment of the uncomfortable realities for animals. Indeed, as suggested by Timothy Pachirat (2013) there is a politics of sight at work; a notion that builds on to Carol Adams' (1990) important observation of the role of absence in the killing and consumption of nonhuman animals.

However, as painfully experienced by animal rights activists, visibility is not sufficient to stop nonhuman animals from abuse and exploitation. In examples such as New Carnivorism, visibility have even shown instrumental to the perpetuation of meat eating (Parry, 2010).

In this presentation, I will discuss the complexity of visibility/invisibility, disclosure/concealment that makes up the politics of sight regarding the struggle for animal rights. I will look at the challenges that it poses concerning the methods adopted by animal rights activists.

References:

Adams, C. 1990. *The Sexual Politics of Meat*. New York, NY: Continuum.

Pachirat, T. 2013. *Every Twelve Seconds: Industrialized Slaughter and the Politics of Sight*. New Haven: Yale University Press.

Parry, J. 2010. "Gender and slaughter in popular gastronomy". *Feminism & Psychology*, 20(3), 381–396.

## **LEYTON, Fabiola**

### ***Animals used in Research: Addressing new trends in Science from an anti-speciesist approach***

Neoliberalism and market economy frame the use of animals as "models" for basic and applied research. This "vivisection industrial complex" (VIC) (Almiron&Khazaal, 2016) as driving force of the knowledge-based economy, requires the action of governments as main stakeholders for its development and maintenance through funding and legislation. In many countries, two principles guide the regulatory framework: the welfare of "laboratory animals" and Three Rs (refinement, reduction, and replacement). Through a series of coordinated actions, as transparency agreements, open-door lab interviews or visits for public and media, or promoting declarations of responsible and humanitarian research, VIC's spokespersons advocate animal research as the most useful activity for the improvement of human and animal health.

This frame determine what activism can achieve, so in order to be effective we need to recognize three facts: i) we all have benefited (and most likely continue to do so) from goods, therapies and services derived from animal research; ii) even with its benefits, animal research has also had fails and these are misrepresented in the public consideration of the activity; iii) VIC will not cease the use of animals as research models, at least not whereas no alternative, validated method has been developed. This complex frame imposes the need for an anti-speciesist approach willing to considerate, at least, these

objectives: to engage in a respectful but firm dialogue with animal researchers in order to alleviate the suffering of animals involved in experimental procedures, and to achieve the replacement of animals in as many areas as possible, and ii) to create awareness of the moral implications of animal research in society.

To achieve these goals, I want to explore and propose a series of responsible actions for anti-speciesist persons, related to the following areas:

- Academy: to help to create/articulate a frame in science that respect animals as sentient beings, to maintain an up-to-date track of practices that benefit/harm animals in scientific procedures as well as advances in Three Rs, to get to participate in ethical committees of animal research and to promote the implementation of animal replacement from experimental research,
- Law: to create frameworks which consider animals as sentient beings and supervise it fulfillment,
- Activism: to get involved in undercover investigations to control lab practices, to support direct action, to create awareness of animal suffering and the need for the validation of replacement methods,
- Politics of science: through funding of replacement methods,
- Media: to critically revisit the cultural-ideological speciesist basis of animal research,
- Education: to include the moral consideration of animals for undergraduate and graduate programs related to basic and experimental sciences.

I suggest that these measures could help a change of paradigm from a speciesist frame to one ethically sensitive to animals' sentience and its interests, in the pursuit of the end of exploitation of animals in the name of science.

**LIM, Charlotte**

***Light as a Feather? The Weight of Structural Violence in the Down Industry***

Harm inflicted towards animals often manifests itself in insidious and invisible forms. Through the concept of structural violence, this paper explores how violent practices are embedded and become imposed upon geese who are implicated in the down-feather industry. Down feathers have become a seemingly "necessary" inclusion in the fashion and textile industries: down products, in particular down jackets, are being popularised across countries in North America and Scandinavia, dovetailing the production from fashion producers and icons like Canada Goose. This frenzied trend towards the inclusion of down within fashion products remains puzzling, considering down provides negligible difference in warm or aesthetic purposes in both men and women's jackets.

My paper seeks to give presence to the "hidden" harms made possible through core ideologies (Nibert, 2003) of anthropocentrism and capitalism. These two fundamental positions have enabled the burgeoning marketing trope of the industry: engaging in Welfarist ideology, in which I argue is a nonsensical position that seeks to further de-value animal subjectivity and agency in addition to further invisibilising such structural violence towards geese. By giving presence to ideologies of harm, this paper uses the concept of the Animal-Industrial Complex to (Noske, 1997) expose the varied ways in which violence towards geese is maintained on a structural level. The paper builds upon empirical research methods, including media analysis of a selection of Canada Goose advertising media in addition to a discourse analysis of Canada Goose.

**LINNÉ, Tobias**

***"Drinking milk will make you whiter". Milk Colonialism in China***

Through the concept of milk colonialism (Cohen, 2017) this paper explores discourses on dairy milk consumption in present day China. Starting in the mid 20th century, dairy milk has been heavily marketed in China. Today, the Chinese market for dairy products is booming, and has become the main growth market for international dairy conglomerates like Fonterra, Danone and Arla.

Historically however, dairy milk has never played a prominent role in Chinese food cultures. Instead, soy milk has been considered analogously to cow's milk in Western countries: a highly nutritional drink, which had the potential to improve the nutritional state of the Chinese people. The advocacy of soy milk over dairy milk has also been premised on soy milk being a distinctly Chinese food. During the republican period of the 1930's several attempts were made to develop a domestic soy milk industry, making the introduction of dairy milk production redundant.

However, as Western ideas of dairy milk as a modern and techno-scientific product spread, dairy milk came to signal China's conscientious striving for success in the West, leading to dairy milk gaining in popularity in the Chinese context. Oftentimes presented as a superior drink to the more traditional soy milk, the marketing of dairy milk in the Chinese context builds on long standing racist and sinophobic ideas of dairy milk as a perfect food, and plant based milk as an inferior "Asian" food item. These discourses can be understood as social constructions serving important symbolic purposes in the Western colonization of a non-dairying culture like the Chinese.

The paper builds on qualitative semi structured interviews with 15 people of Chinese origin about their relation to dairy and milk drinking and a discourse analysis of selected dairy advertising campaigns.

**LUHTALA, Lotta**

***Contemporary Literature as a Site of Activism. The Animal Question in Finnish Vegan Themed Narrative Fiction***

Literature and narrative fiction offer sites for rich and multifaceted possibilities for different types of activisms. The forms of nonhuman animal and ecological activisms I will be touching during the presentation are the authorial activism, the readerly activism, the academic activism, the fictional activism and the intertextual activism.

In this presentation I will be concentrating on contemporary, vegan themed Finnish narrative fiction, for example Mika Wickström's *Vastakarvaan* (2002; Eng. "Against the Grain") Anja Snellman's thriller *Safari Club* (2001) and Laura Gustafsson's magical realist *Huorasatu* (2011; Eng. "Whore Tale"). The example novels represent Northern veganism at the critical socio-cultural time period where veganism was slowly starting to become more and more mainstream and accepted. The novels contain explicit or implicit values of veganism and thus allow to examine what kinds of animal and eco-ethical problems these fictional works deal with and what kind of representations of veganism, activisms and animal rights related questions can be found in them.

Are literature institute or narrative fiction separate of the real-world animal ethical issues, or do they share (a) connection(s)? I claim that they do indeed share connections. In addition to the different activisms, I will be using the concepts of carnism (Joy 2010) and vegan readership (Luhtala 2017) to shed more light to the narratives and their representations.

Literature and narrative fiction both reflect and renew the world and culture and people and values around it. However, they can also offer a way of affecting the real world, to strive for change. They offer interesting vistas to examine, for example, how the representations of the animal ethical questions or veganism itself have changed and evolved in the past 20 years.

This presentation situates itself within the fields of multidisciplinary literature studies, rhetorical ethical, and animal related narrative theories, feminist literary theories, critical animal studies and vegan studies.

**MAGAÑA, Pablo**

***The status of animals within democratic theory: preparing the ground***

This paper explores the possible structure of a discussion about the relationship between democratic theory and animal ethics. Democratic theorists have not given much thought to animals, this much is uncontroversial. But is this neglect justified? I don't think so. Even if nonhuman animals are not democratic agents (in the strong sense of democratic agency that is required, for instance, by the right

to vote), they are still democratic patients. Despite not having a say in the making of democratic decisions, they are no less affected by their consequences. Assuming that nonhuman animals are morally considerable (though, for our purposes, it will do if only a subset of them are), this fact may have some implications upon the conditions that can render a democratic decision politically legitimate.

Those implications can be, at least, of two types. First, they raise the question whether some decisions involving animals can ever (or at least in not too far-fetched scenarios) be legitimate. This is relatively uncontroversial in the case of humans, but when it comes to nonhuman animals I doubt democratic theory is well-equipped to even address this possibility – to illustrate, one of the most common views about the limits of legitimate political action identifies them with violations of human rights. Second, they raise the question whether the conditions of legitimate democratic decision-making should include a sensitivity requirement, such that a failure to properly take into account the interests (or rights or whatever one thinks is the appropriate variable) of morally considerable beings would lower the degree of legitimacy of a democratic decisions. Again, this is widely accepted as far as humans go, but the potential implications of also including nonhuman animals have received considerably less discussion. Any such discussion will have to address at least the following questions: i) whether this requirement actually applies to animals (whether the interests animals have at stake are sufficiently strong to generate duties of political consideration), and ii) what does this political consideration requires (i.e. would guardianship be enough or should we also implement mechanisms to politically represent animals?).

**MARTÍNEZ MORÁN, Mara**

***New relational perspectives in the post-anthropocentric turn***

The scientific view of the non-human animal rests on a mechanistic legacy. Non-human animals have been described as genetic machines or stimulus-response devices. However, the same biosciences that have generated the discursive boundary between human and non-human species are currently accumulating evidence on animal sentience. Disciplines such as ethology, neuroscience and evolutionary biology are cracking the humanity-animality dual paradigm. As consequence, and considering sentience as the criteria for moral consideration, we can affirm that scientific information is not being translated into new practices of multispecies coexistence. Thus, i) the stability of the bridge connecting science, ethics and anthropology is under suspicion and ii) sentience becomes both a key concept in the post-anthropocentric debate and an invitation to reconfigure our relations to non-human beings.

In this regard, kinship arises as a new interspecies meeting point. Kinship, a doing-with- becoming-into, elicits somatic relationships that, by redefining what a relative is, appeal to the interrelation between human and non-human animals. In this sense, a relative becomes something beyond ancestry or genealogy; it is indeed reframed under the scope of affinity and assembly. This new interspecies relational praxis instructs behaviors through perceivable links between human and non-human animals that generate somatic expressions, which eventually leads to the emergence of new terminology so to refer to non-human animals in the domestic context such as refugee, partner or family.

Where do we stand on the scientific consensus regarding the mental lives and the capability of having subjective experiences of non-human animals? How does this impact on the classical conceptions of community and kinship? Experimental scientific data question anthropocentrism by demonstrating that non-human animals are sentient beings. Thus, new kinships in the post-anthropocentric turn arise as multispecies arenas where to analyze bidirectional bonding. From sentience to kinship and back again.

**MASEFIELD, Abi**

***From Cannibal Nutrition to Total Food Justice: Tracking the Animal across Discourses of Global Hunger, Malnutrition and Sustainable Food Systems***

My research explores evolving discourses around the food justice agenda from a critical animal studies perspective. Through critical discourse analysis and interaction with live international policy consultation processes, my aim is to strengthen efforts to expand the focus of food justice beyond that exclusively defined on behalf of human animals.

Quite literally, humanity is cannibalizing itself. There is no shortage of reporting on the phenomenon of global hunger and the persistence of various forms of undernutrition among human animals. Every year millions of human children die as a result of malnutrition while the prevalence of overweight and obesity soars (and kill) – especially in countries classified as ‘least developing’. At the same time, there is also a deepening understanding of the implications of climate change, environmental destruction and ecological collapse as constituting an existential threat for humanity. It is increasingly accepted that the current global food system is not only ‘unsustainable’ but is already ‘broken’. The Food Justice Movement, with its focus on exposing the structural violence and processes of commodification that underpin this situation, stands in stark opposition to the dominant discursive agenda.

However, while such heightened awareness may have accelerated discussions around the imperative of ‘reducing’ the devastating global impact of the animal industrial complex and the ‘over-consumption of animal sourced foods (ASFs)’, at the same time, an inevitable backlash is evident. With the increase in eating animals fast outpacing population growth, not only the dominant capitalist discourses on hunger and malnutrition, but also those more critical voices associated with the food justice movement converge around the assertion that what is required may not be a reduction of ‘ASF’ consumption per se, but rather a ‘re-balancing’ of consumption as demand ‘organically’ grows around the world (particularly Africa and Asia). The act of eating animals remains ideologically framed as an essential pathway to secure the right to livelihoods, food and adequate nutrition for the global population – in other words, as a defining characteristic of what it is to be a true human-being – and the realization of the universal right to food and adequate nutrition.

The risk of an inherent speciesism of discourse on hunger and malnutrition associated with dominant ecological and vegan perspectives must also be tracked. For instance, the narrow focus on eating animals as a factor driving hunger and malnutrition for human animals (in terms of the inherent inefficiencies associated with feeding livestock and the corresponding reduction in global food availability, or the contribution to climate change) may be viewed as problematic from a critical animal studies perspective. This is primarily because the torture and slaughter of seventy billion or so land animals every year is being framed as a problem before human animal’s right to food. This perspective also neglects the evidence that hunger among human animals has historically persisted not as a result of food shortage, but rather as a result of deliberate injustice and violence inflicted by others.

In contrast, a Total Food Justice agenda begins from the recognition that injustice between human animals is invariably rooted in processes of ‘dehumanization’ and the ‘animalization’ of the other. If the violence of speciesism plays a fundamental role in reinforcing the violence and exploitation that also takes place within the human species, then efforts to eradicate hunger and malnutrition must start by accepting a vision of our world where the right to food and food justice can no longer be applied to one species alone. However, if the right to not be food is equally applicable to us all, ultimately the very concept of human rights may require critically assessment from a more than human perspective.

**MEIJER, Eva**

***Animal resistance and the politics of refusal***

Nonhuman animals resist human oppression. Zoo animals for example escape from their enclosures; captive animals in circuses and aquaria attack the humans exploiting them; work animals resist orders; lab animals look away. Recent work on nonhuman animal political agency argues that these acts should be understood as political. Some authors argue that a liberal democratic lens can help us to conceptualize them. In animal citizenship theory, for example, it is argued that nonhuman animals



should be seen as political actors, some of whom co-share communities with humans. From this perspective, one could argue that resisting nonhuman animals claim their legitimate space as citizens through acts that challenge anthropocentric borders and oppression. While this approach has certain advantages, it also relies on a specific Western system of politics and knowledge. Indigenous thinker Leann Simpson develops a 'politics of refusal' in the context of indigenous human nations that resist colonial settler oppression in North America. She argues that the political systems and knowledge systems of indigenous nations are fundamentally incompatible with those of the colonial settlers, and that resisting their oppression therefore should, and often does, take the form of refusal. In my talk I first discuss the liberal democratic approach. I then investigate what a politics of refusal for nonhuman animals would entail. As a last step I look at what the implications of this way of understanding animal acts of resistance are for the humans who aim to support their struggles.

**MERINO DE DIEGO, Amparo**

***The Elephant is (still) in the Room: Animals and the Degrowth Movement***

The globalized neoliberal economy has given rise to "consumer culture" or "consumer society" (Harrison et al., 2005), a system under which everything (and everybody) seems to be consumable and disposable. Although invisibly, consumption (re)produces social structures and relations of power or domination (Alonso, 2007; Baudrillard, 2009). These narratives are exerted among humans, but especially on non-human animals (hereafter, animals). Animals are systematically victims of the violence of the current socio- economic order, in which their use and consumption is perceived as something natural, necessary, and normal (Joy, 2014; Ruby, 2012).

Nevertheless, other ways to understand economy, consumption, and power is possible: they can be strategies of action towards personal and collective flourishing (Alonso, 2007; Arendt, 1970; Ger, 1997). In this sense, degrowth is a very interesting framework because it proposes a form of cooperative society that rejects all types of domination, urges a downscaling consuming economy, "aims the well-being of all and sustains the natural basis of life." (Degrowth.info; Kallis, 2011).

However, degrowth is an idea that needs to be filled out (Latouche, 2008). In this contribution we argue that the degrowth movement needs to (re)address the relation(s) that humans have (and are willing to have) with the rest of animals. In the same way that Dengler and Strunk (2018) address the idea that "degrowth must necessarily become more feminist" we would argue that "degrowth must necessarily become more animalist".

Animals are rarely considered in degrowth and sustainability movements. When they are, they are normally treated as resources that contribute to the good life for humans; therefore, their interests are normally ignored. This view challenges the logic of advocating for convivialism and ending all structures of domination promoted by the movement (Kothari et al., 2014).

Sometimes, "animals" have been addressed by creating alliances with the animal welfare and animal rights movement; partnering and collaborating on certain peripheral projects. Though we admire and respect earlier efforts we consider that the animal issue should be treated as a core issue and not something merely to add on top in some cases. We are not proposing that degrowth becomes the animal rights movement, we are arguing that it should incorporate the vision of animals as sentient stakeholders (subjects with moral interests to be protected) as a lens from which to define its strategies. Using the feminist phenomenon as a parallel, in the same way that the degrowth movement should not pretend to become the feminist movement but should work on incorporating the gender issue as a transversal matter.

If meaningful change is to occur, we, the homo sapiens, need to address our privileges and responsibilities regarding animals. Due to the magnitude of its consequences, this challenge ahead would mean a vision of a new world. In this sense, three of the most important questions to address will be how do the inclusion of animals in the discourse will affect the individual, economic, political, environmental, societal, and cultural well- being? What are the possible implications (e.g. business models, regulations, education)? Who are the responsible agents (e.g. consumers, companies, engineers, government, media, influencers/thought leaders)?

## References:

- Arendt, H. (1970). *On violence*. New York, NY: Houghton Mifflin Harcourt.
- Alonso, L. E. (2007). La globalización y el consumidor: reflexiones generales desde la sociología del consumo. *Mediterránea Económico*, 11(3), 37-56.
- Baudrillard, J. (2009). *La sociedad de consumo: sus mitos, sus estructuras*. Madrid, España: Siglo XXI.
- Degrowth.info (n.d). What is degrowth? Retrieved from <https://www.degrowth.info/en/what-is-degrowth/>
- Dengler, C., & Strunk, B. (2018). The Monetized Economy Versus Care and the Environment: Degrowth Perspectives on Reconciling an Antagonism. *Feminist Economics*, 24(3): 160-183.
- Ger, G. (1997). Human development and humane consumption: Well-being beyond the "good life". *Journal of Public Policy & Marketing*, 16(1), 110-125.
- Harrison, R., Newholm, T., & Shaw, D. (2005). *The ethical consumer*. London, UK: Sage.
- Joy, M. (2014). Por qué amamos a los perros, nos comemos a los cerdos y nos vestimos con las vacas: una introducción al carnismo. Madrid, España: Plaza y Valdés.
- Kallis, G. (2011). In defence of degrowth. *Ecological Economics*, 70(5), 873-880.
- Kothari, A., Demaria, F., & Acosta, A. (2014). Buen Vivir, degrowth and ecological
- Swaraj: Alternatives to sustainable development and the green economy. *Development*, 57(3-4), 362-375.
- Latouche, S. (2008). *La Apuesta por el decrecimiento: ¿cómo salir del imaginario dominante?* Barcelona, España: Icaria Editorial.
- McGrath, E. (2000). The politics of veganism. *Social Alternatives*, 19(4), 50-59.
- Ruby, M. B. (2012). Vegetarianism: A blossoming field of study. *Appetite* 58(9), 141-150.
- Shaw, D., & Black, I. (2010). Market based political action: a path to sustainable development? *Sustainable Development*, 18(6), 385-397.

## MILLS, Bret

### ***Banal speciesism***

The exploitation of animals by human cultures is reliant upon the creation and maintenance of hierarchical divisions between the human and the non-human. This is a process that is dependent upon its invisibility for its effectiveness, and the communicative strategies human cultures employ to make sense of the world and impose their understanding upon it. As such, the highlighting and critiquing of speciesism and the processes that enable it, have been powerful tools for critical animal studies.

This paper aims to unpick the banal ways that speciesism is enacted and normalised in everyday cultural forms. In doing so it draws on, and adopts Michael Billig's notion of 'banal nationalism' (1995) which posits that the "routine, almost invisible" (p15) ways in which the idea of the nation is invoked in societies represents its most powerful and useful expression. Such 'routine' uses of language serve to normalise in- and out-groups, and restate that 'we' belong while 'others' don't. While Billig's focus is nationalism, this paper posits that humans' 'banal' use of language has a similar purpose, but here with anthropocentric ends.

Billig attends to the power embedded in words such as 'we', 'us' and 'our', which invoke categories of membership without explicitly stating those categories' boundaries. This paper will examine the use of such language in human cultural forms to unpick how it functions to construct the world as primarily a human sphere. Its focus will be news headlines, because their brevity necessitates their reliance upon

normalised socio-cultural understandings, while simultaneously reiterating and empowering those understandings. In doing so it will evidence the existence of what can be termed 'banal speciesism', and subsequently offer alternative language formulations that resist and abandon this anthropocentric activity.

**MISHORI, Daniel**

***A Corporeal theory of Animal Rights***

The paper argues that (1) The body is conscious (not that consciousness is only the body, but that it is at least present in the body and the senses); The whole body is the tool of our consciousness (not just the brain). Therefore, since animals have bodies, they also have consciousness, and are entitled as any other "owner" of a conscious body to certain basic corporeal rights.

(2) Just as their bodies are different from ours (humans), so is their consciousness different; Different, but not inferior; it is a different type of consciousness (different body, differences in the senses), and not a different degree of consciousness, as animal consciousness is commonly portrayed.

(3) Therefore, the minimum level of animal rights is respect for the natural powers of the body and the senses, including the ability to move freely, to see sunlight, to breath freely, bond with offsprings, connect with peers (and across species), exercise the senses in pleasant ways, enjoy sex, etc. In short, everything we wish for ourselves as sensitive corporeal beings.

(4) Every act of body-coercion (whether of humans or animals) is an act of Bio-Politics or Bio-Power, in the sense of Michel Foucault's (the ability of social force to impose on the body a less free or less-comfortable situation, whether caging (e.g., battery cages), limitations on free movements, or even (with regard to humans) walking in high-heels shoes or sitting in uncomfortable chairs, etc.

(5) These ideas are related to the environmental philosophy of place (Makom), spaces in which sentient corporeal beings can relax and breathe freely/deeply. In areas with air pollution / noise / radiation, there is no "place" for any "body", whether of animals or of humans. The paper therefore connects radical eco-philosophy (in the sense of deep ecology) to animal ethics.

**MOLINA OLIVENCIA, Esther**

***The fish or the bear? Towards an integrationist comprehension and interdependent responsibility in Nature protection movements***

This work contemplates and highlights the need of addressing the roots of some problems that are nowadays superficially and short-termly addressed in certain activism areas causing conflicts and terrible consequences for sustainability and survival. It also urges to join efforts to confront a serious common threaten that puts all Life forms under a huge amount of vulnerability layers, which is climate change. These two main aims are developed in our text combining three perspectives:

Firstly, we talk about the ecosocial crisis as the problematic context in where human and non-human animals live, survive and die. Since the industrial revolution a privileged part of humanity has diminished, destroyed and condemned the whole web of life to a terrible and harmful destiny. Rainforests are cut down without hesitation; rivers and seas are polluted, acidic and full of plastic; we've surpassed the peak oil and yet capitalism wants to keep growing more and more, leading people to an exponential consumerism that generates tones of dangerous trash. This has led to our way to the overstep of some planetary boundaries. Every day more scientists talk about this epoch as the Anthropocene, in terms of "sixth massive extinction" (Rockström et al, 2009).

Secondly, we will discuss a gradual approach to Animal and Environmental Ethics from an integrationist perspective in the Epistemology and Aesthetics areas. We will deepen into the wide range of views in each Animal and Environmental theories and activisms. This comes to a comparative analysis, showing their contrasts but also their common points. Can we talk about Animal Ethics in a zoo? Which is the approach to ecosystems when ecologists see landscapes as some kind of mere

theatre scenery? Can we think of a genuinely Nature protection movement when we give dead fishes for food to a starving polar bear in the arctic?

And thirdly, we will argue how this gradualist and integrationist perspective of interdependence (Ferrater, 1983; Capra et Luigi Luisi, 2018) leads us to a different comprehension and responsibility towards Life from an ethical viewpoint. It is necessary to be aware of climate change feedback and the links between a healthy environment and healthy animals. This has direct implications into vegan activism, biopolitics and our relationship with living beings. A social behavior coherent with the biospheric cycles of the planet not only can enrich biodiversity but also can contribute to people's health enhancement (Monbiot, 2013).

We consider that societies dyed by capitalism should be aware of the interdisciplinary knowledge importance. We all together have to encourage collaboration among different disciplines due to the multidimensional problem of the accelerated climate change. This intellectual and cooperative symbiosis would be based on a non-anthropocentric responsibility that took into account the most efficient leverage points (Meadows, 1997) for resilience: one focused on self-restraint of our daily actions as consumers, another one focused on humble positive interventionism, and a last one focused on facilitating Nature self-management through rewilding practices.

### **MONROE, Dave**

#### ***Facing Non-Human Others: Is a Levinasian Account of Animal Ethics Plausible?***

A growing number of philosophers dissatisfied by answers found in Singer and Regan have turned to sources from the continental tradition seeking alternative ways to broach questions of animal ethics. One popular source of inspiration has been the philosophy of Emmanuel Levinas, doubtlessly due to the fact that Levinas's phenomenology starts from the intrinsically ethical character of one's relation to the absolutely Other. Although Levinas himself spent little time dwelling on the question of humanity's moral responsibilities to non-human beings, one is left to wonder whether his account of alterity could form the basis for a robust animal ethics. A well-developed normative animal ethics would presumably spell out what kinds of animals human beings are responsible to (and for), as well as detailing the extent of these obligations, if any at all. This paper will take up the question of whether such a theory ultimately makes sense—in short, whether a Levinasian account of animal ethics is plausible. There are two directions for this questioning. The first is whether one could understand moral responsibility to animals in terms of the core concepts of Levinas's thought, and second, whether it is plausible to employ those concepts to justify a traditional "animal ethics," in the sense of developing a set of standards meant to guide our conduct with respect to non-human beings.

Is Levinas's thought equipped to provide an animal ethics in the preceding senses? We will begin our investigation with an overview of his fundamental moral concepts—that of the absolutely Other and the 'face,' and move on to the question of whether animals might qualify for moral consideration on grounds consistent with his phenomenology. It seems to me that there is conceptual space to draw that conclusion, but then one must consider whether one can justify an animal ethics in its broader meaning. I address attempts to widen Levinas's views in the work of Matthew Calarco and Peter Atterton, raising doubts about the success of their projects before arguing that grounding general responsibilities to animals on purely Levinasian footing will probably fail. I argue that this is because Levinas's ethics are meant to be explanatory, rather than justificatory. Nevertheless, I counsel against despair, since the key insights of Levinasian ethics are compatible with a variety of approaches to normative ethics, and therefore not inconsistent with other theories situating animals in the sphere of moral concern.

### **MONTES, Macarena**

#### ***Nonhuman Animal Personhood: Legal Implications***

This presentation will analyze the concept of personhood in the legal systems that belong to the Civil Law tradition. I will argue that the Law should consider sentient nonhuman animals as legal persons.

These legal systems are based upon the distinction between persons and things (i.e. property). Persons are considered as subjects of rights and responsibilities, while things are objects of those rights. Nonhuman animals have traditionally been considered as things. Although certain legal systems, such as in France and Colombia, have declared that nonhuman animals are sentient beings, these legal systems continue to apply the rules of property to animals.

The distinction between persons and things originated in Roman law, which was structured into three categories: persons, things and actions. In Roman law, not all humans were considered as persons, slaves were considered as things. Slaves and nonhuman animals were considered as things because they had an important economic value within the agricultural Roman society.

Consequently, one can question why our current legal systems are still structured upon these ancient categories. We do not live in a society comparable to ancient Roman society. We currently know that many nonhuman animals are sentient beings and that their protection must not depend on the economic value we give them.

The law divides legal personhood into two categories: natural persons and juridical persons. All humans are considered as natural persons from the moment of their birth and complete separation from the mother. Thus, a newborn human being is considered a subject of rights. This means that legal personhood does not depend on any capabilities of the being in question, but strictly on the being belonging to the human species. However, species membership is an arbitrary circumstance as not all humans have the capacity to be subjects of responsibilities and obligations. On the other hand, juridical persons are fictional entities, such as corporations, which are granted personhood in order to act in the legal realm. They are also considered as subjects of rights even though they are fictional nonhuman entities.

Those who are in favor of strict species membership argue that nonhuman animals cannot be considered legal persons because they cannot have responsibilities. However, not all humans have this capacity, such as infants and humans in a vegetative state, and yet they are still considered persons under the law.

In the case of infants, a common argument on their behalf is that they will potentially become adults, who are subjects of rights. However, children are not considered as subjects of rights because they will potentially become adults. The United Nations Convention on the Rights of the Child protects children and recognizes them as subjects of rights because they have present interests that must be protected and enforced by law, as one of the most vulnerable groups of beings. As I will argue, this case is comparable to sentient nonhuman animals, as they also have present interests that are in urgent need of protection and recognition by the law.

**MORALES ALFONSO, Liudmila**

***Animal rescue organizations in Cuba: challenging power through their struggle for recognition***

The process of actualization that the Cuban government undertook since 2008 has shed light and strengthened the social diversity of the country. In this context, civil society plays an increasingly active role, challenging the discourses, practices and representations of a State that, for decades, exercised its functions in authoritarian ways. Animal rescue organizations are an important example of the former. Cuba doesn't have a law against animal mistreatment, and abandonment and violence are naturalized realities on a daily basis. The government's gaze toward street animals implies that they pose a health threat, consequently the policy implemented by the Ministry of Public Health is to capture and sacrifice them in inhumane ways that have been repeatedly denounced by the activists. The organizations also act in a framework of illegality, given that the legislation in vigor only allows one organization of animal welfare, which enjoys the government's recognition, if not support. The lack of legal recognition confines their actions to interstices of power that involve keeping a "low political profile" to maintain their work. Therefore, the growth, empowerment and very existence of these organizations entails a confrontation with institutions of the State or otherwise a replacement of their functions. This paper (part of an ongoing PhD research) identifies animal rescue organizations across

the country and analyses their action repertoire, aiming to reflect on how they integrate the current demands for social justice in Cuba.

**MOYANO FERNÁNDEZ, Christian**

***The fish or the bear? Towards an integrationist comprehension and interdependent responsibility in Nature protection movements***

This work contemplates and highlights the need of addressing the roots of some problems that are nowadays superficially and short-termly addressed in certain activism areas causing conflicts and terrible consequences for sustainability and survival. It also urges to join efforts to confront a serious common threaten that puts all Life forms under a huge amount of vulnerability layers, which is climate change. These two main aims are developed in our text combining three perspectives:

Firstly, we talk about the ecosocial crisis as the problematic context in where human and non-human animals live, survive and die. Since the industrial revolution a privileged part of humanity has diminished, destroyed and condemned the whole web of life to a terrible and harmful destiny. Rainforests are cut down without hesitation; rivers and seas are polluted, acidic and full of plastic; we've surpassed the peak oil and yet capitalism wants to keep growing more and more, leading people to an exponential consumerism that generates tones of dangerous trash. This has led to our way to the overstep of some planetary boundaries. Every day more scientists talk about this epoch as the Anthropocene, in terms of "sixth massive extinction" (Rockström et al, 2009).

Secondly, we will discuss a gradual approach to Animal and Environmental Ethics from an integrationist perspective in the Epistemology and Aesthetics areas. We will deepen into the wide range of views in each Animal and Environmental theories and activisms. This comes to a comparative analysis, showing their contrasts but also their common points. Can we talk about Animal Ethics in a zoo? Which is the approach to ecosystems when ecologists see landscapes as some kind of mere theatre scenery? Can we think of a genuinely Nature protection movement when we give dead fishes for food to a starving polar bear in the arctic?

And thirdly, we will argue how this gradualist and integrationist perspective of interdependence (Ferrater, 1983; Capra et Luigi Luisi, 2018) leads us to a different comprehension and responsibility towards Life from an ethical viewpoint. It is necessary to be aware of climate change feedback and the links between a healthy environment and healthy animals. This has direct implications into vegan activism, biopolitics and our relationship with living beings. A social behavior coherent with the biospheric cycles of the planet not only can enrich biodiversity but also can contribute to people's health enhancement (Monbiot, 2013).

We consider that societies dyed by capitalism should be aware of the interdisciplinary knowledge importance. We all together have to encourage collaboration among different disciplines due to the multidimensional problem of the accelerated climate change. This intellectual and cooperative symbiosis would be based on a non-anthropocentric responsibility that took into account the most efficient leverage points (Meadows, 1997) for resilience: one focused on self-restraint of our daily actions as consumers, another one focused on humble positive interventionism, and a last one focused on facilitating Nature self-management through rewilding practices.

**MULÀ, Anna**

***The Violence of Bullfighting and the Infringement of the Rights of Children and Adolescents***

The United Nations, through the Committee on the Rights of the Child (CRC) has urged the international community and in particular the countries of Portugal, Colombia, Mexico, Peru, France, Ecuador and Spain, to ban the participation and presence of minors in bullfighting events. This pronouncement is based on the Convention on the Rights of the Child (1989) and aims to address the physical, mental and emotional violence to which children are exposed when they witness bullfights or participate directly in bullfights events.

Numerous reports indicate that children who participate directly in bullfighting activities risk physical injuries, and even death. In addition, studies from several disciplines, including psychology, sociology and criminology, have revealed that witnessing violence – including violence towards animals - can have deleterious effects on children’s mental health. In fact, some experts argue that in the case of bullfighting, the child’s simultaneous exposure to adults and other models that applaud or manifest approval for this orchestrated type of violence can exacerbate the risks of harm to children.

In formulating the Concluding Observations, the CRC has taken into account the best interests of the child, by virtue of which, in this case, the interest of the child not to be exposed to violence trumps any other considerations or legitimate interest that may concur or enter in conflict, as, is for example, the right to participate freely in cultural life. Given that the CRC considers that bullfighting is a violent activity harmful to the child, access to this cultural activity is relegated to a lower level to protect other priority rights, specifically the right to physical, mental, moral and emotional development.

In the reports of the Concluding Observations of the CRC addressed to these countries, these pronouncements have been included in the section on “Violence against children” and the “Right of the child to freedom from all forms of violence”, a fact that underscores the Committee’s conviction that bullfighting is a violent activity that can be harmful for society, as well as a practice that can promote an education in violence.

It is not possible to appeal to the exclusive tutelage of parents to decide what shows/spectacles children attend because the principle of co-responsibility, consolidated through the international Convention, involves the concurrence of the family, society and the State to protect the children and makes the State the subsidiary responsible for the satisfaction of the rights of the child when the parents fail to fulfil these duties.

In order to meet their obligations pursuant to the Concluding Observations aimed at ensuring compliance with the Convention on the Rights of the Child, it is necessary that the State Parties adopt legal reforms that will set and enforce a minimum age of 18 as a requirement for enrolling in bullfighting schools, or for participating, either as a bullfighter or as a spectator, in bullfights and similar bullfighting practices.

## **MURLÀ RIBOT, Núria**

### ***The protection of greyhounds in Spain, Argentina, Chile and Uruguay. A comparison with the United States and England***

The four countries involved in this study have similar situations as regards the exploitation of greyhounds for sport, be it in hunting and / or racing.

To this exploitation, of a very limited duration, it is necessary to add the subsequent abandonment or sacrifice of animals that have ceased to be useful, thus promoting a habit of “use and throw”.

In the four countries cases of abuse have been reported, associated not only with the conditions in which these animals are kept and their subsequent abandonment and sacrifice, but also with the doping to which, in many cases, they are subjected during their life as athletes.

Parallel to this, the four countries are faced by campaigns that advocate not only for the adequacy of the regulations that must guarantee the welfare of these animals, but also for the prohibition of any activity that involves exploitation.

In line with the advances of a more protection-orientated nature experienced in recent years in Anglo-Saxon countries, in November 2016, the Congress of the Argentinian Nation passed Law 27,330, by which greyhound racing was nominally prohibited in all the country.

Meanwhile Chile and Uruguay have become receivers of many of the greyhounds of Argentinian origin whose owners, in their eagerness to avoid the sanctions brought on by breaching the law that prohibits the races in the country, constantly cross the borders to continue enjoying their hobby, which confirms the need for legislation that can go beyond the borders of each State.

Almost a year after the ban on racing in Argentina, in October 2017 Spain ratified, 30 years after it had been passed, the European Convention for the Protection of Pets, which, together with the new status conferred on animals by the Treaty on the Functions of the European Union, and the alleged reform of the Civil Code, should serve as a starting point for legislation that is much more restrictive of the activities surrounding the exploitation of greyhounds in the country, although for the moment no Autonomous community, of those most punished for the mistreatment of greyhounds, has modified its law on the protection of animals.

For their part, Anglo-Saxon countries are taking decisive steps to achieve improvements for greyhounds that until recently may have seemed impossible. While in May 2017 the last race took place at Wimbledon Stadium, the most traditional dog track in England, just over a month ago, Florida, the State that hosts 11 of the 17 dog tracks in use in the United States passed, with 68% of the votes, the amendment that put 2020 as the end date for races in the State.

In this study, we are going to analyze how a comprehensive protection system for greyhounds is being developed, both in the Anglo-Saxon world and in countries with a Hispanic tradition, and how the protection policies of the former can be effectively transferred to the latter.

**NOWAK-MCNEICE, Katarzyna**

***Literary representations of the entanglement between human and nonhuman animals: On the example of Olga Tokarczuk's Drive Your Plow Over the Bones of the Dead***

In my proposed presentation I want to focus on the literary representations of the dependencies between nonhuman and human animals, taking as a particular example Olga Tokarczuk's novel, *Drive Your Plow Over the Bones of the Dead* (2009). In it, the author, winner of the 2018 International Booker Prize, undertakes the question of nonhuman agency, together with a discussion of a set of interrelated issues, which allow the writer to interrogate the fused discrimination of speciesism, ageism and ableism, while placing this debate in the context of post-dependent, late-capitalist society. The anarchic spirit of the novel is not its only provocation against the values of mainstream society: the narratorial voice, that of an ailing, elderly woman who quotes William Blake and trusts astrology to help her make sense of the world, is itself a clever way of representing the anti-speciesist agenda, while also speaking against organized religion and traditional gender roles. On the surface a crime novel, it undertakes more metaphysical questions, interrogating the distinctions between nonhuman and human animals. In my presentation, I want to focus on the representation of this distinction, posed by Jacques Derrida in his "The Animal That Therefore I Am", and use Carol J. Adams' musing on the interrelated modes of discrimination of speciesism and anti-feminism, to propose a reading of literature that makes sense of the narratorial voice that frustrates the expectations of the reader and subverts the strict divisions between literary genres. I want to suggest that the most productive way of reading literature that disrupts the dominant modes of representation of nonhuman animals and other figures of dissent is through the category of entanglement (taking Karen Barad's term), which allows us to see the continuity between them as not only the organizing principle of the text, but also as a proposal of disruptive and revolutionary ethics of involvement between nonhuman and human animals.

**PAEZ, Eze**

***A Kantian Ethics of Paradise Engineering***

Most sentient beings live in the wild and probably have net negative lives. Christine Korsgaard rejects the view that, if we could, we may engineer paradise: redesign nature and animal organisms so that they have the best possible existences. The genetic changes required would not be identity-preserving, thereby causing animals to cease to exist. I believe she is mistaken. First, on a sentientist Kantian theory, paradise engineering is permissible. Many harms are caused by non-sentient natural entities and processes. Moreover, sentient animals are essentially selves who can survive modifications compatible with their psychological persistence over time. Second, animals share with us in the common possession of the Earth. Just like human beings in need, they have a right to obtain



the resources necessary for a reasonable life. Because of the prevalence of suffering in the wild, in order to satisfy that right we are required to reengineer nature.

**PEDERSEN, Helena**

***Killing-machines in the classroom: Schizoanalysis, desire, and educational animal violence***

Killing animals is routine practice in veterinary education and some other higher education programmes preparing students for animal-handling professions, but also in upper secondary school, the act of killing is engaged in complex ways. Drawing on Gilles Deleuze and Félix Guattari's tool of schizoanalysis ([1972]2009), this paper explores through ethnographic fieldwork how education becomes incorporated in the machinery of animal killing, shooting and slaughter through a range of pedagogical settings such as study visits to slaughterhouses, philosophy seminars, and hunter education classes. Killing-machines accompany every animal in education and are remarkably vital: they excite classroom dynamics, energize discussions, and shore up desire. Killing-machines code animal bodies and student behavior while becoming circuits of affect and desire. In the educational settings explored here, the terror of death is not only made absolutely unremarkable (Giedion 1948; Malamud 2003), but also works as a desiring-machine making it possible for students to feel more intensely the vital forces of life.

Schizoanalysis is a mode of critical inquiry with an origin in psychoanalysis and Marxism. It analyses the relations between power and desire as a core part of critical social theory (Sauvagnargues 2016). Schizoanalysis explores the hyperactivity, contradictions and anxieties ceaselessly created around socialization and subjectivity formation processes, especially under conditions of capitalist expansion. Through schizoanalysis, education is not configured as a coherent institution, but as a set of machines forging together students and animals with technologies and discourses in shifting constellations that have consequences for the life conditions of both.

The paper is part of a new research monograph, *Schizoanalysis and Animal Science Education* (Bloomsbury Academic, 2019).

**PEÑA GUZMÁN, David**

***Prolegomena Towards a Future (and Ethical) Animal Science***

What does it mean to study animals scientifically? Historically, scientists have answered this question in an uncritical manner by transposing the empirical methods first developed to study inert matter in the seventeenth century onto the study of living beings. Based on the presupposition that virtually all objects of scientific investigation are essentially interchangeable, contemporary science continues to treat living organisms as if they were nothing more than hyper-complex physical systems. In this paper, I argue that this is a fundamental error that leads the animal sciences into an epistemological dead end. As long as natural scientists—e.g. ethologists, cognitive scientists, neuroscientists, etc.—insist on importing concepts, methods, and presuppositions from the physical sciences to the life sciences, they will continue to produce what I call 'inoperable knowledge,' which is knowledge that technically lives up to norms of scientific procedure but that turns out to obscure rather than illuminate the objects of investigation.

We need to reckon with the radical difference between inert and living systems and work through its methodological implications. If living organisms do not differ from physical systems merely by a matter of degree, then it seems we need a new set of methodological values to orient the animal cognitive and behavioral sciences. Here, I outline some ways in which our traditional picture of what science is will have to change in order for scientific research on animals to yield properly 'operable' knowledge.

Physical systems can reach very high levels of complexity. However, physical systems of comparable complexity are essentially interchangeable. A meteorologist can study this or that storm (assuming there are comparable in the epistemologically relevant ways) without risking up-ending their protocol. And the more comparable objects they study, the more reliable their findings will be by virtue of the law of large numbers. Unfortunately, animals are not storms (or rocks or molecules or galaxies) in this

regard. Unlike physical systems, many animals—especially cognitively complex ones—have interests. They respond to their environment in a non-mechanical fashion, based on what they find intriguing, stimulating, and provoking. And the problem is that two animals of the same age, of the same species, and with similar backgrounds (i.e. animals that are comparable from a scientific standpoint) need not have the same interests.

Thus, when research yields negative findings (e.g. most dogs in our study failed a visual self-recognition test), we must consider the possibility that this result does not reflect the absence of a capacity in the animals as much as a lack of interest in the questions we pose to them. Perhaps a visual self-recognition test means nothing to an animal that doesn't navigate the world primarily based on vision. The test may not be interesting to the animals. Or it may be interesting to some of them but not all. In the physical sciences, this question never emerges. No geologist has ever had to worry about what granite finds interesting. And the problem is magnified by the fact that in many cases it may be very hard for us (humans) to put ourselves imaginatively in the shoes of other animals in order to know whether the questions we are asking them make any sense to them. The animal sciences, then, must be weary of relying too much on statistical analyses precisely because this law presupposes that we understand the reason for a negative finding when, in reality, we sometimes do not.

**POPAZOGLO, Larissa & DE JESUS BRUNO, Carlo Giovanni**

***Bolsonaro's ascension, attack on democracy and nonhuman animals: Brazilian conjuncture in the face of the fascist wave***

The present work proposes to present and to discuss the effects of the election of Jair Bolsonaro, for the position of President of Brazil for nonhuman animals. From the understanding that his election represents the current Brazilian political context of the rise of fascism this context affects all subalternized lives in an extremely violent way.

Initially, this work seeks to present, briefly, the effects that contributed to such an election result. For this, it demands to present the processes that led to the rise of fascism in Brazil, from the understanding that these processes are the result of neocolonial capitalist pressure on Brazilian workers.

Against this context, it is important to contextualize the influence of the ruralist group, represented by the interests of agribusiness and cattle ranchers, in the political and economic spheres in Brazil. Occupying a prominent place in the Brazilian market, the ruralist group stands with one of the main political forces in the country. Then, partly responsible for the election of Bolsonaro.

To carry out such an analysis, this work also intends to identify the speeches promoted by Bolsonaro, during the electoral campaign and after his victory. Discourses evidently marked by extreme violence against nonhuman animals, which use the emptying of nonhuman subjectivities and violent subalternization, for a benefit of the most powerful groups in the country.

In addition to the speeches, this paper also intends to highlight the alliances made by Jair Bolsonaro in the process of composing his team and to evaluate how such political alliances are related to the interests of the ruralist groups. It is also necessary to reflect on the decisions taken by the president-elect, who directly attacks nonhuman animals and human groups that, by establishing another way of relating to the world, put in check models of society based on authoritarianism and speeches of hate.

In order to carry out this work, it is also necessary to reflect about the demand for popular support to consolidate fascist projects at the Brazilian scenario. Therefore, it is necessary to think about popular dissatisfaction with the attacks promoted by neocolonial capitalism.

Therefore, this work will also analyze the speeches promoted by the people within the animalist movement that align with Bolsonaro's fascist proposals. The work intends to reflect about this sector of the animal movement representing one of the faces of ecofascism. From an understanding that the positioning of this sector is characterized by a superficial analysis of the nonhuman animals situation in our society, ignoring the common bases of the most diverse oppressions that govern our society.

Also realizing that the positioning of animalistic sectors that support Bolsonaro, is shaped by a masculine identity and a salvationist ethics. And that, therefore, does not seek to break with

hierarchical and oppressive structures of our society, but that seek a reedition of such social configurations, that guarantees a maintenance of the status quo.

**POST, Tess J.**

***The Fate of the Nazi Cows: Post-Rewilding Under Neoliberal Capitalism***

The Dutch Oostvaardersplassen nature reserve has recently caused severe public unrest. Constructed as an experimental rewilding reserve, it is home to thousands of grazing herbivores, including Heck cattle; bovines created through back-breeding programs in the 1930's with support of the NSDP, in order to recreate the wild aesthetics of the extinct Aurochs. Last year's winter was brutally harsh and many animals starved to death. Images of dying animals started to circulate in the media, and several groups, specifically from the animal agricultural sector, came to protest and started to feed the animals hay – an action that is immensely disruptive of natural processes. Early December 2018 the decision was made to kill over 1800 healthy red deer and to sell this meat to butchers, disregarding the many animal-welfare organizations' warnings against such a highly aggressive and disruptive procedure while creating revenue for butchers amounting to hundreds of thousands of euros. Sustainable, animal-friendly alternatives have been consistently ignored in the current Dutch right-wing political climate.

Building on, among others, Giorgio Agamben and Jamie Lorimer, this paper explores the biopolitical implications of keeping animals alive only for later consumption within neoliberal capitalism. I also build upon Sara Salih's concept of *spectacles of suffering*, in order to inquire into the apparent paradox of how many people who do not seem to care about animal well-being because they make their living off of their exploitation, have become mobilized to demonstrate for the supposed well-being of animals. I aim to examine how their engagement has material and symbolic implications for the nonhuman animals living in the Oostvaardersplassen. The protesters suggest that the suspension of biosecurity - through the legal de-commodified status of the animals as wild - relegates these individual animals to a kind of 'bare life'. According to this line of reasoning, they are stripped of their political status, undone of the legal obligation of humans to care for them like they are obliged to care for their domestic animals.

However, I argue that it is exactly this exemption, this state of exception, that allows for a posthumanist experiment and the flourishing of a multispecies ecology. The protesters advocate a politicized life in which the animals are constantly monitored, fed and kept alive in a manner reminiscent of zoo animals, hereby projecting their humanist desires onto nonhuman beings. However, it would be precisely this politicized status that enables a biopolitics of death to govern in which no consideration of animal well-being is taken into account. This instance demonstrates the complexities between extending human bio-securities to nonhumans, and shows how 'bare life' for humans is not the same for nonhuman animals.

I aim to demonstrate how the protesters' apparent sympathetic engagement with post-rewilding issues upholds anthropocentric neoliberal power hierarchies, enabling people to be superficially concerned with animal well-being without having to engage politically or with more fundamental ethical questions concerning their own consumption practices. To conclude, my paper stresses the importance of reconsidering different modes of biopolitics within a critical posthumanist framework.

**PRZEMYSŁAW, Tacik**

***The Double Mirror of Sovereignty and the Animal Question***

The beginning of the animal rights movement shed doubt on the relationship between animality and the ability to participate in the collective eligible for establishing laws. Just as in broader political philosophy, two paradigms on which animal rights might have been modelled appeared as conflicting: the paradigm of human rights and the paradigm of citizenship (propounded, among others, by Donaldson and Kymlicka in *Zoopolis*). They seem to clash on two frontiers: universality and effectiveness. Whereas human rights are explicitly posited as universal and implicitly based on

exclusion for all those who do not belong to the assumed category, citizenship makes exclusion explicit, arguing that only in this way non-human animals who deserve a more significant role in our communities might be granted a more prominent position than others. Furthermore, various models mediating between the two poles have been constructed.

Nonetheless, as I will attempt to argue, all these models take for their presupposition the human entitlement to decide on the framework within which the laws governing: (1) the belonging or exclusion from the community, (2) the ability to grant rights or citizenship are established. As a consequence, the clash between the animal rights paradigm and the citizenship paradigm is much more artificial than it might appear. They both assume human animals at the position of sovereignty – that is, the right to overrule the given framework, the right to redefine it and establish exceptions. The very possibility of such a debate puts non-human animals in the state of exception, making humans the sovereign of the order. As I will try to demonstrate, it only imposes onto non-human animals the modern paradigm of sovereignty, in which human animals are helplessly entangled. In this manner sovereignty becomes a framework that human animals inadvertently pass on to non-human animals.

Drawing, among others, on the critical reception of Derrida and Agamben, I will attempt to rethink the possibility of rejecting the trap of sovereignty in establishing the link between animality, community and law.

**RAMOS GAY, Ignacio & ALONSO RECARTE, Claudia**

***The Future of Performing Animals for the Stage: Historicism, Authenticity and Parody***

Real animals have been performing for theatrical purposes since Ancient times. Roman games, together with Greek animal exhibitions, are frequently referred to when attempting to trace the origins of a cultural practice that puts a real live animal in theatrical – i.e., culturally manipulated – situations. Modern era shows such as bull baiting in Britain, rodeo in the United States or bullfighting in the Hispanic world, among many other bloodsports, are to be considered as the update of classic circus games. Nevertheless, due to the hyperrealism of their cruelty and their inherent violence against the live animal body, such types of sports tend to overshadow other types of cultural practices in which real animals are also made to “perform” publicly (and unwillingly) but do not attract so much activist or critical animal studies-based responses on account of their elite status. This is the case of theatrical or operatic shows. More recently, Romeo Castellucci’s scenographies, together with Bartabas’s highbrow hipodramas, or Rodrigo García’s and Jan Fabre’s performances, have used real animals during the staging of the play with a differing degree of abuse. The aim of this paper is to assert that in order to truly eradicate the use of real animals on the contemporary stage it is necessary to understand why they are actually made to perform within the theatrical space. Going beyond the ethical argument that vindicates the interest of animals to remain away from public entertainment and to be therefore banned from any type of performative space, a reflection of the aesthetic reasons underlying their theatrical presence may invoke not only a cultural explanation of such practices but also a sound alternative to their exploitation. This paper addresses the notions of historical accuracy, authenticity and parodical deconstruction inherent to modern shows that involve animals and argues that alternatives such as mechanic animals, human-incarnated animals or CGI replacements will only be effective if the foundations of such shows are properly understood, scrutinized and questioned.

**RAZ, Shiri**

***"It's all because of Plato's nephew..." –A philosophical-historical "crime" investigation in search of the roots of the hierarchical belief system which stands behind every oppressive ideology***

When we rethink the revolution that animal liberation theory represents, one approach is to establish the ground from which we can contend that there are similarities between speciesism, racism and sexism. In recent years, the similarities between the social and psychological mechanisms of these discriminatory ideologies have been identified and explained in the writings of Singer (1975), Regan (1983), Adams (1990), Joy (2009), and others. Their plea for change of mind focuses mainly on the

comparison of the three violent belief systems. In this lecture, I hope to contribute to these well-known ideas by proposing a different reasoning: acknowledgement of the shared historical narrative which lays the foundations for all three systems. The aim of my presentation is to show why the logical conclusion reached by animal liberation theory is identical to other types of revolutionary thinking. I will do this not only through comparison of the structure and logic of these theories, but also by shedding light on their shared developmental process.

Hence, I will summarize the long inception process of human hierarchical thought as an investigator following the forensic traces. I'll discuss the historical narrative of the development of human thought, from the agricultural revolution to the critical point when Aristotle published "The Politics", where he asserted white man's superiority over slaves – men, women and animals. This text transformed the possibility of exploiting others into a necessary action, reinforcing violent human habits and turning them into a stable, everlasting, convenient belief system. I will demonstrate how the Greek myth of Hades and the idea of "metempsychosis"; entered the pre-Socrates thinkers first philosophical thoughts, and how it influenced Plato in the development of his Theory of Forms [Ideas]. Then, I will explain Aristotle's radical shift from Platonism [idealism] to Empiricism [realistic perception], which consequently led to the establishment of the hierarchical belief system that placed the white man above blacks, women, and animals. This shift in Aristotle's ideas allegedly happened during the 12 years when he distanced himself from Plato's Academy, due to his disappointment at Plato's decision to leave the management of the academy managements to his nephew instead of him.

I will also attempt to explain how and why this hierarchical thinking has been so vastly incorporated into human thought over so many centuries. I will focus on two main themes: the influence of the military campaign and conquests of Alexander the Great, Aristotle's beloved student, and the monotheistic religions' enthusiastic adoption of Aristotle's hierarchical ideas and their massive influence on the latency in the development of human thinking from the early 3rd to the 17th century.

I will conclude by showing how the process of breaking the chains of Aristotle's philosophy, that started some 300 years ago, was almost naturally adapted into the revolutions that fought against human slavery and gender discrimination, and how now, the very same historical process manifests itself in animal liberation theory and its movement.

## **REGGIO, Marco**

### ***Non-human Activists: Decolonizing Animal Liberation Narratives***

In common perception as well as in academic research and journalistic reportage, animal rights movements are made of human actors reflecting, elaborating strategies and acting for animal liberation. However, the fact that the oppressed subjects are non-human, suggests (also) they are taken into consideration. Can non-human animals be considered activists?

The recent flourishing of animal resistance studies seems to suggest that it is possible to give a positive answer to this question, eroding the dominant narrative in the movement of animal rights that contemplates only a minority of good-hearted humans fighting for the "voiceless". This paternalistic vision has been undisputed until recently, to the point that it always seemed obvious, and it spread the image of a movement more altruistic than any other. According to this vision, it would be the only movement whose activists dedicate themselves to destroy a system of exploitation without benefiting from this struggle, or even going against their own interests. Even admitting the simple fact that humans are also animals – and thereby, for example, that animal liberation means also liberation of human animality and dismantling of the domain apparatuses that govern the life of all species – things don't look to be so simple. Not only scientific studies, but the testimonies of the daily rebellions of non-human slaves in zoos, circuses, laboratories and farms seem to testify a resistance which is impossible to completely eradicate, despite the powerful means of zootechnics, genetics and all the forces that maintain order in the anthropized territories.

Some of these animal resistance stories are quite famous: Tilikum's struggle against SeaWorld, Tatiana's rebellion in San Francisco zoo, or Tyke's escapes from Honolulu circus. Alongside these striking cases there is a surprising number of acts of resistance, ranging from aggression to flight, from

the refusal to work to self-mutilation. The episodes we know are just the tip of the iceberg. Although most of them are doomed to failure, one should consider the overwhelming disproportion of forces. Between the forms of human and non-human resistance there is no ontological hiatus, even if the latter are commonly considered as a “minor” form of resistance, probably because they often lack planning, a collective character or a “revolutionary strategy”, or simply because their intentions are not formulated in our language (just like some form of resistance developed by children, infantilized woman, racialized, psychiatrized and disabled subjects). For this reason, a genuinely non-anthropocentric vision of struggles must challenge the current notion of resistance, born to describe human revolts.

This paper aims to show animal resistance and the struggle for animal liberation in a non-paternalistic way by drawing on conceptual tools such as: the Foucauldian vision of power (“Where there is power, there is resistance”); queer theory and the performativity of species; decolonial approaches to the problem of “speaking for the other”; critical geographies interpretations of the subversion of urban space done by fugitive animals and the use of the concept of “stranger fetishism” (Sara Ahmed) by Sarat Colling in reading the public perception of these rebellious bodies.

**REYES, Mira**

***The Transcendent Realms of Animal Agency: A Critique of the Politics of Intelligence***

One reason to justify the use of animals in medical experiments is that innovations in human medicine could also be applied to veterinary medicine, thus, helping animals. This paper moves in a reverse: that ethological experiments and observations of animals challenge not only the belief that animals lack intelligence in comparison to the human standard, but demonstrate that the structures and horizons of what we believe intelligence to be are short-sighted. In short, the study of animal intelligence informs and expands the concept of human intelligence.

This paper will demonstrate the above statement in 2 ways through: one, a discussion of modalities of animal intelligence and agency that humans are not naturally equipped with, i.e., bat echolocation, compound visual system of arthropods; two, a socio-political discussion of how instruments and machines are developed after animal intelligence and agency to aid the limitations of human epistemology, i.e., Ultracane, the hemispherical-shaped digital camera.

From the data above, this paper will expose, using Foucauldian analyses and perspectives: the ideologies of philosophical and scientific concepts of intelligence behind comparisons of human and animal, i.e., intelligence is self-consciousness or is brain-centered; the modal types of intelligence in animals which challenge the paradigm of multiple intelligences, i.e., the possibility of tapping “dormant” intelligences in humans; and, the untenability of hierarchized paradigms of intelligence using human epistemology as standard.

References:

- Atran, S. & Medin, D. (2008). *The native mind and the cultural construction of nature*. The MIT Press, Massachusetts.
- Bailey, C. (2011). Kinds of life: On the phenomenological basis of the distinction between “higher” and “lower” animals. *Environmental Philosophy*, 8(2), 47-68.
- Benyus, J. (1997). *Biomimicry: Innovation inspired by nature*. New York: Harper Collins.
- Brannon, B. (2009). Animals, language and life: Searching for animal attunement with Heidegger and Merleau-Ponty. *Environmental Philosophy*. 6(1), 21-34.
- Bekoff, M., Allen, C. & Burghard, G.(Eds.). *The cognitive animal: Empirical and perspectives on animal cognition*. (pp. 27-34). Massachusetts: The MIT Press.
- Carter, B. & Charles, N. (2013). Animals, agency and resistance. *Journal for the Theory of Social Behavior*, 43 (3), 322-342.

Foucault, M. (1980) *Power/Knowledge: Selected interviews & other writings 1972-177*. C. Gordon, Ed.). (New York: Harvester Wheatsheaf. Gardner, H. (2011). *Frames of mind. The theory of multiple intelligences*. New York: Basic Books.

Kapsali, V. (2016). *Biomimicry for designers: Applying nature's processes and materials in the real world*. London: Thames & Hudson.

Martin, C.B. (2008). *The mind in nature*. Clarendon Press: Oxford. Wasserman, E.A. & Zentall, T.R. (2006). (Eds.). *Comparative cognition: Experimental explorations of animal intelligence*. Oxford University Press:New York.

## **RIVEROLA, Carla**

### ***When innovations struggle to disseminate: Veganism as a case study***

Veganism is “a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose” (Vegan Society). This has emerged new markets to fulfil this emerging need, where both incumbents and new firms are innovating to find plant-based replacements to products such as cheese and meat that resemble their taste and texture.

However, the implications of consuming vegan products not only help reduce animal exploitation but also extend to fighting climate change, improving human health, and address world hunger and poverty. Thus, consumers of vegan products are usually associated with ethical consumption. Despite the growth in consciousness and ethical consumption, the number of individuals that identify themselves as vegans is still marginal (less than a 10% in most societies).

According to Roger's framework, the adoption process of new products and services follows an S-curve that is segmented in five groups of individuals that share some common values towards adoption and risk aversion. Thus, earlier adopters are more willing to take risks and try new products whereas later groups of adopters tend to be more pragmatic. Thereby, sometimes, innovations are widely accepted and end up being adopted by people over the time. But other times, certain innovations do not attract the attention of the later adopters and therefore they fail to disseminate.

In order to understand this phenomenon, some studies suggest that early adopters do not exhibit a homogeneous behaviour and can stimulate or scare away potential adopters to adopt an innovation. Recent research states that the sense of belongingness might impact the decision-making process of adoption or non-adoption of veganism. So, our research aims to understand the decision-making process of consuming or not consuming vegan products.

Specifically, by means of snowball sampling, we conducted semi-structured interviews with vegan people who work in an NGO committed against non-human animal abuse. The purpose of these interviews was to explore the impact of the sense of belongingness on the decision-making process of adopting veganism. By analysing these interviews, we observed the perception about veganism during their adoption processes, what impact their decision had exerted on their environment and how they assessed the influence of social networks. The main key points detected during the analysis are “protection”, “feeling an equal” and “sharing”. All of them are related to the sense of belongingness variable, as human people need to form conflict-free and ongoing relationships. Therefore, we can anticipate that the sense of belongingness is in some way present in the decision-making process of adopting an innovation.

Although further analysis of the veganism case study is pending, the propositions stated in this qualitative study can contribute to help vegan entrepreneurs to commercialize their products and to disseminate them in the market, by designing new strategies to support people to access veganism. Future research could use these preliminary findings to propose a quantitative study and test the impact of the sense of belongingness variable using a broader sample.

**ROBILLARD, Benoit**

***Abolitionism and intersectionality: A domains of power framework analysis of the universal imperative to be vegan***

Intersectional inquiry and *praxis* in the vegan community are fundamental issues that we, the vegan activist movement and the critical animal researchers, must analyze seriously. But, as veganism become more and more mainstream, we must acknowledge some intersectional deficit in the way we theorize veganism. One way we must attend and work with intersectionality in the movement is by looking at how veganism, or should I say some theorization of veganism, can create and reinforce different oppression. In particular, the abolitionist approach in animal ethics, an approach develop by Gary Francione, seems prone to reinforce and perpetuate oppression. By making universal the fifth pillar of abolitionism that is a moral imperative of becoming vegan, I believe that Francione make a mistake that can lead to a great deal of oppression. While Francione try to wash his hands by making an anti-oppression statement as is sixth pillar of abolitionists, I believe that proclaiming this stance is not enough to make abolitionism an intersectional approach. In this presentation, I will try to show how the fifth pillar of abolitionism, that is the vegan moral imperative, can be analyzed and criticized by the tools that intersectionality offer. I will demonstrate how a universal vegan moral imperative, an imperative that don't take the biography of individuals and that is non-situated, can be analyzed with the intersectional framework of *domains of power* developed by Patricia Hill Collins and Sirma Bilge. Using different examples and testimony given by marginalized individuals, I will show how the *interpersonal*, the *disciplinary*, the *cultural* and the *structural* domains of power can help us understand how a universal vegan moral imperative can be a source of oppression. But while being critical about abolitionism is one thing, offering new anti-oppressive framework is another. To conclude this presentation, I will also indicate how veganism can be, and has been, construed intersectionnaly. Even if some foundations of abolitionism are still interesting and crucial for animal ethics, I hope that this presentation will provide a different perspective about abolitionism, and about how to have an intersectional *praxis* in the vegan community.

**ROBLES ELONG, Iñaki**

***Phage necropolitics and the life in habeas viscus: the slaughterhouse as a space of exception and the agency of other animals in the unlivable places of existence (Poster)***

Achille Mbembe (2011), based on the concept of biopolitics in Foucault, wonders about the ways in which populations considered inferior, savage and outside the human condition are killed. A state of exception is constituted where the sovereign has the possibility of killing those portrayed as the enemy. "A horrifying experience", a radical other that made the perpetrators not consider themselves as committing crimes. In order to do this, they refined their war machines, fenced territories where the art of killing was perfected. This defines necropolitics for Mbembe. These states of exception are authentic spaces where the other becomes flesh, is detached from their subjectivity and deprived of the status of a dignified life. Meanwhile, Alexander Weheliye (2014) tries to think about what kind of life is lived in those areas where life becomes unbearable and unlivable. He understands that these exceptional spaces produce, on the one hand, languages, forms of naked existence of the forgotten of history and, on the other hand, the hegemonic character of the human.

Taking these two references, we propose to analyse how the slaughterhouse becomes a place of daily exceptionality where other animals become meat and the stablishment of a necropolitics in which other animals are killed to sustain a culture erected on the phagic incorporation of the elimination of the other. Relying on audiovisual material, our analysis tries to describe the constitution of slaughterhouses as spaces of exception and the processes of desubjetivation that the non-human animals suffer inside them.

Also tries to understand how, in the slaughterhouses, forms of social existence are gestated in the process of transforming other animals into meat, that is, get to know the fleshed languages and to explore the ethereal social life of non-human animals in slaughterhouses.



In conclusion, the aim of this communication is to reflect on a reality of non-human animal suffering through contemporary theoretical frameworks, to question why their lives have been made unworthy of being mourned (Butler, 2010) and the potentiality of the agency of animals (Hribal, 2014) in situations of extreme violence.

References:

Butler, J. (2010). *Marcos de guerra. Las vidas lloradas*. Barcelona: Paidós.

Hribal, J. (2014). *Los animales son parte de la clase trabajadora y otros ensayos*. Madrid: Ochodoscuatro ediciones.

Mbembe, A. (2011). *Necropolítica seguido de Sobre el gobierno privado indirecto*. Barcelona: Melusina.

Weheliye, A. (2014). *Habeas viscus. Racializing assemblages, biopolitics and black feminist theories of the human*. London: Duke University press.

**ROSENDO, Daniela**

### ***The recognition of vulnerability for an interspecies and intersectional justice***

This paper aims to establish a right to care as part of an interspecies and intersectional conception of justice. This approach recognizes the condition of vulnerability as a common, enduring and inescapable aspect of living beings. Usually, modern ethical, political and ontological theories make constant use, albeit undeclared, of a paradigm of “invulnerability”. Such a paradigm does not represent the condition of living beings and serves as a foundation for systems of domination based on hierarchical value dualisms. This dualistic conceptual framework opposes women, children, animals, and nature against white, cissexual, middle class/rich men. Consequently, the first ones are seen as the vulnerable ones, while these men are the “invulnerable”. This logic sustains the ignorance and lack of responsibility by the privileged part of the dualism, against the other – the oppressed. Thus, considering the vulnerability of all humans and non-humans, without rejecting or de-characterizing them, is necessary to overcome these dualisms. In order to do so, this communication seeks to derive a right to care as a result of the vulnerability of living beings. The right to care aims to protect individuals from the negative effects of maldistribution of care activities, which affects the individuals differently - more or less severely - depending on the social position and functioning social markers (race, class, gender, species). It is a type of positive law, which requires measures of protection beyond negative rights and imposes duties of care for moral agents and also for the state and social institutions. To be recognized as a citizen is to have the vulnerability itself taken into account. Not being attended to in their vulnerability, in the correct time and measure, with the particularities of the situation and specificities of the individual, is to be an object of injustice. Finally, the right to care is tied to the idea of and interspecies an intersectional justice that opposes any form of domination. Thinking an interspecies right to care makes it possible to align and ecofeminist theory to vulnerability and different demands for care.

**ROSSI, Mauro**

### ***Are Non-Human Animals Worse Off than Human Animals?***

In this paper, I focus on the question of whether non-human animals are inherently worse off than human animals (henceforth, just ‘humans’). This question must be distinguished from similar but distinct questions. I am not interested in whether non-human animals are always all-things-considered worse off than humans, or in whether non-human animals are on average worse off than humans, or in whether the highest level of wellbeing attainable by non-human animals is lower than the highest level of wellbeing attainable by humans (see, e.g., McMahan 1996; Visak 2017). Rather, my focus is on whether an individual is worse off *just in virtue of* being a non-human animal rather than a human.

The thesis that non-human animals are worse off than humans in this sense is widespread, even amongst defenders of animal rights. It seems to be supported by the combination of four claims. (1)

The particular items that are good for non-human animals differ from the particular items that are good for humans. (2) Which particular items are good for an individual depends, at least in part, on the capacities that the individual possesses. (3) Humans typically possess higher-level capacities, which non-human animals do not possess. (4) By means of these capacities, humans can achieve goals that are intrinsically more valuable than the goals that non-human animals can achieve. I believe that each of these claims is true. Nevertheless, in this paper I argue that non-human animals are *not* worse off than humans.

I begin by exploring, and rejecting, a strategy to defend this conclusion recently put forward by Christine Korsgaard (2018). Korsgaard agrees that what is good for humans and non-human animals is determined by their capacities. However, she thinks that the standards of wellbeing that apply to them are too different for their wellbeing to be comparable. Thus, according to Korsgaard, non-human animals are not worse off than humans simply because their wellbeing cannot be compared at all. Against Korsgaard, I argue that, *if* humans' and non-human animals' wellbeing is a matter of excellence relative to their nature, *then* their wellbeing can be compared even if their nature differs.

I then propose an alternative strategy. Elsewhere, I defended a theory of wellbeing according to which wellbeing consists in fitting happiness. This theory is based on three main claims. The first is that happiness consists in a broadly positive balance of emotions, moods, and sensory pleasures. The second is that all these states are perceptual experiences of values. The third is that all these states can be assessed as fitting or unfitting. They are fitting when they apprehend genuine values. These claims imply that, as fitting happiness, wellbeing consists in a broadly positive balance of affective experiences of *genuine* values. I believe that this theory applies both to humans and non-human animals. In this paper I argue that, if this is true, then we can accept all of the four claims stated above, without also having to conclude that non-human animals are worse off than humans.

## RUBIO, Guillem

### ***Animal nationalisms and localisms: unbuilding narratives of nationhood and belonging in biodiversity conservation and wildlife reintroduction projects. The comeback of the brown bear in the Catalan Pyrenees***

The intertwining of ideas of nature and nationhood have been thoroughly studied by geographical and cognate disciplines, such as in literatures on the national symbols we can find in the landscape (Sörlin 1999; Garrard 2004; Darier and Tàbara 2006) or on the political discourses around natural resources and landscape management (Palmer and de Carvalho 2008; Jazeel 2005; Biermann 2016; Shelton 2004). However, less attention has been paid to how stateless nations have used landscape and non-human nature to naturalize and reinforce their discourses on nationhood and, at the same time, give cultural and political meaning to both landscape and non-human nature (Zimmer 1998; Marshall 1996), especially regarding biodiversity conservation and animal welfare policies.

In Catalonia, the case of the reintroduction of the brown bear in the Catalan Pyrenees in 1996 still raises important questions on the importance of how stateless nationalist movements, both rooted in the past and focused on their current call for self-determination and political independence shape attitudes, values and, ultimately, conservation and animal protection policies and discourses.

After conducting fieldwork in Pallars Sobirà (Catalan Pyrenees) for over a month, my research findings indicate that the picture on the ground is way more complex than the traditional "nationalizing nature" or "naturalizing the nation" processes (Zimmer 1998; Kaufmann 1998; Kaufmann and Zimmer 1998). Instead, this overall picture includes a multiplicity of actors whose discourses may differ from the institutionalised nature politics and which include rural gentrification, class-politics and even participatory issues, among others (Guirado González 2011). This opens-up to various layers of conflict and consensus which I have further reflected in my research and to which the brown bear has become a relevant key symbol (Ortner 1973; Syse 2013) in various nature politics discourses. The aforementioned is true both for conservationists in Catalonia and for local livestock farmers, who fiercely oppose the reintroduction and the wildlife management system in the region.

Finally, the reintroduction of wild species in the Catalan Pyrenees and the scientific practices used in these projects have also raised ethical and (bio)political issues that I have further analysed in my research such as the creation of hierarchies of life depending on a constructed nativeness and a nation-based cultural perception of pristine nature (Cronon 1996; Biermann 2016). Additionally, the connections between local values towards reintroduced species and attitudes towards newcomers or 'other citizens' (Srinivasan and Kasturirangan 2017; Joseph 2013) have also been analysed and comprehended through a biopolitical lens but also with a global perspective that acknowledges the worldwide emergence of right-wing nationalisms and their perilous ideological stances towards human and non-human nature and diversity.

#### References:

- Biermann, Christine. 2016. "Securing Forests from the Scourge of Chestnut Blight: The Biopolitics of Nature and Nation." *Geoforum*. <https://doi.org/10.1016/j.geoforum.2016.07.007>.
- Cronon, William. 1996. "The Trouble with Wilderness." *Environmental History* 1 (1): 7–28.
- Darier, Éric, and Joan David Tàbara. 2006. "Els Objectes Naturals i La Identitat Nacional. Les Muntanyes a Catalunya i Al Quebec." *Papers*.
- Garrard, Greg. 2004. *Ecocriticism (The New Critical Idiom)*. 1st ed. London and New York: Routledge.
- Guirado González, Carles. 2011. "Tornant a La Muntanya. Migració, Ruralitat i Canvi Social Al Pirineu Català. El Cas Del Pallars Sobirà." Universitat Autònoma de Barcelona. <https://www.tdx.cat/handle/10803/96406>.
- Jazeel, Tariq. 2005. "'Nature', Nationhood and the Poetics of Meaning in Ruhuna (Yala) National Park, Sri Lanka." *Cultural Geographies*. <https://doi.org/10.1191/1474474005eu326oa>.
- Joseph, John E. 2013. "Alien Species: The Discursive Othering of Grey Squirrels, Glasgow Gaelic, Shetland Scots and the Gay Guys in the Shag Pad." *Language and Intercultural Communication*. <https://doi.org/10.1080/14708477.2013.770866>.
- Kaufmann, Eric. 1998. "'Naturalizing the Nation': The Rise of Naturalistic Nationalism in the United States and Canada." *Comparative Studies in Society and History* 40 (04). Universitetsbiblioteket i Oslo (UiO): 666–95. <https://doi.org/10.1017/S0010417598001698>.
- Kaufmann, Eric, and Oliver Zimmer. 1998. "In Search of the Authentic Nation: Landscape and National Identity in Canada and Switzerland." *Nations and Nationalism*. <https://doi.org/10.1111/j.1354-5078.1998.00483.x>.
- Marshall, T. 1996. "Catalan Nationalism, the Catalan Government and the Environment." *Environmental Politics* 5 (3): 542–50. <https://doi.org/10.1080/09644019608414288>.
- Ortner, Sherry B. 1973. "On Key Symbols." *American Anthropologist* 75 (5): 1338–46. <https://doi.org/10.1093/cercor/bhq078>.
- Palmer, Lisa, and Demetrio do Amaral de Carvalho. 2008. "Nation Building and Resource Management: The Politics of 'nature' in Timor Leste." *Geoforum* 39 (3): 1321–32. <https://doi.org/10.1016/j.geoforum.2007.09.007>.
- Shelton, Jo-Ann. 2004. "Killing Animals That Don't Fit In: Moral Dimensions of Habitat Restoration." *Between the Species*, no. IV: 1–16. [www.cla.calpoly.edu/bts/](http://www.cla.calpoly.edu/bts/).
- Sörlin, Sverker. 1999. "The Articulation of Territory: Landscape and the Constitution of Regional and National Identity." *Norsk Geografisk Tidsskrift* 53 (2–3): 103–12. <https://doi.org/10.1080/00291959950136821>.
- Srinivasan, Krithika, and Rajesh Kasturirangan. 2017. "Conservation and Invasive Alien Species: Violent Love." In *The Palgrave International Handbook of Animal Abuse Studies*, edited by J. Maher, 1–548.

Palgrave. <https://doi.org/10.1057/978-1-137-43183-7>.

Syse, Karen Victoria Lykke. 2013. "Otters as Symbols in the British Environmental Discourse." *Landscape*

Research 38 (4): 540–52. <https://doi.org/10.1080/01426397.2013.784244>.

Zimmer, Oliver. 1998. "In Search of Natural Identity : Alpine Landscape and the Reconstruction of the Swiss Nation." *Comparative Studies in Society and History* 40 (4). 637–65. <https://doi.org/10.1017/S0010417598001686>.

**SANDELIN, Erik**

***After the Revolution: Prototyping Post-Speciesist Futures***

What could a post-speciesist world be like?

Critical Animal Studies activists and scholars have developed convincing counter-arguments to speciesism and animal oppression. These arguments are continuously developed and reshaped through contributions from fields like gender studies, postcolonialism, environmental humanities, and philosophy. This broad range of approaches makes for a diverse and growing body of knowledge on the systematic discrimination, exploitation, and oppression of nonhuman animals, not least regarding the treatment of animals today and in the past. We argue, however, that this knowledge production is significantly more sporadic when it comes to constructive proposals of less speciesist futures. Where are the snapshots from potential futures, and alternative presents, where human-animal relations are radically reconfigured?

We suggest that in working towards an anti-speciesist revolution we need to also be able to imagine what living in a post-speciesist society could be like; and explore creative tactics for bringing these material propositions into being.

These kinds of speculations and constructions of scenarios involve future-oriented contributions from fields such as the arts, design, literature, architecture, and speculative philosophy. In other words, domains that are engaged with envisioning, prototyping, and rehearsing potential futures and alternative presents. In this paper, we discuss a number of works that in different ways materialise reconfigured relations between humans and other species. Examples include utopian artworks by Hartmut Kiever, Ursula Le Guin's ecofeminist stories, as well as our own design projects on sketching already existing post-speciesist animal-human encounters and redesigning recreational fishing practices. We discuss what tactics are employed by the creators and how their designerly approaches might help in generating new ideas about possible futures. We also introduce and reflect on tools and practices from the design disciplines, such as sketching, prototyping, and design fiction that can be of use for CAS scholar-activists.

Importantly, an affirmative approach of imagining post-speciesist futures does not come without risk. It can be argued that constructive, at times hopeful, projects distract from militating against the currently dim situation that billions of animals face daily. It can also be argued that we are nowhere near attaining a world that can be considered hopeful for most animals on our planet. Shouldn't we focus on bringing about the revolution before speculating on its aftermath?

We argue that research and activism against speciesism ought to be complemented by constructive scenarios for post-speciesist futures. We seek to contribute to the field of Critical Animal Studies by calling for and articulating a stronger speculative and imaginative strand of CAS, without blunting the urgency and critical edge of the field.

**SIEMIENIEC, Paulina**

***The Power of Love as the Way for Animal Liberation***

The aim of this paper is to examine the philosophy of satyagraha (holding onto Truth) in the modern context of informing the political movement towards animal liberation. Outside the Gandhian struggle

for Indian independence, activists such as Martin Luther King Jr. have applied the method of nonviolence for bringing about radical social reform. Gandhi exemplified how the power of love is effective in not only guiding individual relations, but also in resolving tensions in society at large. The main principles that accompany satyagraha already implicate the animal. In this respect, they can be extended to mobilizing political action on behalf of nonhuman animals. The dormant state of satyagraha simply entails the moral preference of nonviolence in thought, speech and action. In its waking state, however, Truth is a force of unconditional love for all beings, despite our inherent differences and conflicts of interest.

Gandhi's anti-colonialism and ethics-based vegetarianism are both directed at resisting the impulse to dominate humans and animals over difference. The subordination of animals is bound to result in human violence against them. The current paradigm of anthropocentrism is reflected in the unprecedented scale of animal consumption and exploitation. Following Gandhi's criticism of modern civilization—in its measurement of progress in terms that are not conducive to the observance of morality nor the enactment of duty—I call attention to the precarious position animals occupy in society. For the most part, animals remain invisible and deprived of serious moral consideration. Given that humans necessarily exist in relation to animals, I am interested in the politicization of the nature of this relationship on all levels. The majority of people in the world are accustomed to ignoring or rationalizing the exploitation and unnecessary suffering that their daily actions directly cause animals. I contend in addressing the responsibility to repair this human-animal relationship in the attempt to answer the question of what attitudes, practices and industries would need to change or end. By reference to Gandhi's principles and methods, I propose the possibility of a new way of being with animals that is founded on nonviolence and the ethics of care. The problem of hatred and violence can be targeted through an all-pervasive reconception that affirms the moral worth of animals and the rights they should have to their own bodies and lives. In attending to the unequal power relations, humans have a responsibility to not take advantage of the vulnerable position of animals.

I briefly acknowledge the inconsistencies within Gandhi's treatment and consideration of animals, as highlighted by Julietta Singh and Nibedita Priyadarshini Jena. Nonetheless, I argue that despite Gandhi's personal failures in being at the service of animals, the philosophy of satyagraha withstands these critiques. Furthermore, I go on to defend the potency of love as an instrument for individual and collective transformation in every sphere of life.

**SOMMA, Bethany**

### ***Animal Ethics in Philosophy of the Islamic World: A Case Study***

Recently challenged, it is still a long-standing belief that “pre-modern” thinkers, with few exceptions, had little to say about animals that would bring them into the moral sphere. Namely, since ancient and medieval thinkers generally believed that animals lacked rationality, it is presumed that these thinkers did not develop an account of animal value that would secure them moral relevance in any meaningful respect. This presentation will argue that, to the contrary, philosophers of the Islamic world reflected meaningfully on animals' well-being in a way that does in fact secure them moral relevance. I will first present brief examples of critical reflection on animals that provide rich, novel perspectives before then carefully examining one of these examples and its relevance for contemporary theory.

The text I will discuss in detail is Ibn Ṭufayl's (d. 1185) Ḥayy Ibn Yaqzān, a philosophical allegory of a boy (Ḥayy) who grows up on an inhabited island, cared for in infancy by a fawnless doe. The portion of the text at issue for us is the spiritual practice Ḥayy undertakes in order to perfect himself. There he imitates the care the heavenly bodies take to ensure the flourishing of all life forms, since that flourishing, I will argue, is partially constitutive of the good. Part of this practice requires him to avoid interfering with, and to actively aid in, the flourishing of these life forms, specifically plants and animals. Thus, according to this principle, flourishing must not only be protected as much as possible tout court. In order for Ḥayy to perfect himself—to flourish—he must aid in the flourishing of other living beings through a relationship with and respect for the order of the natural world. I will then examine this principle, specifically the way in which it grounds the injunction to care for the natural world in the equivalence of flourishing with the good. Since human beings work toward their own flourishing, they

recognize that flourishing is a good in itself. Consistent application of the principle that flourishing is good, that flourishing is the realization of life form capacities, and that it should be promoted and protected requires ethical actors acknowledge the natural world—including animals—as members of the ethical sphere, equally worthy of ethical treatment. Finally, I will suggest ways in which this principle might be of use to contemporary theorists, owing to the fact that it does not privilege rationality and is non-extensionist. First, the principle, similar to the capabilities approach developed by Martha Nussbaum (having also been developed out of the Aristotelian tradition), may indeed enrich that approach. For this principle offers a non-anthropocentric ground for the value and protection of the flourishing of natural beings, as opposed to the wonder one feels at various life forms, which is anthropocentric. Second, since the principle recognizes and incorporates the necessity of other-directed care and attention in one's own flourishing, it may be of use to ecofeminists as a way of grounding a principle of care toward the natural world.

**SOUSA, Monica**

***Listening to the Animal: Human Interaction with Animal Sounds and Technology***

In a cultural moment where we are living during a time of mass extinction of animals and when we are also aware that we are living with rapidly advancing technology revolving around an economy-based digital age, it is then inevitable that we must re-evaluate how we relate as humans to animals and technology. It could easily be argued that our human fixation with the notion that technology can make our lives easier may limit us from engaging with organic experiences and beings found in the natural world. However, another argument would instead criticize the prioritization and glorification of what we consider belonging to “the natural” (biological animals, for example) and would question the implications of refusing to embrace a meaningful interaction with what belongs in the realm of the artificial (technological productions). When we are collecting animal sounds during an age of mass extinction, can we see this act as a method for preservation or is this act exploiting the animals and dismissing their subjectivity? If we want to understand possible new modes of relation in our age of technology for how humans can engage with animal communities, I argue that we need to listen to what both animals and technology are currently telling us; thus, attending to the sonic movement between animals and technology should be a primary priority for humans to think about their relations with these nonhuman communities. While there are cases where technology may be exploiting the subjectivity of animals, there are also important cases where we need to acknowledge the role of technology to help us empathize with them.

In this paper, I will explore whether our interactions with animal sounds can encourage an empathetic connection with animals. If these interactions can encourage such a connection, then we must also ask what the criteria for these interactions are. Must the animal sounds that we interact with be natural, organic and in real-time, or can they be audio recorded and technologically reproduced and still lead to the same effect? This paper will argue that for us to answer these questions it would be more beneficial and enduring to reimagine our relation to both natural sound and mechanical sound and the connection between the two. In being open to reimagining, humans can arrive at a less dichotomous and less anthropocentric understanding of how we engage with animal sound, where we can celebrate both natural endangered sounds and biotechnological ones.

To open this discussion of mass animal extinction and living in a society heavily influenced by technology, an analysis of animal sound in a scene in Philip K. Dick's novel *Do Androids Dream of Electric Sheep?* will first be presented. This paper will then explore the use of online animal sound archives and the role these archives play in preserving animal sound. With our realization that animal sounds will continue to be mass recorded for various purposes, I will then consider the already existing patterns present in animal sound recording and how animal sounds are sampled in music.

**STACHE, Christian**

***It's Class Exploitation, Not Human Oppression***

This paper challenges two basic standpoints, which are common sense among most critical human-animal scholars.

First, it is assumed that “humans” exploit and/or oppress animals. By use of this postulate, even the critics of animal exploitation and oppression reproduce the ideological human-animal dualism even though they generally refuse it as an element of speciesist ideology. More importantly, the real historically specific social structures and agents of animal and human exploitation are obscured and not conceptualized appropriately. It is not humans per se that exploit animals, but the ruling class. In the bourgeois society, the capitalist class or, more precisely, a fraction of the capitalist class exploits animals. It engages in the production and selling of animal commodities and, thus, directly profits from animal exploitation. This animal capital, conceptualized in Marx's classical terms of Capital, is the driving force in the relation between society and animals. Its direct exploitation of animals is supported by the majority of the capitalists: They benefit economically from the specific integration of animals into the capitalist social relations (higher rate of profit, lower value of human labor power) and politically from the meat hegemony (consent from the subaltern human classes to animal and human exploitation in exchange for low price food, health, identities etc.). The exploitation of animals by capital is reified in the property relation and codified in the legal property status of animals. Thus, all humans can own animals and it seems that “humans” are the culprits of animal suffering.

A second assumption which is maintained by activists of the animal rights and liberation movements as well as by critical scholarship concerns the relationship between politics (oppression) and economics (exploitation). It is generally believed that humans oppress animals or that animals are discriminated against by humans. The condition for such assumptions is that there has to be a will to power, a psychological disposition, an ideology, a culture or something similar inherent in human beings that reigns human praxis, particularly with regards to animals. However, this idea turns the real relations upside down. Animals are not oppressed or discriminated against in the first place. They are socioeconomically exploited. The relation between the human ruling classes and animals is not determined by power relations, but by socioeconomic relations of exploitation. The political domination of the ruling class over the subalterns classes, animals and nature stems from its economic power and the necessity to keep the exploited classes attached to social relations that are based on an antagonism between capital on the one hand and the proletariat, the marginalized, animals and nature on the other.

In my talk, I develop a critique of the human-animal abstraction and unfold the concept of animal capital. Furthermore, I outline how economic exploitation lays the basis for the political oppression of animals and how class struggle is inevitable for the abolition of both.

**STANESCU, Vasile**

***Breaking Glass Walls: Discourses of Violence Against Animals, Foucault, and the “Repressive Hypothesis”***

Many examples of advocacy for animals is based on the idea expressed in the saying: “If slaughterhouses had glass walls, everyone would be vegetarian.” In contrast, this paper argues that many humans actively enjoy and seek out an example of animal suffering and death. For example, many “local”, “free-range” and “D.I.Y. slaughter” farmers write in great detail about how much they enjoy actively killing animals. Likewise, many hunters (including “safari” hunters) self-recorded the pleasure they had in personally killing animals. People who engage in animal fights, such as dog fighting, suggest that watching animal suffering can serve as a source of pleasure for humans who watch these contests for amusement. I, therefore, argue that there is a connection between the “repressive hypothesis” as described by Michel Foucault in his text *History of Sexuality* and our current discussion about violence towards animals. Much as Foucault argues in his discussion of sexuality, asserting people derive pleasure in discussing sexual acts they claimed to disdain, I believe that many texts and memories that purportedly condemn acts of violence against animals, in fact,

provoke pleasure both in the people writing and in those reading the representations of violence. I argue that academic and activist might be more effective in employing Carol Adams's idea of the "absent referent"—connecting a dead corpse to a living animal—to help reveal the ethical stakes in humans' ongoing violence against animals.

### ***Animals in the Age of Technological Reproduction: The problem with "in-vitro" meat***

In 2013, Dr Mark Post, of the University of Maastricht in the Netherlands, demonstrated the first "lab grown" hamburger. Since this event, "lab-grown" "cultured" or "in-vitro" meat—as it is alternatively known—has received support and praise from academics, scientist, news outlets, and even animal rights organizations. For example, *The Guardian* has described it as the "holy grail" for "anyone concerned about the environmental and ethical impacts of rearing millions of animals around the world each year for human consumption." This then is the positive view of "in vitro" meat: It is helpful in terms of environmental destruction; it eliminates animal cruelty and, fundamentally, it would "trade-off" with the current harms caused by Confined Animal Feeding Operations (CAFO's), i.e. "factory farms."

In contrast, I argue that all of these claims are either overstated or untrue. I show that we should not think of "in vitro" meat in a vacuum but, instead, as part of a larger move to imagine so-called "cruelty free" or "ethical meat." Most forms of "humane meat" are premised on moving "back in time" before the invention of factory farms and in vitro meat is premised on imagining a time in the future when factory farms will have, by technological invention, been rendered obsolete. However, both movements should, in fact, be thought of in tandem with one another as way to pretend to confront speciesism and anthropocentrism without, in fact, authentically confronting either.

**STEFANONI, Chiara**

### ***Animals within capitalist social complexes: forms, dispositifs, politics***

In the last decade, social criticism movements and critical theories have become more and more characterized in an intersectional vein, assimilating the lesson – coming from black feminism of the early '80s – of the multiplicity, simultaneity and connectedness of oppressions. The interweaving of fields of study and struggle dealing with different forms of subordination, and therefore of political solidarity, is today more than ever sought and spread. The intersectional framework is nowadays deployed as an instrument of inquiry and as a tool for struggle also beyond its original "oppression pair", that is ethnicity and gender. In fact, in recent years, others axis of power, such as class, sexual orientation and species, have been added as categories of analysis.

Intersectional approach is widely acknowledged both by academic literature and activism world since it is an inclusive framework with a dynamical and multi-layered view of society and subjectivity, eschewing essentialistic, binaristic and reductionistic traps. Consequently, it gives fundamental basis for the constitution of an authentic, solid and effective political solidarity between oppressed groups.

However, it is equally acknowledged that it rarely, if never, investigates how and why the interlocking of oppressions happens in the ways that it does. In other words, intersectionality seems to lack a consistent social and power theory. Nevertheless, without a robust theory of social complexity intertwined with an investigation of a systemic, socio-material logic capable of explaining the emergence and reproduction of oppressions, the intersectional character of these analyses is likely to remain a declaration of intent or at most a descriptive instrument, but never a genuinely explanatory one.

Accordingly, the present work begins with an inquiry about the way to give socio-material depths to intersectional perspective. More precisely we asked: what is the macro-dynamics of social capitalist complexes in which these various kinds of oppression occur?

In order to answer this question, we propose a theoretical view of the social complexity drawing on both some approaches to Marx's critique of political economy that have developed mainly in Germany since the '70s – namely the social formanalysis – and on the Foucauldian notion of dispositif. Eventually, this comprehensive framework allows defining the specific form of species oppression,



thus establishing a new and different research perspective on this issue. So, after introducing the economical social forms and the legal-political ones and after advancing our proposal of the overall dynamics of the reproduction of capitalist social complexes, we argue for the existence of another social form (among others: sexuality, nation) which we have called dietary social form.

Capitalist social complexes indeed require productive preconditions which stand outside of the capitalist production process as such; it is the case, for example, of reproductive work and of material basis of life maintenance. Human exploitation of other animals is located in this last sphere. Certainly, the dominion over nonhuman animals is much more long-standing than capitalist social complexes themselves and it is one of their constitutive elements, but we claim that by entering the capitalist societies species oppression objectifies itself in a specific social form.

**TABERNERO, Carlos**

***Wildlife, activism and spectacle, or the multi-layered politics of natural history storytelling (Spain, 1960s-1970s)***

Science, conservationism and spectacle have consistently been three main features of natural history media outputs: science, as a token and promise of thoroughness and objectivity, as well as of the necessary authority to produce and guarantee it; conservationism, under its very diverse meanings, as a negotiation keystone in widely different political/authority frameworks; and spectacle as a marketing staple and backing tool for the knowledge management issues at stake.

This paper will explore the complex intertwining of these aspects in the huge and highly influential cross-platform storytelling strategy concerning natural history content, produced in 1960s-1970s Spain by Felix Rodríguez de la Fuente (1928-1980), a pioneering and highly influential naturalist, activist and natural history author and broadcaster in that context. Specifically, it will focus on a collection of comics published at the turn of those decades, and which he used to further stress the nature conservation messages, significantly those about different kinds of animals' exploitation, of his wider editorial, and TV outputs. These comics featured fiction stories where he, as a naturalist and broadcaster, was the main character, or at least one of the heroes, effectively creating a very successful feedback loop across different platforms and formats. In addition, they were coupled with explicitly educational content, also produced as cartoons, as well as a Q&A section about animals, from pets to wildlife, plainly aimed at actively engaging young readers in naturalist-like practices upon their everyday-life experiences.

This study, situated in the last years of Franco's regime in Spain, such a noticeably changing context regarding politics, the natural sciences, the public perception of animals at large, and media, will allow us to discuss historically the relationship between natural history media and educational content, as well as the development of different storytelling strategies in order to engage audiences and their daily lives. It will also draw comparisons with what was happening in the same fields in neighboring democratic and dictatorial regimes, with the aim of contributing to the historical understanding of key features of natural history and science communication, particularly concerning our relationship with animals.

**TAFALLA, Marta**

***Aesthetic Reasons Against Hunting***

Animal ethics and politics have developed fundamental arguments against hunting, but this paper argues that we should also add aesthetic arguments. They are necessary, because in our civilization, hunting presents itself as an aesthetic activity: hunters search for the most beautiful, elegant or magnificent animals to kill, that are considered trophies. Killed animals are often transformed into decorative objects and exhibited in homes, shops, museums or restaurants, and there exists a huge international market for stuffed animals. Hunting journals or TV programs constantly praise the beauty of animals and nature, and are full of images that pretend to capture this beauty. In this paper, we will argue that, with this aesthetic atmosphere, hunting aims to conceal the violence and suffering it

produces, that is, hunting uses a discourse on beauty that hides the reality of hunting. This means an aesthetization of violence, that we can also find in similar cases like circus animal shows or bullfighting. Because of all this, we need a critical aesthetic theory able to show that this hunting aesthetics is a superficial and distorted one, which has the function to legitimate this activity and to conceal the suffering it produces in order to prevent empathy and compassion towards the hunted animals.

We will also argue that the activity of hunting is unable to really appreciate the aesthetic value of animals, because it reduces a complex subject with a personality and a history to a mere passive object. In contrast, the activity of watching free wild animals, drawing or photographing them, develops a more serious and deep aesthetics, because it is linked to a learning process about the animal, which is conceived as a subject belonging to particular environments, with sophisticated relations with other living beings, a particular personality, different capacities and a personal history. An animal is not only a body, it is also a subject with a way of life, and this life could be narrated as a story. To kill the animal is to reduce a subject, a way of life, a story, to a mere dead body, losing all these elements that configure the rich identity of every animal. To develop these ideas, we will refer to Allen Carlson conception of aesthetics as a cognitive activity, to Ronald Hepburn distinction between trivial and serious aesthetic appreciation of nature, and to Yuriko Saito analysis about environmental aesthetics and consumerism.

The paper will also comment the proposal by Samantha Vice, who arrives to complementary conclusions through a different path. 4 She argues that the beauty of animals calls for a particular response from observers, that includes duties and calls for the cultivation of a virtuous character, what is incompatible with hunting animals. She affirms that to kill the living cause of an aesthetic pleasure shows a flawed character: a lack of respect, gratitude and humility.

**TAUBER, Steven**

***The Impact of Animal Exploitation on International Violence and International Sustainable Development: Linking Critical Animal Studies with Critical International Relations Theory Through a “QuantCrit” Approach***

The theme of this conference emphasizes that not only does the exploitation of nonhuman animals cause countless creatures to suffer needlessly, but it also harms humans. In particular, the field of Critical Animal Studies (CAS) has uncovered an inextricable link between animal oppression and global violence against humans, particularly in the form of colonization, genocide, and militarism. Additionally, CAS scholars emphasize that animal exploitation damages the ecosystem and human health. This paper proposes two ways to enhance our understanding of this relationship between animal oppression and negative outcomes for humans. First, it places the issue of animal exploitation in the framework of Critical International Relations Theory, which exposes how capitalist states hegemonize oppressed people throughout the world. Furthermore, this paper complements CAS’s persuasive theoretical arguments by conducting systematic, quantitative tests of the proposition that animal exploitation harms humans. Although Critical Theory tends to eschew quantitative research, the “QuantCrit” approach uses quantitative evidence to uncover oppression. Much of the “QuantCrit” scholarship focuses on Critical Race Theory, especially in education, but this paper argues that a “QuantCrit” approach can contribute to Critical Animal Studies.

Specifically, this research builds a complex exploitation-of-animals variable that measures the extent that each nation exploits animals. This variable considers animal agricultural production, animal consumption, the use of animals for entertainment and research, and the taking of wildlife. In other words, this variable captures key elements of the modern global animal industrial complex. This paper subsequently uses this variable in sophisticated regression models of international violence and sustainability. One model uses the Global Peace Index (GPI) as a dependent variable – the GPI measures internal and external violence in each nation. A second model uses the Human Sustainable Development Index (HSDI) as a dependent variable – the HSDI combines each nation’s income, health, education and carbon emissions. Both regression models control for traditional variables that influence the respective dependent variable and for endogeneity (i.e., the extent that international violence or sustainability influences animal oppression). Both statistical models demonstrate a

significant relationship between the extent nations exploit animals and outcomes for humans in terms of international violence and sustainability. In short, this research provides sophisticated quantitative support for Critical Animal Studies scholars' argument that animal exploitation negatively affects humans.

This paper is part of a larger project that exposes how the global animal industrial complex damages humans in the context of international relations. Therefore, consistent with the theme of this conference, a significant portion of this paper reflects on how these quantitative results can raise consciousness about the way global industrial capitalism and hegemonic international power oppress both human and nonhuman animals. This discussion links Critical Animal Studies with Critical International Relations Theory, which is important because the Critical Animal Studies and Critical International Relations fields have not thoroughly engaged with each other. Consequently, by uncovering the intersection between animal exploitation and negative outcomes in international relations, this paper argues that these two critical theory fields should build alliances in order to undermine global oppression of humans and nonhumans.

**TAYLOR, Chloë**

***Alimentary Monstrosity***

Although diet would never be a sustained theme in Foucault's own genealogies, there are brief discussions of the normalization of alimentary choices in Foucault's lecture series at the Collège de France from 1973-1975 and 1974-1975, *Psychiatric Power and Abnormal*. In *Abnormal*, Foucault argues that the monster was the genealogical predecessor of the abnormal individual targeted by modern psychiatry, and he writes of both sexual monstrosity (incest) and alimentary monstrosity (cannibalism). Drawing on Foucault's discussion of alimentary monstrosity, this presentation will ask, Why is it so monstrous to eat some non-human animal bodies and not others? This presentation will also consider the alimentarily monstrous cases of breastfeeding and placenta-eating—why is it considered abject (in some cultures) to non-violently eat a human placenta, but not to kill animals for food? Why is it considered acceptable (in some cultures) for a non-infant to drink maternal milk from a cow but not from a human? How are these intuitions culturally and historically contingent? The objective of this presentation is to draw on Foucauldian tools in order to de-familiarize our intuitions about food, and to explore the political potential of such de-familiarization in terms of contemporary food politics. In particular, this exploration of alimentary monstrosity extends critical food studies and sociological analyses of food, which often attend to foodways in order to reveal how various populations eat, prepare, and negotiate labour around food, without ever attempting to unsettle what it is that we deem "food" in the first place, or how the edibility of particular beings comes to be taken as a certainty. As such, this presentation will wage a struggle against the inevitable status attributed to our dominant alimentary norms and their relationships to gendered, racialized, and species oppressions.

**THOVAR, Rocío**

***In vitro meat, what now?***

The advances achieved in the field of the protection of animal rights are undisputed, but they relate, mostly, to animals used for entertainment, clothing or to companion animals. The work of the Animal Liberation Movement is also focusing on the protection of animals intended for livestock, but the accomplishments are certainly very slight and absolutely insufficient.

It seems that we can already grow meat. This technology challenges us as a society by posing potentially pragmatic and ethical responses to the slaughter of animals used for food. Are we at the beginning of the expected revolution? Imagine a scenario where citizens could continue consuming animal meat without killing any animal. Obviously, cultured meat offers interesting possibilities, but it is as well a project with drawbacks related to 1) the origin of the raw material (animal or not), 2) the technological advances required for its large-scale production, 3) the energy consumption 4) the reconversion of the current food industry, 5) how consumers will accept it and 6) the risk that large

corporations that develop and distribute these products would end up having too much power, so we have to think also how to democratize this potential new market and how to face any weak point.

However, above all, the possibility of cultivating meat excites many because of the confluence of benefits that it would bring in terms of animal suffering liberation, food safety, health and minimization of environmental impact. After all, identifying or proposing pragmatic paths is necessary to achieve ethical objectives. Perhaps, a solution of this type could, more efficiently than any other, end the ethical problems that farms, and fish farms, present in terms of life and death of animals used for food. Maybe, for many it is also a shortcut that avoids the debate on the justification of animal rights. But it is possible that this is how we finally reach many of the moral milestones, starting from a material possibilism that, on the one hand, free a huge amount of animals from suffering and, on the other, promotes an update of the discussion of animal rights.

Thinking about new things from a different perspective is our responsibility, which urges us to make reflections to adapt our work to realities that change faster than our moral consensus. That is why we should study the arrival of clean meat in a multidisciplinary way to know if this product will help to change everything for the animals that people eat.

## **TUOMIVAARA, Salla**

### ***Animals in the history of sociology – has sociology ever accepted human animality?***

In my doctoral dissertation, *Searching for the roots of exclusion: animals in the sociologies of Westermarck and Durkheim*, I studied the development of sociological ideas on animals and searched for the reasons for the invisibility of animals in the tradition of sociology. A clear distinction between humans and other animals has been a central part of sociological theory construction for decades. Sociological animal studies have identified this exclusion of animals time and again, but there has been little research on the reasons for this sociological view on animals and if animals have consistently been excluded from sociological research.

My study focused on the texts of two early sociologists, the Frenchman Émile Durkheim and the Finnish–English Edward Westermarck. I examined the significance of animals in their texts, how animals are used and when they are needed in their sociological theory construction. While examining the origins of the ideas on animals and ‘animal’ in sociological theory formation, I also discussed the sociological view on humanity and the reasons for the importance of the strong human–animal boundary. In my presentation, I will introduce key findings of my dissertation and develop further some ideas based on these findings.

In my study, I found out that in the early years of sociology, animals were discussed more and perceptions of animals were more varied than in the later sociological canon. Animals occurred in a wide variety of forms, as ‘generalized animal’; and animal nature, as a variety of species and even animal individuals. Animals have many uses in these texts, but the most important one is to define human, social life and sociology. Especially in the texts of Durkheim, the exclusion of animals is apparent as part of the process of defining sociology as a study of uniquely human societies. A key feature of Westermarck’s texts, in turn, is to emphasize continuities, including between humans and other animal species.

The early, so-called classical period of sociology was an era of social changes and modernizing societies. Darwin’s evolutionary theory and the general secularisation were threatening the special status of humans. The idea of humans as a result of special creation was questioned. The formation of sociological ideas on human and animal was part of a more general process in which the status and significance of ‘man’ had to be redefined. My doctoral study shows that the history of sociology and its views on humans and animals has not been as uniform and single-toned as the sociological canon has led us to believe. Human status was redefined in several ways in early sociology, some of them differing from those that have been employed in the later sociological canon. There have been ways to perceive the world less anthropocentrically, recognizing continuities and connections – including moral ones – between species. But considering the canon of sociology and its view on animals and humans, we must ask, if sociology has really accepted the idea that humans are animals.

**TWINE, Richard**

***The Anthropocene Narrative - A Critical Animal Studies response***

In this presentation I argue for the importance of resisting an anthropocentric framing of climate change. This takes two forms. Firstly, I argue for the presence and relevance of human/animal relations in the emergences, impacts and means of resisting climate change. Secondly, by critically engaging with the dominant narrative of the 'Anthropocene' (Crutzen 2002), I concur that it ideologically obscures the class relations of climate change (Malm and Hornberg 2014), but, also, that it fails to foreground a crisis in humanism as integral to the emergence of climate breakdown. The intersectional concerns of ecofeminism and, latterly, critical animal studies offer important correctives to narrow framings of the environmental crisis. If the Anthropocene narrative is to be useful – in other words, to be more than just a relic of naïve scientism – then it has to draw upon social science and historical understandings of the intersecting emergences of the climate crisis. And yet, such understandings themselves typically fail to direct critical attention toward humanism, and thus an important contribution of critical animal studies is to show that a crisis in human/animal relations, a war on animals (Wadiwel 2015), is at the heart of climate breakdown.

References:

Crutzen, P. (2002) 'The geology of mankind', *Nature* 415: 23.

Malm, A. & Hornberg, A. (2014) 'The geology of mankind? A critique of the narrative of the Anthropocene narrative', *The Anthropocene Review* 1(1): 62-69.

Wadiwel, D. (2015) *The War Against Animals* Leiden: Brill.

**VAN VEEN, Anne**

***Of Mice, Monkeys, and Activists - Two case studies of animal activism in the 1990s in the Netherlands***

Animal activism is often associated with violent actions, such as the raiding of laboratories and the threatening of 'vivisectors'. Most animal activists however eschew violence and instead prefer a variety of other, non-violent tactics. Furthermore, animal activists are not a homogenous group when it comes to ethical beliefs either. In this paper, I will analyze two cases of animal activism in the Netherlands in which a variety of non-violent tactics were employed: the campaign "No patent on life" in 1993/4 and the campaign "Amnesty for monkeys" in 1995. The first case revolved around the issue of patenting life, which came up when new patent legislation was discussed in the Dutch parliament, shortly after a European patent was granted to Harvard's and DuPont's 'oncomouse'. In this case, activists protested using official channels, namely the European Patent Office's objection procedure as well as by letters to politicians and press. In the second case, activists protested at several research facilities to demand the freedom of monkeys that were held captive there to be used for animal experimentation.

In analyzing these cases, the focus will be on the different strategies used by activists, the motivations behind their strategic choices, and the responses by scientists and politicians. The first case will demonstrate that activists sometimes sought unexpected alliances and that scientists, politicians, and activists were not always in opposing camps. In the Amnesty for Monkeys case, we will see that activists faced difficult dilemmas when deciding upon a course of action. One dilemma Amnesty for Monkeys activists struggled with was how 'radical' they should be in their demands. Should they stick to their demand of freeing all monkeys immediately and run the risk of being excluded from the debate about animal testing, denounced as being 'too radical'? Or would watering down the demands and staying in conversation with scientists be a more effective strategy? This case also brings into view a dilemma faced by many activists today as well, namely the question of which nonhuman animals to focus on. On the one hand, tapping into speciesist sentiments of the general public (e.g. by focussing on primates or animals seen as pets) may garner more public support. On the other hand, such a strategy may perpetuate or even strengthen the speciesism many activists fight against.

**VANDROVCOVÁ, Teresa**

***Psychology of Nonhuman Animal Consumption***

There is no other area that entails more nonhuman animal exploitation and killing than the food industry. Through excessive consumption of animal products people take part in unnecessary suffering and killing of sentient creatures and also contribute to serious environmental threats. On the other hand according to Eurobarometer Europeans nowadays have generally positive attitudes toward nonhuman animals. They keep animals as members of their family, they admire wild animals and tend to understand that humans should protect endangered species. How do people deal with this obvious paradox? And how can we utilize our understanding of mechanisms that make this possible to find out how to encourage people to eat less meat and other animal products?

In this lecture I aim to answer such questions by focusing on the psychology of animal eating. I will discuss the role of norms and human tendency to conform to these norms and I will introduce the concept of diffusion of innovation. I will explain the main features of ideology of carnism with practical tips how to weaken its mechanisms, such as dichotomization of edible and nonedible animals, the meat paradox and the most common rationalizations. I will discuss the relationship of values, attitudes and behavior in order to find the most effective ways how to initiate behavior change toward the vegan way of living.

**VÁZQUEZ, Xiana**

**The bull and the donkey. The construction of national identities in Spain through the use of nonhuman animals: developing perspectives of (bio)political change**

The construction of the Spanish national identity has lied to a large extent on the use and abuse of nonhuman animals, with bullfighting being its best-known and probably most discussed cornerstone. Already since the 18th century, after the Spanish War of Independence against Napoleon's invader troops, Spain developed its identity in contrast with the Enlightenment and progress principles that identified the French. This was seen in the performance of violent activities involving nonhuman animals like bulls, donkeys or roosters. From Absolutist king Ferdinand VII to Franco, bullfighting was turned into a spectacle that mirrored the power relation between the people and their ruler, and which shaped people's attitudes toward state power and violence (Beilin, 2015).

Besides this, bullfighting also symbolized the imagination of Spanish citizens as aroused, ardent or even animalized that was projected to the exterior, connecting Spain with the violent and the erotic, which became a source of exotic entertainment for many tourists who are attracted to Spain and the enflamed fight to death in the arenas (Beilin, 2015). Even if polls show that the interest of Spaniards in bullfighting is fading, bullfighting still receives a lot of state subsidies and all kinds of political parties are reluctant to prohibit these events. The fascination with this form of necropolitics (Mbembe, 2003) was clearly seen in many writers from the Spanish national pantheon (like Lorca, Alberti or Cernuda), but many current writers and philosophers are also standing up for bullfighting, especially when debates surrounding its ban were being carried out when Catalonia forbade it in 2010.

The case of this autonomous region becomes very significant in this aspect: besides the ban of bullfighting (which was declared unconstitutional in 2016), Catalonia also got rid of the toro de Osborne, the huge black billboard in the shape of a bull that can be seen in Spanish highways and that has become a symbol used in plenty of souvenirs (and which, before being definitely removed in Catalonia, was painted with white paint to turn them into cows) (Brandes, 2009). Curiously enough, Catalonia still carries out festivities involving bulls, like the correbous, which have strong roots in their national traditions, so it seems that the issue with bullfighting has more to do with the opposition with Spanish traditions than with animal welfare (Dopico Black, 2010).

Exploring the historical perspective of the use and abuse of animals in Spain (especially focused on bullfighting), and also reflecting on the current state of affairs and political rupture between Spain and Catalonia, I want to argue that the treatment of nonhuman animals can be a point of departure for

political change. I will also draw on anthropological works about Spanish culture that link bullfighting with elements like traditional masculinity (Marvin, 1988), the structure of the Spanish political system (Mitchell, 1991) or gender relations (Pink, 1977). Moving from necropolitics to a biopolitical transformation can help in developing alternative national and political projects through a change in our concept of animality and of our relation with the other animals.

References:

- Beilin, K. O. (2015) *In search of an alternative biopolitics. Anti-bullfighting, animality and the environment in contemporary Spain*. Ohio: The Ohio State University.
- Brandes, S. (2009) Taurophobes and taurophiles: the politics of bulls and bullfights in contemporary Spain. *Anthropologist Quarterly*, 779-794.
- Dopico Black, G. (2010) The ban and the bull: cultural studies, animal studies, and Spain. *Journal of Spanish cultural studies*, 11(3-4), 235-249.
- Marvin, G. (1988) *Bullfight*. Urbana: University of Illinois Press.
- Mbembe, A. (2003) Necropolitics. *Public culture*, 15(1), 11-40.
- Mitchell, T. (1991) *Blood sport: a social history of Spanish bullfighting*. Philadelphia: University of Pennsylvania.
- Pink, S. (1997) *Women and bullfighting: gender, sex and the consumption of tradition*. Oxford: Berg.

**VÁZQUEZ GARCÍA, Rafael**

***Non (only) human democracy within parliaments. A comparative analysis of animal advocacy parties in Europe through electoral manifestos***

The profiles of the ethical behavior of human beings towards non-human animals have gained a progressive public relevance in the media during the last decades. Issues related to animal abuse, the industrial exploitation of edible species or the terms of the private relationship with domestic animals seem to be at the center of public debate more than ever. To this must be added the growing electoral importance of the parties defending welfare and animal rights throughout the world and, particularly, in Europe. These results generate changes in public awareness and introduce debates in public opinion and in the media that did not exist before.

Several political parties were founded along the world that have as their primary goal the improvement of animal welfare and the recognition of animal rights. Within the EU, the Euro Animal 7 European group was founded in 2014. Euro Animal 7 is a group of seven animal rights based parties within countries in the European Union, which includes: The Human Environment Animal Welfare Party (Partei Mensch Umwelt Tierschutz) in Germany; The Animalist Party Against Mistreatment to Animals (PACMA, founded in 2003 as Partido Antitaurino Contra el Maltrato Animal, in 2011 renamed to Partido Animalista Contra el Maltrato Animal); The Animal Party in Cyprus; The Animals' Party (in Swedish: Djurens parti) for Sweden; The Animal Welfare Party was launched in the UK; and the two parties with current electoral representation: The People-Animals-Nature (PAN) formerly Party for Animals and Nature (Partido pelos Animais e pela Natureza), founded in Portugal in 2009, and The Party for the Animals (Partij voor de Dieren in Dutch).

In this paper, despite offering a first and general approach to the electoral evolution of these parties, we propose a specific analysis of the contents of the electoral programmes (manifestos) during the last general elections in each of these countries, as well as the Euromanifestos presented for the next European Parliament election call in May 2019. The comparative analysis of the programs is divided into six general dimensions: legal and institutional issues, entertainment, social and veterinary field, trade and industry, environment and experimentation. In a second part of the analysis, reference will be made to the most "generalist" elements of the programs, not specifically animalists, if there are any.

**VELANDER, Josephin**

***'Organic animals' as co-creators of ecosystems and commodities: eco-centric and anthropocentric ideals in Swedish organic agriculture***

Organic agriculture in Sweden has a stronger regulatory framework for animal welfare standards than their non-organic counterparts, marketing products from nonhuman animals who live under free ranged conditions outdoors with more space. Organic farming organizations present themselves as pushing the development for higher animal welfare standards as well as offering products that are more optimal for the environment and for animal welfare. The study has its starting point in how organizations of organic agriculture in Sweden construct nonhuman animals and their edibility and moral status, and how concepts surrounding the nonhuman animals are moving and packaged in the field of organic agriculture. In the context of organic agriculture the nonhuman animals are positioned in many different roles; as unpaid farm workers, product providers and friends of the farmer. An ideal is presented of nonhuman animals as active agents with capabilities that can be optimized, presenting nonhuman animals as co-creators of biodiversity and underutilized service providers for the ecosystem. This simultaneously represents a speciesist instrumentalized view on the nonhuman animals as they are associated with their functionality for human use and the products that they are to become, presenting tensions between animal ethics and organic eco-centric ideals. Discourses surrounding eco-centrism wherein nature and the nonhuman are put at the center of moral thought clash with speciesist norms wherein the animals are defined foremost by their use for humans and as commodities on an economic market driven by anthropocentric ideals. Through the theoretical lens of Sara Ahmed the study follows how key concepts concerning animal welfare and ecology are circulating in the organizations and being charged with different meanings, as well as how morality and values are packaged and sold to a consumer group. What do these key concepts do and what don't they do in different practices and contexts? The study also looks at the cultural and political role of emotions in the organizations' practices concerning concepts like animal welfare and images of nonhuman animals positioned in organic agriculture.

**VICAR, Branislava**

***'Nuisance' and 'Threat': The representation of insects in TV insecticide advertisements***

This article analyzes the representation of insects in TV insecticide advertisements. The model of insects encoded by insecticide advertising discourse coconstructs and reinforces stereotypical understandings of insects and, furthermore, influences the human acquired perceptions of insects. Animation and antropomorphization play a decisive role in the construction of emotional meanings. The animated and antropomorphized representation of insects has a dual discursive purpose: the first is to inscribe negative attributes such as hostility, wickedness and aggression, while the second role is to erase insects as real beings from human consciousness.

As the analysis reveals, the insecticide adverts construct two dominant representations of insects: insects as a nuisance and insects as a threat or danger. The comparison of speciesist rhetoric in the last fifty years shows that with the development of corporate capitalism depictions of insects have become increasingly aggressive and frightening and that the inscribing of negative antropomorphic constructs has increased; indeed, the aim of constructing this fear of insects and persuading the audience of their potential danger is to increase the sales of insecticide and consequently to increase corporate production. The insecticide advertisements coconstruct the general public consensus regarding the necessity and inevitability of the killing of insects, since the practices of killing are introduced as practices of "protecting the human home and family environment", rather than negative practices. However, the seeming creation of the safe family environment is based on the myth of welfare, which corporate capitalism ensures for the family, while "the protection of home" figures as a euphemism for the mass killing and extermination of insects, a euphemism that conceals actual aggression of suppression and destruction.



**VOIGT, Kristin**

***Ethical challenges in (anti-speciesist) animal welfare organizations***

This talk will present results from a collaboration between a Montreal-based animal welfare organization — the Montreal Society for the Prevention of Cruelty towards Animals (SPCA) — and a group of philosophers (Nicolas Delon, Sue Donaldson, Valéry Giroux, Will Kymlicka, Angela Martin, Angie Pepper and myself).

The Montreal Society for the Protection of Animals (SPCA) carries out a wide range of activities, such as sheltering abandoned animals and arranging adoptions, providing veterinary care for companion animals and urban wildlife, enforcing Quebec and Canadian animal welfare legislation and investigating violations. In 2017, the Montreal SPCA appointed Élise Desaulniers, a Montreal-based animal rights activist and author of several books on animal rights and veganism, as its Executive Director.

Shortly after her appointment, Élise Desaulniers discussed with Valéry Giroux and me the many ethical challenges the SPCA faces in its day-to-day activities. The organization's policies provide little or no guidance on addressing these challenges. In addition, Desaulniers is concerned to bring the SPCA's activities in line with anti-speciesist commitments. These conversations helped us see the role that philosophers could play in filling the gap in SPCA policies and guidelines, and in strengthening the SPCA's position as an advocate all animals, not just companion animals.

A central goal of the project is to propose a set of guidelines that address these questions and provide guidance on how to respond to the many ethical dilemmas the organization faces. This proposal is currently being developed jointly by the philosophers on the team. We will present our proposal to SPCA staff in March 2019. We will also, in April 2019, present our proposal to the wider animal welfare community in Canada.

The talk has two objectives. First, I will present first results from the project, focusing on the specific proposals that the team is presenting to the Montreal SPCA. The proposal will address a wide range of difficult normative questions, such as whether/when abortion and euthanasia for non-human animals is justified; whether animals living in the shelter (especially dogs) should be fed vegan food; the ethics of Trap-Neuter-Release programmes in a place with extreme weather; how to respond to normative disagreement within the organization; and to what extent an organization such as the SPCA should seek to pursue a more ambitious anti-speciesist agenda even if at the risk of alienating donors. Second, I will reflect on the methodology we are using in this project. The project is explicitly 'practitioner-driven', i.e. the specific questions to be addressed were chosen by SPCA staff, and our responses are informed by the constraints that staff face in their work. In addition, our proposal will be presented to staff of the Montreal SPCA and similar Canadian organizations for their feedback. Since this kind of practitioner-driven methodology is still very unusual in philosophy, I will offer some reflections on the opportunities and challenges that this approach involves specifically for philosophers.

**VOLTES, Adrià**

***New relational perspectives in the post-anthropocentric turn***

The scientific view of the non-human animal rests on a mechanistic legacy. Non-human animals have been described as genetic machines or stimulus-response devices. However, the same biosciences that have generated the discursive boundary between human and non-human species are currently accumulating evidence on animal sentience. Disciplines such as ethology, neuroscience and evolutionary biology are cracking the humanity-animality dual paradigm. As consequence, and considering sentience as the criteria for moral consideration, we can affirm that scientific information is not being translated into new practices of multispecies coexistence. Thus, i) the stability of the bridge connecting science, ethics and anthropology is under suspicion and ii) sentience becomes both a key concept in the post-anthropocentric debate and an invitation to reconfigure our relations to non-human beings.

In this regard, kinship arises as a new interspecies meeting point. Kinship, a doing-with- becoming-into, elicits somatic relationships that, by redefining what a relative is, appeal to the interrelation between human and non-human animals. In this sense, a relative becomes something beyond ancestry or genealogy; it is indeed reframed under the scope of affinity and assembly. This new interspecies relational praxis instructs behaviors through perceivable links between human and non-human animals that generate somatic expressions, which eventually leads to the emergence of new terminology so to refer to non-human animals in the domestic context such as refugee, partner or family.

Where do we stand on the scientific consensus regarding the mental lives and the capability of having subjective experiences of non-human animals? How does this impact on the classical conceptions of community and kinship? Experimental scientific data question anthropocentrism by demonstrating that non-human animals are sentient beings. Thus, new kinships in the post-anthropocentric turn arise as multispecies arenas where to analyze bidirectional bonding. From sentience to kinship and back again.

**VON ESSEN, Erica**

### ***Cow Releases as Staged Liberations in Agri-Tourism***

In a rapidly evolving animal-based tourism industry, 'cow releases' are an increasingly popular multisensory event in Sweden. These spectacles purport to be liberatory for human and bovine participants in at least two distinct senses. First, Swedish farmers 'liberate' the cows from winter confinement spent in barns. The joyous reactions by the cows upon seeing, smelling and feeling grass underneath their hooves constitute the principal spectacle. Second, cow release spectacles 'liberate' urban tourists from alienation from nature and separation from the sources of their food production. They link them to producers of dairy, gets them out in the countryside, and alleviate internalized guilt they may have about the conditions of dairy cows in the industry. Nevertheless, we argue that in both cases these are 'staged liberations.'

Indeed, these spectacles represent a novel intersection of oppressions, animal and human. We discuss how 'release,' 'authenticity,' and 'reconciliation' become the basis for new oppressive animal-labor relations through this event. Agri-tourism mobilizes cow labor to satisfy a consumer demand for relationships with these animals. However, these manufactured relations do not genuinely liberate tourists but absorb them into new relations of exploitation for profit. We ask if critical animal studies should be content with exposing agri-tourism as creating novel intersecting relations of oppression. Alternatively, they seek some engagement with this industry to identify genuinely liberatory relations for both confined cows and alienated tourists.

Beyond this case, our presentation engages also with notions of animal resistance, for which we draw on our recent work on animal escapes within the food production industry. We discuss around notions of animal agency, dependent agency (involving humans as abettors/ obstacles to releases) and liberty and how this can be reconciled with human schemes in which animals are ostensibly used as props or vehicles for human fulfillment.

**WALDHORN, Daniela R.**

### ***Rethinking human-wild animal relations***

It is commonly believed that our concern for nonhuman animals should be restricted to those animals whose suffering is directly caused by humans. Similarly, most of the academic work about animals and human-animal relations is circumscribed to animals under human control. However, most animals live in nature and probably, a majority of them have lives of net suffering.

In a theoretical sense, very recently, an increasing number of ethicists have begun to stress in earnest the importance of the situation of wild animals, arguing that humans have a duty to help them. In a practical sense, promoting wild animal welfare requires to manage the suffering in nature, the current means and future technological possibilities of positive interventions, and understanding the array of beliefs that may idealize nature and speciesist attitudes toward intervening in the wild.

In this work, I will first argue that promoting concern for wild animals now is critical, given the scale of the problem and its neglectedness. Although there are high levels of uncertainty about wild animal welfare, promoting concern for wild animals in the present can help ensure that future generations -- who may have more wealth, technology, and knowledge than humanity has now-- will act in behalf of wild animals, yet in areas and forms where we may be unable to act today. In this sense, I state that empirical research in this field from various disciplines may be an especially promising way to help wild animals, since it can inform decisions to spread concern for wild animals, and it can contribute to develop and implement positive tactics of intervening in nature.

Second, I will explore the current knowledge about our attitudes toward wild animals and wild animal welfare. Understanding human-wild animal relations and their psychological basis is crucial to promote concern for wild animal welfare, especially for developing effective awareness-raising strategies. However, people's attitudes toward wild animal welfare have rarely been studied. Furthermore, psychology has traditionally framed the analysis of human-wild animal relations within environmental psychology, conceptualizing wild animals as merely one further component of nature. Though this approach is suitable for environmental and conservation purposes, I argue that it fails to track our attitudes toward animals as individuals with a well-being of their own. Notwithstanding the above, there is an important body of evidence that allows us to start addressing the issue. To this end, I use Kellert's framework about factors affecting attitudes toward wildlife to review and integrate existing findings in social psychology. I also suggest how other factors merit further investigation.

Finally, I defend that the study of human-wild animal relations is a suitable topic of psychosocial research, independently of other anthropocentric or conservationist purposes. In this sense, this work aims to contribute to that end, distancing itself from approaches that reduce wild animals to human interests and from other views that idealize lives of animals in nature.

**WEISBERG, Zipporah**

***Rebellious Love: Animal Sanctuaries as Harbingers of the "Erotic" Revolution***

Animal sanctuaries are harbingers of what we might call the 'erotic revolution,' or a revolution in human and nonhuman animal relations, in which 'loving kindness' (to use Arthur Schopenhauer's quaint but apt term) comes to replace indifferent abuse as the defining feature. The love around which sanctuaries revolve is a rebellious love because it breaks the unjust laws that have shaped human and nonhuman animal relationships for centuries. Rather than exploiting the asymmetry of human-nonhuman animal relationships at the more vulnerable party's expense, sanctuary workers and volunteers engage in a Levinasian asymmetrical relation with other animals: the other's (the nonhuman's) relative vulnerability is what compels the one (the human) to 'obey' the ethical 'command' not only to not to harm the other, but also to protect it from harm. What Carol J. Adams calls 'radical empathy' is an integral part of rebellious love and revolutionary Eros. Feeling with the other is an act of resistance against a system which numbs its subjects so they can more efficiently perform their heinous tasks and/or remain complicit in others' crimes against nonhumanity. Sanctuary life is anathema to capitalist atomism. One lives with and for others in an intricate web of interdependency and interrelationality, as per an ecofeminist model of social and ethical relations.

Building on Carol Adams, Lori Gruen, and ecofeminists' theories of interspecies care, interdependency, and empathy, on the ethical philosophy of Emmanuel Levinas, and on the musings of the philosophers of love, most notably Ludwig von Feuerbach, Erich Fromm, Martin Buber, and Herbert Marcuse, I will ask whether it might be possible to mobilize Eros - especially two of its constitutive parts, (non-sexual) interspecies love and play - as a revolutionary force in its own right. Just as as patrice jones points out, 'queer eros' or same sex pairings, gender fluidity, and non-reproductive sex among humans and other animals have been deliberately overlooked for so long (in order to maintain a colonial and patriarchal program of compulsory heterosexuality and male ownership of and entitlement to women and other animals' bodies and lives), Eros as such, or loving and playful relationships between and among and between species have been denied, suppressed, or impeded by, among other things, capitalist economic forces which depend precisely upon nonhuman animals' instrumentalization and humans' emotional detachment for their survival.

As an informal case study of rebellious love and revolutionary Eros, I will draw on my recent experience as a volunteer at Santuario Fundación Gaia in Camprodon, Girona, Spain in July 2018. My official duties consisted mainly of feeding and watering chickens, ducks, cows, sheep, goats, horses, donkeys, and pigs, cleaning out barns and the small on-site clinic, and performing other maintenance tasks. But my unofficial duties, like those of the other volunteers and workers at the sanctuary, consisted mainly of cuddling, holding, caressing, soothing, nurturing, talking with, playing-with, admiring, simply being-with the nonhuman animal residents. This aspect of sanctuary life was not only incredibly enjoyable, but also politically potent. It was powerful because it defied the entire structure of life and human and other-than-human animal relations in late capitalist society, in which humans are entangled in brutally violent relationships of domination with other animals. It defied the logic of capitalist time and the 'performance principle' because it involved simply being-together for no other reason than because it feels good to be-together. It also defied the masculinist logic of cold indifference to another's vulnerability.

After exploring Eros as a defining ethico-political feature of sanctuaries themselves, I will end by asking how a theory and practice of Eros could help transform human and nonhuman relations in society as a whole. Images and videos of loving moments between humans and other animals are widely viewed on social media. Although their impact is difficult to measure, the snapshots and clips of loving encounters between humans and their animal charges, friends, and companions undoubtedly resonate with some people who might have never otherwise considered relating to a pig or chicken in a meaningful, peaceable, and loving way. Social media posts featuring human-nonhuman animal love also normalize relationships of this kind, thus providing the foundation for more relationships of this kind to develop. Could larger campaigns be designed around this theme of rebellious love and revolutionary Eros? If so, what would they look like? Although, admittedly, this appeals to the egoism of human beings, one idea could be to emphasize the tremendous loss to human psychosocial flourishing, not to mention the flourishing of the planet as a whole, that reducing other animals to disposable objects engenders. Whatever the case, it must be made clear that a revolution in consciousness that does not value Eros in general, and does not recognize Eros as the principle upon which human and nonhuman animal relationships must be cultivated in particular, will fail.

## **WESTERLAKEN, Michelle**

### ***After the Revolution: Prototyping Post-Speciesist Futures***

What could a post-speciesist world be like?

Critical Animal Studies activists and scholars have developed convincing counter-arguments to speciesism and animal oppression. These arguments are continuously developed and reshaped through contributions from fields like gender studies, postcolonialism, environmental humanities, and philosophy. This broad range of approaches makes for an diverse and growing body of knowledge on the systematic discrimination, exploitation, and oppression of nonhuman animals, not least regarding the treatment of animals today and in the past. We argue, however, that this knowledge production is significantly more sporadic when it comes to constructive proposals of less speciesist futures. Where are the snapshots from potential futures, and alternative presents, where human-animal relations are radically reconfigured?

We suggest that in working towards an anti-speciesist revolution we need to also be able to imagine what living in a post-speciesist society could be like; and explore creative tactics for bringing these material propositions into being.

These kinds of speculations and constructions of scenarios involve future-oriented contributions from fields such as the arts, design, literature, architecture, and speculative philosophy. In other words, domains that are engaged with envisioning, prototyping, and rehearsing potential futures and alternative presents. In this paper, we discuss a number of works that in different ways materialise reconfigured relations between humans and other species. Examples include utopian artworks by Hartmut Kiever, Ursula Le Guin's ecofeminist stories, as well as our own design projects on sketching already existing post-speciesist animal-human encounters and redesigning recreational fishing practices. We discuss what tactics are employed by the creators and how their designerly approaches

might help in generating new ideas about possible futures. We also introduce and reflect on tools and practices from the design disciplines, such as sketching, prototyping, and design fiction that can be of use for CAS scholar-activists.

Importantly, an affirmative approach of imagining post-speciesist futures does not come without risk. It can be argued that constructive, at times hopeful, projects distract from militating against the currently dim situation that billions of animals face daily. It can also be argued that we are nowhere near attaining a world that can be considered hopeful for most animals on our planet. Shouldn't we focus on bringing about the revolution before speculating on its aftermath?

We argue that research and activism against speciesism ought to be complemented by constructive scenarios for post-speciesist futures. We seek to contribute to the field of Critical Animal Studies by calling for and articulating a stronger speculative and imaginative strand of CAS, without blunting the urgency and critical edge of the field.

**WHITE, Richard**

***Bringing down the Animal Abuse Industry by Any Means Necessary: State-corporate-media alliance and the fear of counter-cultural intervention***

Any activist praxis intent on bringing down the animal abuse industry must continuously envision new and creative ways to understand, engage and subvert the hegemonic relations that normalise human's consumption of the flesh and milk of other animals. Drawing attention toward the culture of carnism, a key cultural aspect of the animal industrial complex (A-IC), this paper explores the ways in which "meat culture" might be contested. Successful cultural interventions, insofar as they reject state-corporate-media propaganda and threaten to collapse the violent speciesist worlds of animal production and consumption, are a truly terrifying prospect for those involved in the animal abuse industry. In this context, we encourage activists to creatively find ways to use laughtivism to expose, mock and ridicule A-IC, and its supporters, as a means of engaging a wider audience, and in doing so enable a radical politics of sight to further expose the violence and horrors rooted in (our) carnist culture.

The paper is divided into five sections. First, the animal industrial complex is addressed, paying particular attention toward how animal exploitation is tightly embedded in globalised corporate capitalism systems. This is followed by exploring the dominant culture of carnism, and laying bare the multiple myths that underpin and perpetuate carnist belief systems. The third section focuses on how the A-IC responds violently to any action it deems threatening enough to undermine it. This, it will be shown, has manifest itself in many appalling ways, not least in the way in which animal rights and environmental activists have been effectively branded as domestic terrorists, and anti-terrorist legislation has been used to offer animal abuse industries greater legal protection. The central focus of the paper considers how cultural interventions - through television and films, for example - have been important means of challenging carnist normalcy. Here, particular attention is paid to *Animals* (1981); *Cowspiracy* (2015) and *Carnage* (2017). The paper concludes by reflecting on the importance of humour and satire - laughtivism - as a creative way of undermining and exposing the A-IC, and educating and persuading more people to identify with the cause of animal liberation and compassionate vegan politics.

**WRENN, Corey**

***Big Animal Rights and the Nonprofit Revolution***

In the 1970s, professionalization emerged as a new and cemented form of advocacy in the Western social movement arena which can be traced to the state's encroachment on grassroots resistance. In this paper, the rising bloc of professionalized organizations is identified as powerful structural component in the nonhuman animal rights movement given its ability to cultivate a movement hegemony that protects and grows organizational wealth and elite interests. As they must compete for resources in a crowded social movement arena, this hegemony entails organizational cooperation that privileges a compromised approach and the marginalization of those considered too radical. To that

effect, I highlight the prioritization of moderation across the movement and the focus on fundraising as important shifts in the animal rights movement. Indeed, this new neoliberal movement structure has great potential to disrupt democratic processes and stunt social movement innovation.

There are a number of tactics associated with professionalized organizations which solidify their power to the detriment of disadvantaged grassroots entities. This paper examines the tendency for powerful organizations to erase competition through a code of silence. This happens by denying the relevance, importance, or even existence of factional disagreements in the movement. Professionalized organizations also engage symbol mining by appropriating the tactics, images, and meanings created by radical actors as they find resonance, thus undermining radical effectiveness in the social movement arena. A number of key symbols under dispute are examined, such as the meaning, relevance, and application of veganism, intersectionality, and direct action. The Animal Rights National Conference, held each year in the United States since 1981 offers insight to these processes, existing as one of the few visible spaces where power is replicated and radical protest quelled.

**ZELLER, Silke**

***Animal Abuse and Cruelty in Daily Life against the Background of Human Dominance***

Introduction: A comprehensive scale that captures the everyday abuse of animals (AAC) was generated and validated. The AAC Scale captures AAC in two areas: "indirect" and "direct" abuse, as well as on three levels of seriousness (not serious, medium, serious). Animal abuse does not depend on whether a person owns a pet or not. Humans have a lot of possibilities for abusing animals: legally through their choice of profession, e.g. animal testing, and illegally, e.g. by training animals to have sex with humans.

In a second step, we considered what the underlying reasons for this behavior might be. Sigmund Freud mentioned: "...[man`s] inclination to regard himself as lord of the world", 2001, Vol. XVII, p. 140). Our assumption was on the one hand, that it might be due to a deficit of empathy and, on the other hand, it could be above all due to human dominance orientation towards animals (DCS by Zeller, submitted).

Methodology: A total of five studies (about N=2200) measured dominance towards animals (Zeller, 2018, submitted), empathy (Davis, 1980), a positive attitude towards animals (Herzog, 2015), narcissism (Raskin, & Terry, 1988) and aggression (Buss & Perry, 1992). The data were collected via online surveys. The samples were representative for the German population aged between 18-82 years, in terms of gender, and education level.

Main results:

Women and men did not differ with regard to the frequency of animal abuse and cruelty (AAC), and there was no significant difference in AAC for participants with different education levels. Only a slight significant difference in AAC was found for different age groups (18-29-years-old committed more AAC). Men in this "young-age-group" reported AAC significantly more frequent.

Dominance towards animals was the most useful predictor for animal abuse and cruelty ( $R^2 = 28\%$  to  $32\%$ ). Narcissism and aggression were also good predictors in practically all subscales ( $R^2 = 3\%$  to  $7\%$ ), but dominance orientation was the most relevant. It was found that empathy and/or a positive attitude towards animals do not have an inhibitory effect on AAC.

Conclusions: These results show that violence against animals is an everyday phenomenon, which has been underestimated so far. Empathy and/or positive attitude towards animals do not inhibit abuse and cruelty to them. Dominance towards animals can be seen as main predictor for explaining animal cruelty. Animals are only protected or cared for, if protecting and caring form them does not conflict with humans needs, wishes, or attitudes.

**ZENKER, Friederike**

***Transparency without care: Austria's first «Slaughterhouse with glass walls» from a care-ethical perspective***

«If slaughterhouses had glass walls, everyone would be vegetarian.» The popular quote by Paul and Linda McCarthy suggests a causal connection between seeing animal suffering and acting upon it in an ethical way, between visual culture and our lived relationships with non-human animals. The idea that the wrongs of consumerist societies towards animals are open to view, and should be made transparent to all, is as old as the debate on animal ethics itself: Peter Singer, e.g., referred to depictions of factory farms and animal laboratories as the «central illustrations of speciecism in practice». Equally far back reach the doubts about this connection: Singer himself did not rely on the evidence of sight alone, of course, but presented an analytical argument. Elisa Aaltola raised doubts about the strategic effectiveness of regarding violence against animals, since the act of looking might result in compassion fatigue.

Recent phenomenon now raise new challenges to an ethics of sights: Closely tied to visual culture, several pro-meat initiatives adapt and reverse the liberationist idea of visual transparency: In Germany, a «transparency campaign» has been launched in 2016. «Vion» offers video documentation of slaughtering processes. Further, the project «Hütthaler Hofkultur» opened Austria's first «Gläsernes Schlachthaus» (slaughterhouse with glass walls) in Austria, mainly on the model of similar initiatives in Denmark.

In my paper, I will exemplarily analyse the Austrian project «Hütthaler Hofkultur» from a care-ethical perspective. Starting from the premise, that ethical analysis should be relational and context-sensitive rather than principle-based, I will ask two questions: (1) What are the particular challenges that the project «Hütthaler Hofkultur» poses for a (care) ethics of sight, in particular to the thesis of ›caring perception‹ by Lori Gruen? (2) How can we distinguish between the transparency achieved by photographic and filmic footage of animal rights advocates, on the one hand, and the transparency of «Hütthaler Hofkultur», on the other hand? Methodologically, the paper chose a comparative approach to the media representation of the Hütthaler-project and depictions of slaughterhouses by animal rights advocates.

**ZHANG, Yunjie**

***The application of the worse-off principle in the animal experimentation debate***

In animal ethics, when ethicists discuss whether a practical matter is morally wrong, they often apply utilitarianism view and moral rights view (hereafter MOR) to explore. For example, both of two theories argue against animal performance, against animal hunting, and against the animal factory, etc. Although they are argued from different moral perspectives, both theories can reach agreements and yield the same conclusions on the above cases. However, on the issue of animal experimentations, these two theories seem to be unable to reach an agreement. Whether non-human animals should be used in scientific experiments is a point of serious contention between utilitarianism and MOR. The former is supportive provided, the results of the experiments can bring more benefits. The latter is totally opposed because regardless of benefit animal experiments violate the right of animals not to be harmed. In short, unlike other cases, the issue of animal experimentation seems to be the biggest conflict between these two main theories of animal ethics.

Accordingly, some animal ethicists think it is necessary to find an application to reconcile in MOR and utilitarianism on the issue of animal experimentation. Gary Varner is one of them, he argues that the MOR is much more complicated, especially when rights are in conflicts, and the problem of animal experimentation is such a case. Therefore, the issue of animal rights cannot be simply considered in the case of animal experimentations. He also suggests using the 'worse-off principle' to deal with this problem, and that its application seems likely to reconcile in utilitarianism and the MOR. The worse-off principle, simply says is, if the harm faced by a few individuals makes them worse-off than anyone, then this principle allows the rights of majority to be overridden rather than those few individuals. Alan C. Clune, however, emphasizes Regan's view of the 'worse-off principle'; it only applies to special

circumstances rather than generally, such as routine, or institutional cases of conflict. Animal testing is both routine and institutional, so Varner's prospect of applying the principle to animal testing for convergence fails. Also, Clune argues that the 'worse-off principle' presents a form of perfectionism which is morally pernicious. From my point of view, I agree with Clune, but I think it is noteworthy that the 'worse-off principle' itself is in a way inconsistent with Regan's normative MOR view for animals; thus, the 'worse-off principle' has no possibility of rapprochement from the MOR view, of reconciling with utilitarianism.

In this essay, I will mainly divide into four main parts. i) I will first provide a brief background of the debate; explaining the MOR and utilitarianism's different views on animal experimentation. ii) I will introduce Varner's proposal of the 'worse-off principle' and how this deals with the conflict. iii) I will point out Clune's rebuttals that the 'worse-off principle' may fail. iv) My worries and arguments about the worse-off principle is that this principle violates the core idea of inherent value that the MOR relies on and therefore the principle cannot be derived from the MOR. Because of this, I doubt this principle can solve convergence issues between MOR and utilitarianism.

### ***The Issue of Eating Dog Meat in China***

Is eating dog meat is moral? This is a debate between the Chinese perspective and the Western perspective. Proponents of dog meat consumption mainly hold two views:

- 1) there is nothing intrinsically wrong about eating specifically dog meat, as opposed to eating any other kind of meat; in other words, if you are a beef eater or a pork eater, then you are in no position to blame people who eat dog meat.
- 2) dog meat is part of Traditional Chinese medicine (TCM), which based on Taoism, so dog meat has cultural and philosophical dimension that support the moral legitimacy of reasonable consumption. That is to say, eating dog meat is a cultural difference between the East and the West, and as such is separate from moral debates.

These viewpoints, I think it can be further expanded 1)the difference between dogs and other animals as a source of meat is not obvious, if the premise is that eating other animals is morally reasonable. If animals like cows, sheep, and dogs all have the same inherent value based on "moral rights view" of Tom Regan, or they all can feel pain and experience suffer based on utilitarianism's view of Peter Singer, then it does not follow to say that eating dog is worse than eating cows or sheep. 2)from the point of view of TCM, dog meat is indeed considered an edible medicine. After several hundred years of clinical experience, it has certain efficacy and credibility. TCM is largely based on the "qi"/气 and "ying"/"yang" (阴/阳), and their proper balancing. Disease is therefore interpreted as the dislocation of qi and an imbalance of ying and yang. TCM purports to achieve a harmony inside of the body. In some cases, eating dogs is said to recharge Yang and to counter Yin, thereby obtaining a balance inside the body to achieve a cure.

Through my explanation of the dog meat supporters, you may better understand why they choose to eat dog meat. However, this does not mean that they are morally correct, nor does it mean that I support them. My argument is 1)refuting their first point, the reason they pointed out can only prove that eating all meat is wrong, cannot prove eating dog meat is right. Thus, it is still not a morally justified reason to eat dog; 2)about the second reason, if the dog meat is used as an element in a prescription, it can be replaced with other more accessible objects and no necessary to harm any sensitive beings. Additionally, because Zhang Daoling, who was the founder and first patriarch of organised Taoism as a religion, notes that there are four types of meat that Taoists do not eat, which includes dog meat, the religious aspect of this view can be questioned. In sum, my project is to expound these two reasons for eating dog meat, and to show that they are not sufficient provide moral justification for it.



ZIRBEL, Ilze

***The recognition of vulnerability for an interspecies and intersectional justice***

This paper aims to establish a right to care as part of an interspecies and intersectional conception of justice. This approach recognizes the condition of vulnerability as a common, enduring and inescapable aspect of living beings. Usually, modern ethical, political and ontological theories make constant use, albeit undeclared, of a paradigm of “invulnerability”. Such a paradigm does not represent the condition of living beings and serves as a foundation for systems of domination based on hierarchical value dualisms. This dualistic conceptual framework opposes women, children, animals, and nature against white, cissexual, middle class/rich men. Consequently, the first ones are seen as the vulnerable ones, while these men are the “invulnerable”. This logic sustains the ignorance and lack of responsibility by the privileged part of the dualism, against the other – the oppressed. Thus, considering the vulnerability of all humans and non-humans, without rejecting or de-characterizing them, is necessary to overcome these dualisms. In order to do so, this communication seeks to derive a right to care as a result of the vulnerability of living beings. The right to care aims to protect individuals from the negative effects of maldistribution of care activities, which affects the individuals differently - more or less severely - depending on the social position and functioning social markers (race, class, gender, species). It is a type of positive law, which requires measures of protection beyond negative rights and imposes duties of care for moral agents and also for the state and social institutions. To be recognized as a citizen is to have the vulnerability itself taken into account. Not being attended to in their vulnerability, in the correct time and measure, with the particularities of the situation and specificities of the individual, is to be an object of injustice. Finally, the right to care is tied to the idea of and interspecies an intersectional justice that opposes any form of domination. Thinking an interspecies right to care makes it possible to align and ecofeminist theory to vulnerability and different demands for care.

ZORITA, Diego

***Some animals talk but, do they write? Nonhuman animals, language and representation***

It was Aristotle who defined the human being as the only animal who has logos. Acknowledging that the term has received different interpretations such as wisdom, intelligence, theoretical knowledge or understanding I am going to adhere to the idea that logos refers to language. On *The Politics* this distinctive feature confers some political prerogatives. In fact, it is “this supplement of polity tied to language” (Agamben) what determines the genus zoon. Animals have voice to express pleasure or pain but human beings have language (logos) to look for the good life. It is in politics where the ontological dualism that has defined western metaphysics its born.

In this communication I will try to shed some light on the particularities of human language as opposed to non-human languages. The reflection on language evolution have understood language as a brain capacity, especially since generative grammar. The distinctiveness of human language is thus based on some biological particularities of human beings. Despite the importance of the studies on language evolution, centered on human biological characteristics, I am going to attend to the cultural nature of language as a technique. Using this distinction, I do not want to make a strict opposition between nature and culture as far as I consider (as other have done) that culture is an expression of our biological nature. However, the domain of culture has its own norms and properties and I will study those to the extent that language is concerned.

I am going to consider language as a biological capacity materialized in two techniques: orality and literacy. Those techniques differ culturally (Japanese calligraphy has different features than the Greek alphabet but both of them are materializations of the language capacity) but either of them function according to a cumulative principle. I'll try to show how the Greek idea of logos as a distinctive human feature characterized by abstract thinking is in fact determined not by language capacity but by literacy as a human technique. When Aristotle was considering logos as the distinctive human feature he was in fact referring to the thought possibilities opened by literacy. With this communication I want to specify the particularities of human language from a comparative perspective that renounces to the ontological dualism that has determined our conception of animals as irrational beings.

