



THE INSTITUTE FOR
CRITICAL ANIMAL
STUDIES

Conflict & Struggle
Resistance & Change

Institute for Critical Animal Studies Oceania
2015 Conference

9-11 July 2015
Trades Hall, Melbourne, Australia

Acknowledgement of Country

In coming together, we acknowledge that this conference is being held on the lands of the Wurundjeri people, and pay respect to elders both past and present.

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About ICAS Oceania

Critical Animal Studies (CAS) is a field of academic inquiry and basis for action. As an activist and scholarly endeavour, CAS is dedicated to challenging, destabilising and overcoming (human and nonhuman) animal and ecological exploitation, oppression, and domination. CAS is grounded in a broad global emancipatory, interdisciplinary and intersectional movement for critical and constructive social change.

The Institute for Critical Animal Studies (ICAS) was founded in 2001 as an interdisciplinary scholarly center in higher education dedicated to establishing and expanding the field of Critical Animal Studies (CAS).

The ICAS Oceania conference provides a space for activists, academics and all concerned with social change to come together.

Acknowledgements

We would like to thank everyone who has contributed to the conference: presenters and attendees a like. Without your contributions and time, this event would not have been possible.

Thanks to Lucy Berglund for compiling the conference booklet.

Finally, the conference would not have been possible without the efforts of the organising committee:

Carolyn Drew, ICAS Director of Regions (Canberra Uni)
Lara Drew, Project Director, ICAS Oceania (Canberra Uni)
Jessica Ison, ICAS Oceania Rep (La Trobe Uni)
Dr Colin Salter, ICAS Board Member (Wollongong Uni)
Naty Guerrero-Diaz, ICAS Oceania

General information

The ICAS Oceania conference venue is The Victorian Trades Hall, cnr. Victoria & Lygon Streets, Carlton South VIC 3053. Sessions will be held in Meeting Room 1 (level 1) & Old Council Chambers (level 2).

Further information is available on the conference website:
<http://www.criticalanimalstudies.org/oceania-conference/> and The Victoria Trades Hall website: <http://www.vthc.org.au>

Registration

Enter via Victoria St (stairs) or through the carpark on Trades Hall Place for registration desk. The desk will be attended from 9:00am to register and buy tickets (cash only). We have a progressive scale for tickets:

TICKET PRICING	
Unwaged	\$30
Waged	\$70
Solidarity	\$120

Tickets are available online (please note, there is a \$2 booking fee) – <http://www.criticalanimalstudies.org/oceania-conference/>. Please call Jess Ison on 0422 151 462 if you have trouble finding us.

Conference, session and workshop structure

The conference is designed to allow as much discussion time as possible. Each session will be chaired by a volunteer who will facilitate the discussion. Facilitators will keep a progressive speaking list. This means, people who have not already spoken will be prioritised.

Catering

Morning and afternoon tea are included in the registration cost for the conference. In reflection of the aims of ICAS, all food will be vegan. For those who have pre-booked their lunch on Friday the 10th and Saturday 11th, this will be catered for by the Asylum Seeker Resource Centre <http://www.asrc.org.au>.

Transport

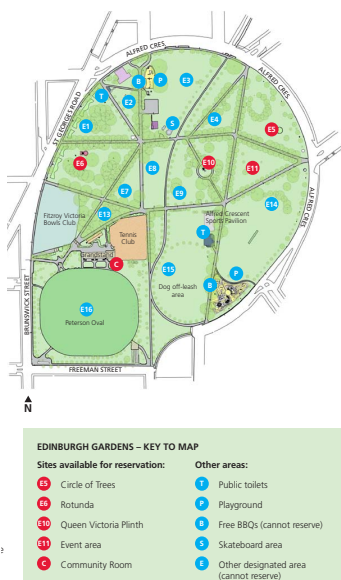
Trades Hall is easily accessible by public transport, with the closest train station being Melbourne Central.

Accessibility

Trades Hall and The Community Room where the conference dinner will be held are both fully accessible. For sessions in The Old Council Chambers on level 2 there is lift access.

Conference Dinner

A conference dinner will be catered by Las Vegan (www.lasvegan.com.au) at 6.30pm on Friday night at Edinburgh Gardens community room, marked C on this [map](#).



There are multiple ways to get public transport there from Trades Hall, and Melbournians will take groups of people. If you are able to traverse about 800 metres, you can get the 11 tram, or take the 250 or 251 bus. There will be people driving, so please contact us if you need a ride.

Places are limited and we strongly recommend you book in advance to ensure a space.

Social dinner with AASG Conference delegates

We will also be meeting with delegates from the [AASG conference](#) on the Saturday evening at the Cornish Arms Hotel, 163A Sydney Road, Brunswick, VIC 3056. The Cornish Arms has a fantastic vegan menu and a great range of beers and other drinks. It will be a great chance for people interested in animals to relax and chat in an informal setting. No need to RSVP, just turn up.

Big Sky Sanctuary Visit

For those who have registered there will be a visit to Big Sky Sanctuary on Sunday 12th of July.

Safer Space

The Conference for Critical Animal Studies promotes a safer space in which all must feel welcome, supported, and secure. No one should endorse or tolerate racism, sexism, anti-LGBTQIA sentiments, ableism, speciesism, or any other kind of oppressive behavior. In kind, this conference is a vegan space, and all should refrain from consuming or wearing animal products while taking part.

Sober Space

We encourage a sober space as well, so please do not drink, shoot, or inhale intoxicants into your body closely before or while in attendance at the conference.

Inclusive Space

All rooms and bathrooms are accessible and anyone can come and go as they wish from room to room. Please avoid wearing fragrances or strong scents, as

the odors may cause allergic reactions. If you have any requests for assistance such as a translator, note taker, medication, childcare, or physical accessibility, please let us know by e-mailing icasoceania@gmail.com. (We understand this conference is not fully inclusive because of cost, but we do want to address these issues as they are needed to confront ableism).

Grievance procedure

A grievance officer will be available at the conference. Please speak with them if you feel an issue has been dealt with poorly, or if you feel unsafe in any way. If you do not feel comfortable with this person, please approach a member of the collective.

Childcare

ICAS Oceania unfortunately cannot offer child care at this stage as we do not have the funding to pay a qualified worker and to cover the insurance. However, children are more than welcome to attend for free. We apologise for this, and hope to be able to secure funding to offer this at future events.

Partners



Minding Animals

Opening Address

Animals & Capitalism: Use Value, Exchange Value & Surplus Value

DINESH WADIWEL

There has been increased interest in the work of Karl Marx within critical animal studies, which have further developed classic approaches from authors such as Ted Benton and Barbara Noske. Drawing from Capital Vol.1 and Grundrisse, this paper will explore Marx's conceptualisation of use value, exchange value, and surplus value in order to track the way in which demand for, and market value in, animals under capitalism has radically changed.

I will argue that industrialisation and capitalism have seen a contradiction arise with respect to animal value. On one hand, the emergence of mechanised production (as opposed to animal based labour), the rise of large scale vegetable protein production and distribution, and the development of alternatives to animal experimentation, have all dramatically reduced the intrinsic use value of animals (for humans). On the other hand, the socially realised use value of animals has never been higher: we use animals for food and experimentation on a scale that has never before been seen. The fact that we believe we need to use animals, has not necessarily meant that the relative exchange value for animals is high. On the contrary, the relative exchange values of some animals and animal products have progressively been eroded through a slow decline in real prices, in part as a result of technological and labour efficiencies, sometimes directly realised by the bodies of animals themselves (for example, through industrialised forced reproduction).

The summary of these processes is that at no time in human history have we had less need to use animals; yet we use animals on an unprecedented scale; and capitalism progressively has made it cheaper to sustain this logical contradiction. The emergence of animals as capital producing commodities only tells part of this story; I will explore the distinctive way animals have been drawn (subsumed) into the cycle of production of capitalism itself, so that "the consumption of the means of subsistence ... [appears] ... as a mere incident of the labour process itself, just as does the consumption of coal by a steam engine, of oil by a wheel or of hay by a horse" (Marx 1864). It is the nature of this subsumption that means that humans find it impossible to imagine living without animal utilisation.

I will finally offer some suggestions for thinking about resistance to the animal industrial complex through anti-capitalist strategy. Focusing on the example of the live export campaign, I will argue for a global animal rights movement which links with a global labour movement, as a strategy to resist the logics of value which apply to animals within contemporary capitalist economies.

Dinesh Joseph Wadiwel is Director of the Master of Human Rights at The University of Sydney. He has over 15 years' experience working in the non- government sector, and has held senior positions in anti-poverty and disability rights related agencies. Dinesh's research interests include sovereignty and the nature of rights, race and critical animal studies. He is author of the forthcoming book *The War Against Animals*.

Abstracts

The land of milk, honey and...veganism? A critical examination of the animal advocacy movement in Israel

ESTHER ALLOUN

Israel is referred to as 'a land flowing with milk and honey' in the Jewish bible. Ironically, in recent times, Israel has been called 'the promised land for vegans', 'the first vegan nation' and 'the most vegan country in the world' in Israeli and international media. In this paper I critically interrogate these claims and unpack them in various ways. Firstly, I ask whether the new vegan wave we are witnessing in the media is just another iteration of statist 'hasbara' (Hebrew word for propaganda) devised to present Israel as a progressive, caring and compassionate nation and redirecting attention away from the Israeli government's repressive policies in Gaza and the West Bank. In other words, is this a form of humanewashing or veganwashing modelled on Israel's gay-friendly public relations campaign (or pinkwashing) as many activists have argued? Or is there more to it? Secondly, labelling the Israeli animal advocacy movement as successful begs the question of how success is assessed in new and hybrid social movements and what resistance means in relation to animal advocacy (in general and in the Israeli context). After providing a brief chronology of the movement in Israel, I look at the different strategies used by vegans and activists to create social and cultural change, ranging from grassroots vegan outreach initiatives to more militant and direct action groups like 269. Following from this analysis, I find that the situation is far less clear-cut than critiques have made out. While some strategies are objectionable because they pave the way for state and/or neoliberal co-option of the animal cause, others have the potential to be subversive of the current anthropocentric, violent and colonial order existing in Israel.

Esther Alloun is a tutor and research assistant in the Department of Resource Management and Geography at the University of Melbourne. She completed a Master in Environmental Studies at the University of Melbourne in 2011 and has a strong research interest in environmental and animal ethics, ecofeminism, critical animal studies and veganism as a subculture and everyday practice of resistance. She is hoping to explore this further in a PhD. Outside university, she is involved in veganic gardening (she is active with the Veganic Food Growers Australia group) and enjoys spending time with her two dog friends.

Getting trigger happy with trigger warnings: mental health, (dis)ability and activism:

KATIE BATTY

Trigger warning: Talk will include discussion of disability and mental health issues including depression, anxiety, and suicide. Will also include discussion of how other oppressed groups may be triggered i.e. through racism, queerphobia, sexism, etc. No detailed or graphic discussion of any of these issues.

Ableism, discrimination against people with disabilities, is unfortunately commonly found in mainstream Australian society and in activist circles. Many Australians associate the word 'disability' with intellectual impairments such as Down's syndrome, or with a physical and visible disability, which might require the use of a wheelchair. However, the leading form of disability in the world is depression. Other forms of mental illness are also very common, such as anxiety and substance abuse. Although anti-discrimination laws protect the rights of people with disabilities, much still needs to be done on public attitudes and awareness, particularly towards those who are often not viewed as having a 'disability'.

This paper will consider how animal rights activists and other advocacy groups can be more inclusive of people with disabilities, particularly mental health issues, through the use of trigger warnings, safe spaces policies, preventing activist "burn-out", and making adjustments to working arrangements. Such policies are also applicable to those who may not have a disability, but may also be triggered by traumatic discussions, such as queer people, survivors of violence, Indigenous people, people of colour, and other groups that experience discrimination or trauma. As the advocates for progressive change in society, it is vital that animal activists and other groups have a thorough knowledge of disability issues, and use this knowledge to make real changes that are more inclusive of people with disabilities.

Katie Batty is a Law/Arts (Politics and International Studies) graduate, majoring in international human rights issues. Her work experience has included unions, community legal organisations and social justice law firms. She co-hosts the political podcast Progressive Podcast Australia with her partner, Nick Pendergrast. She is currently the Coordinator of Animal Rights Advocates (Inc.), a grassroots abolitionist animal rights group based in Western Australia. She has interned in Geneva, Switzerland, with a human

rights organisation, observing the UN Human Rights Commission and reporting on the Syria enquiry. As a Youth Advisor to the Board of Amnesty International Australia, she initiated the creation of a Safer Spaces Policy. Her areas of interest include feminism, sexuality, reproductive rights, mental health, refugees, animal rights and anarchism.

Flesh and Experience

LUCY BERGLUND

‘The chief function of the body is to carry the brain around’ - Thomas Edison

‘The body is the pivot of the world’ - Maurice Merleau-Ponty

Consider these two opposing accounts of the role of the body in experience. The former contends that the body acts as vessel or container yet is otherwise inert, the latter posits that the body is a deeply absorbent and textural channel through which we experience the world. Edison’s statement reflects the dominant narrative concerning the body throughout western history and also mirrors the foundations of animal ethics. That is, the value of non –human animal individuals and species’ lives is not based upon the richness and vibrancy of their bodily experience but is hinged upon their cognitive capacity – specifically whether they have consciousness, memory, intelligence and problem solving skills.

This paper takes a look at female and animal bodies from a social perspective as well as through personal lived bodily experience. In the vein of Merleau-Ponty I argue that the body is the pivot of the world and that consciousness is embodied, considering how this may provide a more affirmative view of animal experience.

Lucy Berglund is a social worker, vegan baker and animal activist from Melbourne, Australia. She is inspired by feminism, art, relationships and her animal friends.

See Me, but Do You Hear Me? Vicarious Trauma and Grief among Animal Activists and Advocates

TEJA BROOKS PRIBAC & PATTY MARK

Instrumentalisation and commodification of nonhuman animals enable a level of dissociation and perceptual bias that preclude the appreciation of the intrinsic needs and potentialities of animals and sanction mass scale violence against them. A growing number of humans have freed themselves of the culturally primed and rarely questioned ethics based on species segregation, and engage in direct animal rescue and care as well as in advocacy aiming at educating the public about the anthropogenic violence causing suffering to animals and possibilities of preventing it. Although often dismissed as over-sentimental and irrational, these strong and courageous individuals are constantly exposing themselves as witnesses of direct and/or indirect violence, making themselves vulnerable to the psychophysical stress and trauma endogenous to such exposure. Most other humans, on the other hand, refuse – in fact actively seek to avoid – witnessing this suffering, despite the fact that they themselves propagate it by the choices they make. In this paper we take a glimpse into the inter-species spaces of being and knowing which inform activists' engagement in animal rescue and advocacy, examining the vicarious trauma and grief experienced by activists as a consequence of exposure to animal suffering, and the violence represented by active ignoring and attempts at silencing the voices of activists in the name of comfort and presumed freedom of choice.

Teja Brooks Pribac works as a freelance translator and in animal advocacy/care between Australia and Europe, engages in different visual and verbal art forms as a hobbyist, and is currently a doctoral candidate at the University of Sydney researching animal grief.

Patty Mark was born in the USA and moved to Australia in 1975. She founded Animal Liberation Victoria in 1978. She's been a passionate and prolific animal rights advocate and rescuer ever since.

From Guantanamo Bay to the factory farm: Links between human and non-human animal torture.

ALOYSIA BROOKS

Human beings have the capacity to perpetrate countless brutal forms of cruelty against sentient beings they deem as 'separate' from themselves. The global phenomenon of torture is but one manifestation of this cruelty. Given increasing pro-torture attitudes in many parts of the world since 9/11, examining the underlying causes of torture and recognising the ways in which this manifests is essential if we are to resist oppression and suffering on a global scale.

This paper explores the links between the torture of human and non-human animals, and the methods used to justify such treatment. Such methods include; the capacity of human beings to assign the victim/survivor as somehow devoid of thoughts, feelings or emotions; the phenomenon of those in authority to claim the necessity of the treatment, or that the human or non-human animal is somehow deserving of the treatment, the way in which a higher moral ground is used to justify torture; the use of so-called 'clean torture' and the softening of language; and finally, the normalisation of different forms of cruelty in the mainstream media, by those who set narratives and in institutional settings.

Utilising the comparison of the way in which those held in the US military prison at Guantanamo Bay and other US black sites are treated, with the experiences of factory farmed animals, this paper examines the similarity of methods used against beings held against their will in these facilities. The political aspects of both situations are explored to provide further context.

The paper concludes by exploring some methods of challenging torture of all beings, both human and non-human alike. Methods of 're-humanisation' and empathy engagement are addressed, as well as the importance of addressing the intensely political aspects of torture and cruelty on a global scale through education, challenging norms, and resistance.

Dr. Aloysia Brooks is an human rights and social justice advocate who campaigns for the promotion and protection of human rights in increased security environments with a particular interest in torture prevention. Aloysia has worked for over ten years in the area of human rights advocacy, including work for organisations such as Amnesty International Australia. Aloysia

completed her Doctorate at the University of Sydney, and has intensively researched torture, and human rights abuses that have occurred as a result of the War on Terror, US foreign and national security policy and international human rights law.

The intersection of oppression of women and abuse of animals

ADA CONROY

With a focus on objectification, the gendered nature of meat consumption, sexist/speciesist language and family violence, Ada Conroy takes a critical look at the intersection of abuse against women and animals in the domestic sphere, at a community and organisational level, and at the societal and structural level.

Ada Conroy is a family violence specialist who has worked in the sector for over 15 years. She is a project worker, trainer and men's behaviour change practitioner. Ada is interested in the causes of violence against women and working to end male entitlement and the impact this has on the every day lives of women, children and animals.

Embodied Learning Processes in Animal Activism

LARA DREW

This paper addresses an aspect of my doctoral research which considers the nature of animal activists' learning as they engage in social action. As exploitation escalates, social movements develop, and more activists seek to create change using direct action tactics. Direct action activists learn as they act inherently making social movements central sites of learning to incite and mobilise change. Of particular interest is the embodied learning processes of one group of animal liberation activists in Australia as they engage in direct action work. These learning processes are significantly embodied involving affect, feelings, emotions, the body and other animals, however, relatively little is known. By using a storytelling approach this presentation shows how the emotions, the physical body and other animals interplay with the learning process in practices of activism. Using a radical educational framework underpinned by critical animal studies and feminist theory, this paper reorients the way in which learning can be understood, challenging the rational educational discourse which privileges the mind as the sole source of learning.

Lara Drew is a final year PhD candidate at the University of Canberra (Australia) in Education. Her principal research lies in the field of learning and pedagogy, radical education, community development, activism, and critical animal studies. Lara's other research and writing activities include feminism and the body, and anarchist and anti-capitalist positions. Lara is a project director for the Oceania Institute for Critical Animal Studies chapter and participates in various grassroots campaigns.

Less is More: Why audio-based media platforms – radio & podcasting – are at the forefront of social change.

KATE ELLIOT

Conflict and struggle are the fodder of mainstream media but who reports on resistance and change? Since *Radio Free Europe* provided uncensored news to its listeners during the Cold War to the recent successful anti-East West Road Link campaign, radio has been vital in providing independent news and analysis to the general population.

Why ?

Radio is responsive, cheap and accessible. Radio, and now podcasting, is everywhere; on-air, online and on-demand. It accompanies people as they commute, work in fields and factories or go for their daily jog. Its reach is impressive but the real value of audio-based media is the low production costs. Radio and podcasting are inclusive media platforms.

Progressive voices that challenge the status quo are getting a hearing. And people are listening. In Australia, over 4.7 million people tune in to community radio every week. Podcast listenership has doubled in the past six years in the US. So if you are serious about resistance and change and want to be heard, come along and find out how you can get involved with the media that is the mainstay of social change.

Kate Elliott is the Founding Producer of Freedom of Species. Freedom of Species is a weekly animal advocacy radio program broadcast from the 3CR studios in Melbourne, Australia. Her love of animals led her to complete a Bachelor of Agriculture Science at the University of Melbourne; It's amazing what logical fallacies you can get away with (& for so long) ! This all came to an abrupt end when Kate jumped on a Sea Shepherd ship headed to the Southern Ocean with a crew of passionate and persuasive vegans. Seven years on, Kate is just as passionate as any SS pirate about using media, and in particular audio, to advocate on behalf of non-human animals.

"Do Gay People Even Eat Fast Food?" Queering animal liberation (animalizing queer?)

JESSICA ISON

In this paper I will critique the normalization of queerness at the expense of nonhuman animals. Firstly, I will outline the relevant historical narratives relating to animal and queer liberation. Following this, I will focus on the current ways in which queers are painted within a sterile, acceptable construct in order to prove legitimacy for certain causes such as gay marriage or gays in the military.

One way this normalization is also achieved is through queer people exploiting animals. This paper's central example of this will be the Burger King *Proud Whopper* advertisement. I will discuss how its use of homonormativity and the pink dollar, imbibed in a flesh eating pride celebration, is a crucial moment in the sterilization of queerness. Further, the desire for animal flesh is constructed as queer and thus normalized in the advertisement. By using Pride rhetoric to sell their product, the advertisement reflects a larger issue of the consumption of mainstream gay and lesbian lives.

This paper lastly situates the advertisement as a critical moment in the move towards a palatable normative politic. Ultimately, this will be a call for queer anti-speciesist activism that is not reliant on pretenses of happy meat and queer normativity.

Jessica Ison is the Representative for ICAS in Oceania. She is a PhD candidate at La Trobe University and the Chair of the Gender and Sexuality Intersectional Research Collaborative. Jess is also a tutor at RMIT in Criminology and Legal Studies. In her spare time she can be found ranting about prison abolition and fermentation.

The animals in the room: how Social Work is ignoring its obligation to justice and liberation for all.

KATHYRN JOY

While the discipline of social work professes, in its code of ethics and practice standards, a commitment to social justice and the empowerment and liberation of all people, groups and communities, conversations regarding animals and the environment have been limited and unsurprisingly anthropocentric.

It is said that one of the key distinctions of social work from other 'helping' professions, is an emphasis on social change and justice. While many social workers are involved in individual, direct client work (micro), others are focused on such pursuits as advocating for large-scale social policy change and lobbying for law reform (macro). My own education and personal experiences have led to a development in my thinking about the intersectional nature of privilege and oppression, structural inequalities, the relationship between humans and the environment, systemic change, as well as a dedication to intersectional activism.

Over a number of years, I have come to the realisation that the ties that bind all *human* liberation movements (particularly feminism, LGBTQAI equality and civil rights for people of colour, people with disabilities and children), are undeniably connected to the animal rights and environmental justice movement. Furthermore, i believe that human and non-human animals and the environment are not distinct and separate entities, rather, humans and nature (in which i include non-human animals and the natural environment) are interdependent and interconnected. It is for this reason that I believe that social workers have an obligation to consider animals and the environment in both their professional practice and their personal behaviour. To ignore this obligation is to fundamentally misunderstand the nature of the work that we do and what our profession is trying to achieve.

Kathryn Joy is a social work student and intersectional activist who is deeply in love with the earth and its inhabitants (despite being constantly disillusioned by human ones). Some might describe her as a queer, feminist, vegan, relationship anarchist, who is particularly interested in abolishing (not reforming) unjust and unequal systems, institutions and social structures. Others might describe her as being white, middle class, cis-gender, educated and able-bodied, aka

incredibly privileged. All of these things are true. She spends a lot of her time eating, having cups of tea with friend-loves, volunteering, talking about gender, queer politics and domestic violence, occasionally studying, and trying to work out how to live with as little money as possible (or convince everybody that a gift economy is the way of the future - this has been met with varying degrees of enthusiasm and disbelief).

Animals & Us: Bringing Human-Animal Studies into schools

NICHOLA KREIK

In a world obsessed with consumerism, compressed by globalisation and depressed by overwhelming social and environmental problems, it becomes increasingly difficult for people to look outside the sphere of their own existence and concern themselves with animal issues. In spite of incredible advances in our knowledge and understanding of non-human animals, human society habitually views the animal in possessive and consumptive terms. Bringing Humane Education principles that focus on the interests of animals into mainstream teaching and learning can therefore present a challenge for educators. Policymakers and education stakeholders are generally not aware of the important pedagogical advantages Humane Education offers. Although environmental education has become a fundamental part of the New Zealand curriculum, Humane Education remains outside the educative curricular framework and is not a formalised part of teaching and learning. This exclusion, while frustrating, has not deterred New Zealand humane educators. Over the past ten years SAFE have been creating a humane education programme specifically designed to capitalise on the principles, key competencies and values on which the New Zealand curriculum is based.

This education programme called Animals & Us provides opportunities for teachers and students to explore these important curricula principles in the context of the human-animal relationship. The programme thus complements the New Zealand secondary school curriculum and enhances essential values learning outcomes. It also complements developments at tertiary level, such as the launch in 2007 of the New Zealand Centre for Human-Animal Studies at the University of Canterbury. The Animals & Us humane education programme released in April 2007 has been embraced and applauded by New Zealand teachers and educators and supported by leading academics working in the field of Human-Animal Studies.

In this presentation I will give a brief introduction to the New Zealand educational and animal advocacy context, followed by an overview of the Animals & Us programme. I will describe some of the challenges we have faced in creating the programme, summarise the response we have had to it so far, and conclude by outlining our plans for the future.

Nichola Kriek has worked as a humane educator in New Zealand since 1994. Creating awareness of the human-animal relationship in order to promote a more compassionate and caring existence for animals has

been the main aim in her work. Initially, Nichola worked for Wellington SPCA where she developed and delivered an outreach programme for schools and community groups, produced and published a children's magazine, ran an active junior SPCA members club and implemented an animal-assisted therapy programme.

Nichola joined Save Animals From Exploitation Inc (SAFE), as Education Officer in 2004. In this new role she extended the scope of humane education in order to reach a national audience. In 2007 SAFE launched 'Animals & Us', a humane education programme designed specifically for secondary schools. The aim of this programme is to create a humane education framework that advances knowledge and critical thinking about the relationship between humans and non-human animals, while fostering attitudes and values of compassion, respect and empathy. Four comprehensive textbooks have been produced and distributed to New Zealand secondary schools. The response has been overwhelmingly positive by both teachers and students alike.

Animal experimentation; "Global power and local resistance"

DOUGLAS LEITH

Inevitably, when opposing an injustice which serves the mercenary interests of the pharmaceutical, petro chemical, tobacco and medical research industry, one must act locally while certainly seeking mainstream media for effective activism and information and using social media. Borne out of economic necessity, the advantage of this is that face to face communication is more persuasive than even sophisticated media and editorial opinion and institutionalised inertia.

Animal experimentation (vivisection) serves the manufacturers of artificial substances for human use by keeping appropriate warnings off harmful products and by diminishing victims chances of successful litigation; "Pharmaceutical companies continue to do animal tests because regulators require them and because they provide liability protection in court when drugs injure or kill people, despite the fact that the animal tests themselves are scientifically worthless." (Europeans for Medical Progress). Results from animals can be referred to or ignored as suits industries interests. For example warnings were kept off cigarettes for decades by animal 'tests' despite much epidemiological evidence of their carcinogenicity. Myriad other examples could be cited.

Vivisection serves the medical research industry by providing regular 'breakthroughs' which are occasionally and strategically presented to the media. For example there have now been over 100 effective HIV vaccines in primates, none has worked in humans. This is the case across the spectrum of (increasing) human illnesses.

The public, and even many activists, are not aware of the fundamental and impassable fraud in basing human medical 'research' and 'testing' on other species nor is the public aware of the gruesome reality of what animal 'research' is for animals. Humans and non-human animals only share 1.16% of diseases, this makes the 'animal model' worthless. Claims to the contrary are the result of cherry picking and a lexicon of fallacious argument. After our departure from non-human primates 6 million years ago and mice 60 million years ago, this is not going to change. We cannot rely on mainstream media to provide this information.

As individuals acting locally we can inform the public persuasively with fundamental evidence. Our first task is to be aware ourselves of how strong our case is, to arm ourselves with knowledge and sources and to present this competently.

In this presentation I seek to concisely present our case and encourage others to present it to individuals, groups, via social media and via demonstrations and other non-violent direct action and to create a group in which specific action can be taken and ongoing support provided for this purpose, starting here

Douglas Leith has been involved in animal issues for 25 years and vivisection (animal experimentation) has been his primary focus. Since becoming aware of the cruelty to animals and later the non-predictiveness of using animal research for humans and its counter productivity historically and presently as well as the enormous animal welfare implications he has presented information in this regard at the Animal Activist Forum, Cruelty Free Festival, World Vegan Day, Institute for Critical Animal Studies (Oceania), World Event to End Animal Cruelty (Melbourne) and at MacQuarie and Sydney Universities (at the invitation of animal groups). He seeks public debate on the subject of animal experimentation and is pleased to see an increasing level of awareness amongst activists and the public of the fact that basing human medicine on other species is bad for animals and humans, the real suffering it causes to animals and of the scientific methods which should immediately replace it.

Feminist Pornography Theory and the sexual abuse of non-human animals

RHEYA LINDEN

My paper challenges feminist discourse and the animal advocacy movement by articulating the politics of pornographic representation and sexual abuse of non-human animals.

While anecdotal evidence suggests that human-to-animal sexual encounters have been a perennial form of animal abuse, I focus on the proliferation and commercial exploitation of bestiality as a component of the global sex industry's "product line" and its normalisation in the nebulous amorality of cyberspace.

The Ecofeminist analysis provided by Carol Adams (1990, 2003) is exceptional in making a strong case for the connection between the sexual violation of women and culturally-sanitised practices of violence against non-human animals. Adams identifies "a structure of overlapping but absent referents" linking "violence against women and animals" through which "patriarchal values become institutionalized" (1990:42). In "images of animal slaughter, erotic overtones suggest that women are the absent referent. If animals are the absent referent in the phrase *the butchering of women*, women are the absent referent in the phrase *the rape of animals*" (1990:43).

By considering case studies as well as dialogue on animal pornography websites, my paper argues that in failing to integrate the challenge presented by animal sexual abuse Feminist Pornography Theory remains limited by femocentric speciesism. A challenge is also extended to the animal advocacy movement to respond to this relatively hidden form of animal abuse through rights-focused discourse and activist.

Plucked from the familiarity of Mediterranean village life I landed in 1950's Melbourne, blinking with culture shock. On arrival I found myself in hospital where lack of English compounded a newfound loneliness. Paradoxically this bleak experience became instrumental in demonstrating the power of direct action...

My parents arrived after the operation to be told they could not see me until visiting hours. With characteristic peasant pragmatism they circumnavigated the rules and the grounds until, finding an open window, they made their way to my bedside.

Direct action based on an unassailable ethic of care has become the central motif of my adult life-as campaign director for Animal Liberation Victoria from 1995 until 2001, when I founded and still campaign-manage Animal Active Australia. Balancing practice with theory I also research and teach at Melbourne University; unsurprisingly my research focus is a feminist ethic of care among activists shaping the animal movement.

Police-Dogs: Assemblages of desire, control and resistance

PETA MALINS

The use of dogs in policing has a long history. Dogs have been mobilised by both private and public police for search and rescue, offender detection and apprehension, emergency response (including sieges and bombs), interrogation (and torture), customs work, institutional intimidation and contraband detection (including in mental health units, hospitals, schools, prisons and detention centres), the policing of drugs (particularly at airports and music festivals, but also increasingly in everyday urban and rural public space) and public order and protest regulation (including of animal rights protests). Dogs have proved useful to policing purposes for a range of reasons including their olfactory and auditory capacities, their ability to be trained to respond to commands, their capacity for both aggression and warmth, and for their ability to provide enduring forms of companionship. Their use, however, raises a range of ethical, aesthetic, legal, practical, social, public health and philosophical questions, the intersections of which are yet to be fully teased out. In this paper I will start to tease out some of these intersecting considerations. Building on Deleuze and Guattari's (1987) post-human concept of *assemblage*, I will explore the specificity and affectivity of this human-animal nexus, including the roles that capitalism, desire, affect, fear, stratification and becomings might have on police dog encounters and their socio-political implications.

Deleuze, Gilles and Guattari, Felix (1987) *A Thousand Plateaus: Capitalism and Schizophrenia*, (trans. Brian Massumi), London: Athlone Press.

Peta Malins is a Lecturer in Justice and Legal Studies at RMIT University, Melbourne. Her research focuses on the unintended effects and *affects* of various crime prevention interventions, with a particular focus on policing and drug and alcohol prevention. She has published widely on these issues and has also co-edited a collection entitled *Deleuzian Encounters: Studies in Contemporary Social Issues* (Palgrave 2007). She is currently working on projects regarding school drug education, overdose memorials, stencil art and police drug detection dogs.

Through the Looking Glass – the hidden industry of animal experiments

HELEN MARSTON

Obtaining information about what actually happens to animals in research can be a difficult and frustrating process. Questions to the funding bodies are usually redirected to the state or territory departments responsible for animal welfare; and the state departments usually refer you back to the funding body – often the National Health & Medical Research Council. Requests for information – minutes of AEC meetings, annual reports – are denied, and straightforward requests such as statistics are at best “difficult” to obtain and do not provide an accurate account of the purpose for which the animals are used.

If you question a company or institution about their use of animals their standard response is that all animal use has been considered and approved by an Animal Ethics Committee, and that they adhere to strict animal welfare legislation. Humane Research Australia’s case studies however suggest otherwise. How can such research as feeding alcohol to pregnant sheep, shaking lambs to death and dropping weights onto the exposed brains of rats have possibly gained ethics committee approval? And how can it be argued that these animals’ welfare has been protected by legislation?

With over six million animals used in research every year, Australia does not have a good reputation in this regard, but how can we aim to reduce these numbers and replace animals with more humane and scientifically-valid non-animal methods of research when we can’t even find out what’s going on? Despite being largely funded by Australian taxpayers, the industry is shrouded in secrecy.

Following a 12 year career in investment banking, Helen pursued a number of projects specific to animal welfare / rights. She was employed by Animals Australia for eight years, during which time she participated in the NHMRC’s public consultation on xenotransplantation, and founded Humane Charities Australia Inc. (www.humanecharities.org.au), a project aimed to identify health charities that do not conduct nor support animal-based research. After leaving Animals Australia in 2004 to produce ‘Animals Matter’ – Australia’s first television program about animal welfare and rights issues, Helen completed the Grad. Certificate in Animal Welfare at Monash University in 2005.

Helen is now employed by Humane Research Australia Inc. as their Chief Executive Officer. HRA is an organization which challenges the use of animals

in research and promotes the use of more humane and scientifically-valid non animal alternatives.

Open your eyes; the camera, new media and Animal Advocacy

ELIZA MUIRHEAD

Most animals around the world live their lives in environments which are far removed from the public domain, the largest of this group being farmed animals. Those who have attempted to reveal these hidden realities have traditionally harnessed the documentary power of the camera lens. Through photography, video and sound recordings, activists have been able to make the lives of these animals more visible. In the last decade, given the change in new media technology and the increase of social media in peoples lives, it has become even easier to insert an awareness of these animals realities into people's everyday lives. But how do these images actually make people feel and do these feelings translate into any real change for the animal who's lives have been revealed? This paper will investigate how animal advocacy groups are developing with the changes in new media and discuss whether real progress is being made.

Eliza is an activist, scientist and communications professional working for animals, the environment and human rights. Her work has been published globally with some of the world's leading advocacy organisations. She holds a B.S. in Animal Science and a Dip. in Creative Arts from The University of Melbourne and a M.A. in Science Communication Natural History Filmmaking from The University of Otago. In 2011, she co-founded, Fair Projects, an organisation to offer professional quality media and communications for advocacy organisations and in 2012 was named as one of The Age's 'Top 100 Most Influential Melbournians' for this work. www.elizamuirhead.com

Language, Rabbits, and the "Difficulty of Vegetarianism": Gendered Engagement with Nonhuman Animal Otherness in a Japanese Film Studies Course

DYLAN O'BRIEN

Nonhuman animals find themselves in a unique situation with regards to film; conscripted to represent narratives composed by humans, many times counter to their own interests. Films thus uniquely other nonhuman animals, offering humans fictional narratives to supplement their own lived experiences and redefine their everyday interactions with them, including consuming them. Critical animal theory has previously articulated the possibility of film and literature, even in light of such exploitation to have possible liberatory potential, specifically for the changing of viewpoints. This argument, largely from a scholar-activist standpoint has largely not been connected to the work of critical animal pedagogy, which seeks means of getting students to engage with exploitation of nonhuman animals. In this paper, I detail the teaching of a unit on nonhuman animal otherness in a film studies course in Japan, presenting a merging of theory on the usage of film and literature as praxis for liberation with critical animal pedagogy. This paper argues that there was a gendered response correlative to other cultural contexts, and that the predominance of discussion of diet in responses is student identification of consumption as key to nonhuman animal otherness.

Prior discussions of critical animal pedagogy have been limited to overviews of courses or outlining of theory, however, this paper details the specific deployment in a two-week unit of an introductory film studies course, in order to examine student engagement in a focused matter. In lieu of looking exhaustively at how the concepts, film, or unit was responded to, this paper will examine how the students responded when asked to critically analyze nonhuman animal otherness. This paper will propose that while papers narrowly focused, due to student choice, on consumption choices regarding meat, this was not simple dismissal or resistance of the concept of nonhuman animal otherness, but nuanced engagement.

Dylan Hallingstad O'Brien is a senior at Hamline University in St. Paul, Minnesota. He is a triple major in East Asian Studies, Global Studies, and Women's Studies with a minor in Anthropology. Last year he was awarded undergraduate paper of the year at the North American Conference for Critical Animal Studies for his paper on Japanese "humane" farming narratives. He serves on the steering committee of Students for Critical Animal Studies. Currently, he is working on a tri-departmental honors' thesis on the gendering of meat in Japan.

"Animacy hierarchies, cryptozoology and queer animals in the Himalayas"

KAREN PARKER

This paper examines how Western interests construct the 'non-West' in two ways which intersect: first, in the commercialization of real and mythical animals of the non-West; and second, in the idealization of the non-West as a 'natural' space defined by heteronormativity. In the first (mis)-construction, the West depicts its role in the industries of animal exploitation as 'civilized' and 'just'. By implication, the non-West is constructed as 'barbaric' and unjust. In the second (mis)-construction, the West exoticizes the non-West as a non-queer space which is 'pristine' and 'natural'. Building on studies in queer ecology (Mortimer-Sandilands 2010, 2008, 2001; Mortimer-Sandilands & Erickson 2010; Morton 2010), it will be argued that this representation relies on a century of cultural exploitation post-colonial propaganda. The particular context for discussion will be the Himalayas, which have been depicted in popular culture narratives as a 'pristine' space, and a cultural place whose narratives about mythical animals have been plundered by the forces of Western commercialism.

Cryptozoology of the Himalayas will be discussed, specifically Western inventions of the 'Yeti' or so-called 'Abominable snowman'. This will be contrasted with counter-narratives as found among texts translated from some specific tribal people of North East India. While the voices of the latter are almost entirely unheard in the West, their stories remain the lore regarding mythical animals of contemporary Himalayan tribal culture. They reveal a view of mythical animals vastly different to the Hollywood monsters of Western popular culture and cryptozoology. In particular, the stories 'The Tiger and the Woman' and 'The Dragon and the Golden Boat' (Parker, 2015) are discussed, in their capacity as counter-narratives to Western constructions of the Himalayas. These mytho-historical texts display a non-heteronormative reality where queer animal and human protagonists cohabit, and sometimes, coalesce; and where animals rebel against Western imperialists.

As a psychological backdrop to the discussion, functions of the grammatical systems called *animacy hierarchies* will be briefly outlined. These systems are well known to occur in many languages across the world (Silverstein 1976; Dixon 1979; Payne 1997; Van Valin & LaPolla 1997, Corbett 2013). In linguistics discourses, animacy hierarchies have been discussed predominantly as formal grammatical structures, with little reference to their social and psychological meaning. However Chen (2010), following Yamamoto (1999), explores animacy beyond the realm of formal semantics

and syntax, and by invoking critical voices of queer theory and eco-feminism, a 'feral' mode of analysis emerges, one which permits focus upon what Chen calls a 'shifting archive' of discussion topics. This talk draws on Chen's innovative approach to animacy, and takes up the 'feral' method of critique (Chen 2012: 19) by 'meandering' from linguistics to cryptozoology, to local cultural narrative, within the specific context of the Himalayas.

Chen, Mel Y. 2012 *Animacies Biopolitics, Racial mattering and Queer Affect*. (Duke University press: Durham & London)

Coleman, Loren. 1989. *Tom Slick and the Search for the Yeti*. (Faber and Faber: Boston and London)

Corbett, Greville G. 2013. Systems of Gender Assignment. In: Dryer, Matthew S. & Haspelmath, Martin (eds.) *The World Atlas of Language Structures Online*. Leipzig: Max Planck Institute for Evolutionary Anthropology. (Available online at <http://wals.info/chapter/32>, Accessed on 2015-06-29.)

Dixon, R.M.W. 1979. Ergativity. *Language* 55. 59-138

Mortimer-Sandilands, Catriona. 2010. Whose there is there there? Queer Directions and Ecocritical Orientations. In *Ecozon, European Journal of Literature, Culture and Environment* 1, 1.63-69

- 2008. Queering Ecocultural Studies. In *Cultural Studies* 22, 3-1. 455-476
- 2001. Desiring nature, Queering Ethics: adventures in erotogenic environments. *Environmental Ethics* 23, 2. 169-188

Mortimer-Sandilands, Catriona & Erickson, Bruce. 2010. A Genealogy of Queer Ecologies. In Catriona Mortimer-Sandilands & Bruce Erickson (eds.) *Queer Ecologies: sex, nature, politics, desire*. (Indiana University press: Bloomington, Indiana) 1-47

Morton, Timothy. Queer Ecology. In *Publications of the Modern Language Association of America* 125,2. 1-19

Parker, Karen. (forthcoming, 2015) *A Grammar of the Tikhak Tangsa Language, with Texts*

(PhD thesis, LaTrobe University)

Payne, Thomas E. 1997. *Describing morphosyntax: A guide for field linguists*. (Cambridge; New York: Cambridge University Press)

Silverstein, Michael. 1976. Hierarchy of Features and Ergativity. In *Grammatical Categories of Australian Languages* (ed. Dixon). (Humanities Press Inc: New Jersey) 112-171.

Van Valin, Robert D. and LaPolla, Randy J. 1997. *Syntax: Structure, Meaning, and Function*. Cambridge: Cambridge University Press.

Yamamoto, Mutsumi. 1999. *Animacy and reference: a cognitive approach to corpus linguistics*. (Amsterdam: John Benjamins)

Karen Parker is a PhD candidate at the centre for Research on Language Diversity at Latrobe University. The focus of her doctoral research is the documentation of endangered languages of North East India and Northern Myanmar.

Veganarchism

NICK PENDERGRAST

This paper will draw on existing research, as well as my own research and experiences as a vegan activist and anarchist, to explore the links between veganism and anarchism. Some of the previous works that I will be relying on include Brian Dominick's pamphlet 'Animal Liberation and Social Revolution' (where the term "veganarchism" was coined) and the book *Making a Killing: The Political Economy of Animal Rights* by sociologist Bob Torres, which analyses human/non-human relations from an anarchist perspective.

In some ways, veganism and anarchism are very compatible. Both are focused on people making change themselves, rather than requesting change from the state or politicians. There is also a shared rejection of hierarchy. Vegans reject the power humans have over non-human animals, just as anarchists reject the power that the leadership class has over citizens.

In other ways, veganism can be viewed and promoted in a manner that is antithetical to anarchism. Some arguments for veganism along the lines of "the consumer holds the power" fit neatly within free-market capitalism. In this neoliberal framework, people are encouraged to see the market and individual consumption as the legitimate arena for social change. Consumer-based solutions function within and support capitalism, while neglecting structural inequality.

Along with considering veganism and anarchism, this paper will analyse the way in which different theories towards non-human animals, such as animal welfare, animal rights and animal liberation are consistent/inconsistent with anarchism. I'll also give some suggestions on how to make veganism more anarchist and anarchism more vegan.

Nick Pendergrast is the Deputy Coordinator of Animal Rights Advocates (www.ara.org.au). He also co-hosts the intersectional, political podcast *Progressive Podcast Australia* (www.ProgressivePodcastAustralia.com) and alternative news show, *Indymedia* on RTR community radio, 92.1 FM. He recently completed his PhD in Sociology, which explored the animal advocacy movement, primarily in Australia and the United States, and the range of ideologies, activism, organisations, and key actors that make up this movement. He also teaches Sociology and Anthropology at Curtin University in Perth.

Transgender bodies and the (in)human(e)

CURTIS REDD

Trans* people are often represented and imagined in terms of a collection of body parts. This can be articulated through everyday interactions and questions from cisgender people about genitals or surgery, the psychiatric and legal discourses that trans people must navigate in order to obtain physical changes, and far too often through the literal dismemberment of trans* bodies after murder. The ways in which violence against trans* bodies is perpetrated - the excessive use of force, and acts of degradation or mutilation after death reveals the construction of trans bodies as 'other', as not-quite-human, and therefore ungrievable. The reporting around trans people's deaths, in which discussion focuses on the spectacle of trans bodies, creates a discourse in which violence against trans people is seen as justified, and mediated through such defences as the "trans panic defence". This paper will look at the links between the murder and dismemberment of trans* people in relation to the murder and dismemberment of non-human animals who are also constructed as a sum of body parts, and as ungrievable victims.

Curtis is a PhD candidate in Gender, Sexuality and Diversity studies at LaTrobe University, looking at histories of violence against queer bodies in Australia and tutors first year GSDS. He is a long term vegan and lives with three rescue hens and a giant ginger cat.

Animal Agnotology: Speciesism as Circuits of Doubt

GUY SCOTTON

Agnotology is an emerging paradigm in the sociology of knowledge, investigating the social production and circulation—"conscious, unconscious, and structural" (Proctor 2008, 3)—of various forms of ignorance and doubt. From its original application to forms of scientific unknowing, most notably in relation to climate change and the tobacco industry, agnotology has been extended to study social configurations of ignorance in realms as diverse as critical race theory (Mills 2008) and the analysis of neoliberal economic thought (Mirowski 2013).

Recently, agnotology has made its first appearances in the critical study of animal exploitation, including accounts of the cultural "deskilling" augured by factory farming (Squier 2006, 2011) and the struggles over "ag-gag" laws (Broad 2014). In this paper, I take a step back and propose a framework of "animal agnotology" more broadly—the study of socially produced ignorance and doubt about i) the nature, interests, and predicament of different nonhuman animals; ii) the motives and goals of animal activists; and iii) the prospect of alternatives to animal exploitation—and begin to apply the framework to a variety of interacting domains and actors including science, law, politics, and popular discourse.

I conclude by exploring how animal agnotology could be employed in conjunction with insights from the sociology of denial to enrich the understandings of speciesism developed by animal studies and animal ethics, and how this framework might aid in constructing a just interspecies community. Finally, I turn animal agnotology back onto the knowledge claims made by animal activists, considering the role of "strategic ignorance" in counter-hegemonic movements.

Broad, Garrett. 2014. 'Animal Production, Ag-gag Laws, and the Social Production of Ignorance: Exploring the Role of Storytelling'. *Environmental Communication* (article not assigned to an issue): 1-19.

Mills, Charles. 2008. 'White Ignorance.' In Proctor, Robert & Londa Schiebinger (eds), *Agnotology: The Making and Unmaking of Ignorance*. Stanford: Stanford University Press, pp. 230-249.

Mirowski, Philip. 2013. *Never Let a Serious Crisis Go to Waste: How Neoliberalism Survived the Financial Meltdown*. London: Verso.

Proctor, Robert. 2008. 'Agnotology: A Missing Term to Describe the Cultural Production of Ignorance (and Its Study).' In Proctor, Robert & Londa Schiebinger (eds), *Agnotology: The Making and Unmaking of Ignorance*. Stanford: Stanford University Press, pp. 1-35.

Squier, Susan. 2006. 'Chicken Auguries'. *Configurations* 14(1): 69-86.

Squier, Susan. 2011. *Poultry Science, Chicken Culture: A Partial Alphabet*. New Brunswick: Rutgers University Press.

Guy Scotton is a doctoral candidate transferring from the University of Western Sydney to the University of Sydney. He is exploring the framework of civic friendship as a new perspective on recent political theories of animal rights, including the implications of public emotions and rituals for interspecies justice.

Sociological Research on Violence against Animals

MARCEL SEBASTIAN

Although violence against animals takes place everyday and although animals are in many ways and in large numbers victims of violence, it is so far unusual to speak of violence against animals. Also, the sociology of violence has largely ignored animals as victims of violence until now. The proposed paper answers the question of how violence against animals can be theoretically defined and typologized. It also illustrates the way in which violence against animals is similar to other forms of violence and how it differs from those. The innovative character of this paper is due to the fact that in the social sciences violence against animals has scarcely been researched and conceptualized theoretically.

The most common definitions of violence, however, specify that the minimum requirement of the definition is the physical vulnerability of the victim of violence (see Popitz 2004: 48; Levin/Rabrenovic 2007: 321; Sofsky 2005: 19). Since animals have vulnerable bodies and thus can be victims of violence (Buschka et al 2013: 75; Nibert 2013: 4), it is not plausible that some definitions of the term violence limit it to human beings or persons without further justifying this (see Nunner-Winkler 2004: 21, Imbusch 2002: 38). Violence against animals can be categorized by different dimensions, such as the distinction between private and institutionalized violence or by the different forms and practices of violence. Violence against animals is unique because of its historical continuity and normality and because of the specific figurations of actors 'perpetrator' and 'audience' (Sebastian 2015).

Marcel Sebastian, M.A. Sociology, PhD-Student, is a member of the Group for Society and Animals Studies at the University of Hamburg, where he teaches courses on Human-Animal Studies. He is furthermore a member of the Norbert Elias Center for Transformational Design at the University of Flensburg and a PhD-scholarship holder of the Heinrich-Böll Foundation. His research interests include Critical Human-Animal Studies, Sociology of Violence, the Critical Theory of the Frankfurt School and Studies on National Socialism and the Shoah.

Challenges entailing ethical changes and animal advocacy in the veterinary industry and curriculum

SY WOON

Within the veterinary industry, issues surrounding the usage of animals in various sectors have continually emerged and opportunities to initiate progressive ethical changes are often met with resistance. Despite the public perception of veterinarians as advocates for animal welfare, traditionally the veterinary profession has been complicit in facilitating the exploitation of animals in a number of industries - including pharmaceutical (laboratory vets), agricultural, sporting or entertainment, and pet industries.

When economic interests are involved with the use of animals, oftentimes veterinarians defer to the position of industry, rather than adopting the authoritative role of advocates to protect the animals' interests; this is evident in the delayed response and conservative stance conveyed by the peak veterinary representative body in Australia - the Australian Veterinary Association (AVA) - on a number of welfare issues. Despite a strong association with the veterinary industry in monitoring the live export industry for decades, the routine cruelty inherent in the trade was only publicly exposed and acted upon as a result of independent investigations by animal activists, and had not previously been condemned by the AVA. Similarly, greyhound racing has long been supported by the veterinary profession, yet systemic animal abuse - such as live baiting, mass greyhound killing, and draining blood from greyhounds prior to euthanasia - only surfaced due to undercover footage by animal activists that achieved significant media attention. The relationship of the agricultural and animal research industries with the veterinary profession poses many ethical dilemmas, with veterinary students being taught to abide by standard industry practices that may entail animal suffering, rather than demanding ethical changes. Instead, independent non-profit veterinary advocacy groups - including Sentient, The Veterinary Institute for Animal Ethics and Vets Against Live Export - have been vocal in calling for changes.

Throughout the course of the veterinary degree, students are desensitised to industry norms through the compulsory curriculum and are not taught - and oftentimes, discouraged - to question the status quo. Moreover, animal rights activists and the animal liberation movement are portrayed as unscientific or misinformed, and regarded as threats to the veterinary profession. The manner in which veterinary students are taught inevitably leads to a disparate regard for certain species - we learn that the well-being of companion animals

(dogs, cats, pocket-pets) is of utmost importance and warrant life-saving veterinary treatment, with pain alleviation being a vital component in treatment and surgeries, while in comparison, we are taught how to most efficiently raise farm animals for slaughter or prolonged utilisation, and that the same surgical procedures performed in neonatal lambs and piglets (e.g. castration) do not require pain relief despite possessing the same pain pathways.

This presentation will discuss the challenges inherent in changing attitudes within the veterinary industry, the speciesism ingrained in the degree and desensitisation veterinary students are exposed to through the curriculum, and the barriers affecting veterinarians acting as effective animal advocates. Also included will be a discussion of the potential for ethical changes and avenues through which these can be achieved.

Sy is a veterinarian who graduated from the University of Sydney and plans to pursue shelter medicine and work with farm sanctuaries in the US. During her time as a veterinary student, she was elected president of the University of Sydney Animal Welfare Society for three years and was heavily involved in campaigning for various animal rights issues, as well as having founded the Sydney University Vets Beyond Borders Student Chapter and being a representative on the Animal Welfare Advisory Committee. She was awarded a Projects for Peace grant to undertake her rabies prevention project in India, presented her research as an invited speaker at the 8th World Congress on Alternatives and Animal Use in the Life Sciences, Montreal, and was funded to attend the Alliance for Contraception in Cats & Dogs' 5th International Symposium in Portland. She has spoken at local and international conferences on humane veterinary education and aspires to work with children, imparting compassion for all animals. Sy currently works as Medical Advances Without Animals Trust's Project Officer, as well as with Sentient, The Veterinary Institute for Animal Ethics.

Workshops & Panels

Vegan Consumerism and Going 'Mainstream'

TARA LOMAX

Increasingly, veganism appears to be taking on an arguably consumerism-driven focus. Not only in terms of personal choices, or conscientious trends in the vegan (and non-vegan) marketplace, but as a collective objective that seems to regard consumerism as an ultimate goal in vegan activism – a idea commonly thought of as 'going mainstream.' With a rise in media and celebrity attention directed towards the vegan lifestyle, the conditions and objectives of vegan consumerism have built momentum. Vegan consumerism might arguably be characterised in terms of plant-based diets that obscure the complexity of other ethical choices on the basis of marketability, campaigns (and fundraisers) that encourage non-vegan multi-national brands to provide vegan options (despite a plethora of other unethical and animal exploitative products), or even the demand that vegans deserve 'faux' versions of every animal-based product they once enjoyed (regardless of need).

The consequences of these consumerism-driven approaches are slowly being brought to the forefront, with discussions about the relations between capitalism, animal liberation and intersectionality. In the blog Chickpeas and Change, also reposted in Species and Class, Ali Seiter's article 'Veganism and Consumerism' points to the 're-centring of the human experience.' 'Vegan consumerism,' Seiter realises, 'becomes a project to benefit humans who eat a vegan diet rather than other animals oppressed by speciesism.' Similarly, in Direct Action Everywhere, Hana Low's 'Vegan Options are Not Animal Liberation' reveals how this re-centring of the human experience through consumerism, is also being campaigned for by animal advocacy organisations.

In response to these articles, this workshop aims to facilitate a critical dialogue around the notion of vegan consumerism and what it really means for veganism to 'go mainstream.' Primarily, this workshop seeks to address the intersectional dynamics and implications of vegan consumerism, particularly in terms of intersectional oppression.

Low, Hana. 2015. 'Vegan Options are Not Animal Liberation.' Direct Action Everywhere. Blog Post. <http://directactioneverywhere.com/theliberationist/2015/3/5/dear-animal-advocates-vegan-options-are-not-animal-liberation>

Seiter, Ali. 2014. 'Veganism and Consumerism.' Chickpeas and Change. Blog post. <https://chickpeasandchange.wordpress.com/2014/12/22/veganism-consumerism/>

Tara Lomax is a doctoral research candidate in screen and cultural studies and has taught issues related to media and everyday consumerism at university level. Previously, Tara has presented at multiple ICAS Oceania conferences and AASG conferences, and has undertaken research in the representation of animal exploitation in contemporary cinema.

Gender and Feminism with CAS

KAREN PARKER & CURTIS REDD

A facilitated discussion on gender and sexuality and intersections with critical animal studies.

Karen Parker is a PhD candidate at the centre for Research on Language Diversity at Latrobe University. The focus of her doctoral research is the documentation of endangered languages of North East India and Northern Myanmar.

Curtis is a PhD candidate in Gender, Sexuality and Diversity studies at LaTrobe University, looking at histories of violence against queer bodies in Australia and tutors first year GSDS. He is a long term vegan and lives with three rescue hens and a giant ginger cat.

Effective communication and activism

JAVED DECK & JESS FERRY

This workshop will be a chance to discuss ideas for effective activism. It will draw on the experience of the facilitators Javed and Jess' whilst also being a group exercise. The focus will be on a. discussing tactics for how to effectively respond to critiques and questions about veganism and animal liberation. b. incorporating direct action tactics that are appropriate and productive. This workshop will take the form of small discussion groups and larger group debate.

Jess Ferry is an activist from Canberra who is a member of Animal Liberation ACT and also one of the organisers of the annual Canberra vegan festival - the Living Green Festival. Jess is also in the final year of an undergrad Bachelor of Science in Psychology and is planning on becoming a clinical psychologist in the future. Jess hopes to use her psych knowledge to better inform her own activism and help others - hopefully in areas of resilience, coping, stress and burn-out.

Javed Deck is a philosophy graduate, musician and activist based in Melbourne.

Ag Gag workshop

JESS ISON

Currently in the US, new legislation known as “AgGag” can prosecute animal activists for such actions as filming in factory farms. The implications of this are being felt across activist groups. So far, activists have faced hefty prison sentences and been labelled “terrorists”. This label is a strategic move by animal exploitation industries to stop, or gag, animal activists from exposing the horrors they inflict on nonhuman animals.

In the Australian context, this language is beginning to gain traction. Industries are calling for tougher penalties and the word “eco-terrorist” is starting to appear in mainstream media. This is reminiscent of the beginnings of the oppression that we can see in the US. What are Ag Gag laws? How do they affect activists? Can we alter this trajectory from activist to terrorist in Australia (and other countries)?

These are some of the questions that we will discuss in this workshop. It will be facilitated by members of ICAS Oceania but will take the form of a general discussion and brainstorming of tactics. It is suggested that people listen to the interview with Will Potter, author of *Green is the New Red*, on Freedom of Species or watch his TedTalk before attending this session.

Jessica Ison is the Representative for ICAS in Oceania. She is a PhD candidate at La Trobe University and the Chair of the Gender and Sexuality Intersectional Research Collaborative. Jess is also a tutor at RMIT in Criminology and Legal Studies. In her spare time she can be found ranting about prison abolition and fermentation.

Debt and Memory - Interspecies Historical Injustice.

GUY SCOTTON & DINESH WADIWEL

In this session Guy Scotton and Dinesh Wadiwel will explore historical injustice towards animals from the standpoint of political theory. Two short papers will be followed by an interactive discussion on the challenges associated with thinking through historical examples of atrocity and injustice (such as domestication) and the opportunities for developing political frameworks to respond.

Guy Scotton began his PhD in the Doctoral Program for Political and Social Thought at the University of Western Sydney. He intends to transfer to the University of Sydney. He is interested in bringing critical social theory, social psychology, and the sociology of denial to bear on recent political theories of animal rights, including the implications of public emotions and rituals for interspecies justice.

Dinesh Joseph Wadiwel is Director of the Master of Human Rights at The University of Sydney. He has over 15 years' experience working in the non-government sector, and has held senior positions in anti-poverty and disability rights related agencies. Dinesh's research interests include sovereignty and the nature of rights, race and critical animal studies. He is author of the forthcoming book *The War Against Animals*.

Conference schedule

Day 1, Thursday July 9 – Council Chamber

5:45-6:15	Registration
6:15-7:45	ANIMALS AND CAPITALISM USE VALUE, EXCHANGE VALUE & SURPLUS VALUE Dinesh Wadiwel

Day 2, Friday July 10

9:00-9:30	Registration	
9:30-10:00	Welcome	
	Meeting Room 1	Old Council Chambers
10:00-11:00	CRITICAL ANIMAL PEDAGOGY Lara Drew Dylan Hallingstad O'Brien	EDUCATION Sy Woon Nichola Kriek
	30 MINUTE BREAK	
11:30-12:30	FILM SCREENING	WORKSHOP: DEBT AND MEMORY - INTERSPECIES HISTORICAL INJUSTICE Dinesh Wadiwel & Guy Scotton
	LUNCH	
1:30-3:00	HIERARCHIES Katie Batty Aloysia Brooks Nick Pendergrast	NOT/KNOWING ANIMALS Teja Brooks Pribac & Patty Mark Guy Scotton
	30 MINUTE BREAK	
3:30-5:00	WORKSHOP: EFFECTIVE COMMUNICATION AND ACTIVISM Javed Deck & Jess Ferry	WORKSHOP: GENDER AND FEMINISM WITHIN CAS Karen Parker & Curtis Redd
5:00	Day 2 Closing (including announcements)	
6:30pm	Conference Dinner Edinburgh Gardens Community Room catered by Las Vegan Cafe	

Day 3, Saturday July 11

9:00-9:30	Registration	
9:30-10:00	Welcome	
	Meeting Room 1	Old Council Chambers
10:00-11:00	LAW Peta Malins Clare Fisher	WORKSHOP: VEGAN CONSUMERISM Tara Lomax
30 MINUTE BREAK		
11:30-1:00	INTERSECTIONS OF VIOLENCE Reyha Linden Ada Conroy Marcel Sebastian	QUEERING Curtis Redd Karen Parker Jess Ison
LUNCH		
2:00-3:30	ACTIVIST ENGAGEMENTS Esther Alloun Kate Elliot Eliza Muirhead	FEMINISMS Kathryn Joy Lucy Berglund Celeste Liddle
30 MINUTE BREAK		
4:00-5:00	EXPOSING VIVISECTION Helen Marston Douglass Leith	AG GAG LAWS (WORKSHOP) Oceania collective
5:00	Conference close	
6:30	Social dinner with Animal Publics conference attendees Cornish Arms Hotel – 163A Sydney Road, Brunswick	



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