



ICAS

THE INSTITUTE FOR
CRITICAL ANIMAL
STUDIES

Liberation Theory,
Education & Practice

Institute for Critical Animal Studies Oceania 2016
Conference

30 September—1 October 2016,
University of Canberra, Australia

Acknowledgement of Country

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

We recognise the ongoing sovereignty of the Ngunnawal people, and all First Peoples in Australia.

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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 alike. Without your contributions and time, this event would not have been possible. 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 Oceania (Wollongong Uni)

Dr Nick Pendergrast, ICAS Oceania (Melbourne Uni)

General information

The ICAS Oceania conference venue is Building 5 at the University of Canberra, location on Kirinari Street, Bruce, ACT. The Friday evening public lecture will be held in building 2, level B, room 7. A map of the campus is available at — <http://www.canberra.edu.au/maps>

You can take a virtual tour of building 5 here—<http://www.canberra.edu.au/virtualtours/Building5/Building5Tour.html>

Registration

The registration desk will be located in building 5 on level B near 55a and 55b (where the conference rooms are). It will be attended from 8.45am. Even though tickets will be available at the registration desk (cash only), we request you purchase in advance to assist with catering.

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/registration/>

Please call Lara Drew on 0402 599 293 or security on 6201 2222 if you have trouble finding the building.

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

Lunch, morning and afternoon tea are available. In reflection of the aims of ICAS, all food will be vegan.

Conference Dinner

A conference dinner will be held at Kingsland Vegan Restaurant at 7.00

Kingsland Vegan Restaurant

5/28 Challis St Dickson ACT 2602

<http://www.kingslandvegan.com.au>

Transport

Public transport in Canberra is provided by bus, while rail, air and long-distance coach services operate for travel beyond Canberra. Visit the transport Canberra website for further information <https://www.transport.act.gov.au/> There are regular buses near the University of Canberra on College Street.

Parking

On the Friday paid parking applies to all who come to UC (please go to <http://www.canberra.edu.au/on-campus/parking/parking-rates> for the charges that are applied). Please go to this link <http://www.canberra.edu.au/on-campus/parking> on the UC website which explains the paid parking system in full. Please note this link also has a link to the campus map showing buildings and parking spaces. There are many spaces available for those with a mobility parking permit.

On the Friday everyone has to pay regardless of the time spent on campus. To do this you take a ticket at the boom gate and then put this ticket in a safe place for later. Once you are ready to leave you exit the parking area by putting the same ticket into the slot shown and either swipe or insert your credit or debit card (follow the instructions). If there is a problem at this point there is a button to press and security will assist you.

If you do not have a debit or credit then there is a machine available on campus to pay for your parking but you will still need the ticket to exit. Please let the organisers know so they can direct you to security. Those who attend Saturday do not have to pay for parking because UC do not charge parking fees on the weekend.

Accessibility

Building 5 and 2 are both fully accessible. Further information about venue accessibility is available on the venue website — <http://www.canberra.edu.au/maps/accessibility>

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.

Public Lecture

In the Belly of the Beast. On the Force-Feeding of Servitude in Plato's *Republic*

Dr Richard Iveson

This talk reconsiders the place of nonhuman animals in the constitution of a democratic community by way of Plato's *Republic*. While an unlikely choice given the contempt expressed for democracy and nonhuman animals both, Plato's phobia of animals ultimately compels us put into question two truisms of contemporary existence: first, that philosophy and politics are uniquely *human* concerns; and, second, that we *already* inhabit a democratic society.

As citizens and labourers of a new millennium, I suggest instead that Western society typically accords far more with Plato's ancient blueprint of the Republic, according to which every labouring body, in order to 'tame' its base animal flesh, must be forcibly given to swallow the 'Guardian' of its own servitude. This Guardian has only one function: to safeguard the power, wealth and privilege of the minority ruling class against the instinct for democratic freedoms shared by every animal, human and nonhuman alike, and the surging animal mass to which it gives rise.

This democratic instinct terrifies Plato, who identifies even the most meagre display of sensitivity towards other animals as constituting the first step along the path of insurgency, insofar as an increase in sensitivity toward disparity and injustice inevitably brings the potential for violent revolution along with it. By subsequently insisting that humanity even further harden its heart against the intense suffering and callous exploitation of nonhuman animals for the sole reason of maintaining obscene disparities of power and privilege, Plato's *Republic* does indeed become a cornerstone of the Western tradition.

In contrast to such calculated *in* sensitivity, however, if we are ever to engage rigorously with the notion of democracy, we must rather pay heed to precisely this dangerous 'instinct' for freedom such as revealed in the first instance by the intimacy of our animal relationships.

Dr Richard Iveson is from the University of Queensland, the centre for Critical and Cultural Studies. His teaching and research interests include animal studies and animal liberation; Continental philosophy (with focus on Nietzsche, Heidegger and

Derrida); posthumanism; cultural studies; biotechnology and cyberculture; post-Marxism; political activism; pedagogy and the university; SF; and the trope of the fantastic.

Abstracts

In the Prison House of Reason: From Pain Management to Total Liberation

TEYA BROOKS PRIBAC

So-called reason had, in Western discourse, long been considered separate from and qualitatively superior to emotions. This shibboleth has been debunked scientifically, and increasingly also philosophically. We now know that emotion plays a positive role in normative functioning and significantly influences the reasoning process regardless of how hard one tries to 'detach' oneself from the object under examination. Nevertheless, derogating 'emotion' in the name of 'reason' remains a powerful propagandistic tool when the weight of evidence alone is insufficient to defend a position – a tool, for example, that is used regularly in attempts to justify nonhuman animal (ab)use for human financial or other gains. In reference to 'farm' animals, the Productivity Commission's draft report (July 2016) on the regulation of Australian agriculture, for example, warns that 'there is a risk that unnecessary regulations will be imposed on farmers based on emotive reactions rather than evidence,' implying an objectivity at the base of the report that the report itself does not, and cannot, deliver. To begin with, as far as welfare is concerned, the classification of some animals as 'farmable' subjects is ideological/emotional in nature and has no objective base in science. Such flawed foundations lead to the unscientific discrepancy in the levels of protection that equally sentient species (e.g. pig vs dog) are offered. This ideological conundrum further informs scientists' research design, resulting in the 'hierarchical scandal' that primatologist Thelma Rowell talks about; namely, 'farm' animals have largely been studied for the purposes of increasing profit, and the 'evidence' and welfare reports reflect this narrow focus and flawed methodology. This paper explores the growing scientific understanding of the bio-psycho-social forces at work in the formation of animals' own realities, which supports nonhuman animal liberation and can aid advocacy of such.

Teya Brooks Pribac is a vegan and animal advocate, working between Australia and Europe. She's currently a doctoral candidate at the University of Sydney researching animal grief. She lives in the Blue Mountains of New South Wales with other animals.

No Different Than A Toaster? Legal Personhood for Australian Non-human Animals

BRUCE ARNOLD

Canadian activist Anita Krajnc, espousing an ethic of compassion in providing water to pigs on the way to slaughter, questioned whether we should construe non-human animals as property, in essence "no different than a toaster". This paper discusses the status of non-human animals in Australia as legal persons.

It suggests that we both should and can move beyond conceptualisation of pigs, chimps, chickens and other animals as legal entities without dignity and rights. The paper identifies what makes a human animal a person in Australian law. It discusses Australian and overseas instances of entities such as corporations, ships, nation states and rivers that have no pulse or capacity to feel pain but are regarded as persons and respected on that basis.

The paper argues that impediments to recognition of non-human animals as legal persons do not involve the end of conventional agriculture or domestic companions. Models for recognition of personhood – fostering both individual and collective flourishing – are evident in the progressive removal of civil disabilities regarding gender, ethnicity, religion and sexual affinity. They are also evident in custodianship mechanisms that provide for exercise of rights on behalf of the voiceless, rights that in the absence of fur or fins we would consider legally unremarkable.

The paper draws on philosophers such as Nussbaum, Rawls and Fineman. It engages in detail with contemporary and historic Australian statute and case law regarding the construction of legal personhood and that identity's consequences.

Bruce Baer Arnold is an Assistant Professor (Law) in the School of Law & Justice at the University of Canberra. He has published widely on person hood, property, privacy and dignity.

The Inhumane Economy: How capitalism hinders real transformation in the lives of animals

ELIZA LITTLETON

In the last decade there has been a rise in the popularity of market based projects as solutions to issues of social and environmental justice. The mantra of 'vote with your forks' has become prevalent in the discourse of animal welfare, aimed at empowering the individual ethical consumer. Slogans and labels such as 'humane and happy meat' spread the idea that through the meals we cook and purchase we can contribute shaping the global market and change the nature of our food system. Wayne Pacelle's new book *The Human Economy: How Innovators and Enlightened Consumers are Transforming the Future of Animals* is the most recent contribution to this discourse. Pacelle outlines some the 'many' achievements in animal welfare over the last decade and propagates the idea the consumers can use the market place to promote the welfare of all living creatures.

With reference to Pacelle's book, this paper will discuss the extent to which ethical consumerism and market based solutions to the animal question provide an effective model for countering the treatment of other animals used in capitalist food production. I will contest the notion of consumer sovereignty, and argue that the very nature of capitalist commodity production conceals the social relations of production thereby obscuring consumer's capacities to make 'ethical' choices. Individualist ethical consumerism is not only limited as it operates within in a capitalist system responsible for the exacerbating cruelty towards other animals but it also halts social justice movements as they become co-opted by the very systems they need to overthrow.

Eliza Littleton is an independent scholar who completed Honours in political economy at The University of Sydney in 2015, during which time she began to engage with the field of critical animal studies and write academically about capitalism and animal liberation. Her research is critical of conventional economics with a focus on Marxian and other heterodox economic traditions, which prioritise social justice and economic sustainability.

Challenging the Pest Epithet

ALEX VINCE

With recent government initiatives to broaden the scope and allocation of the 'pest epithet,' there is a growing need to consider and critique the manner by which animals are positioned as outside the sphere of protection. Technology and public involvement have become guiding themes in recent control methodologies, necessitating a broad and critical response from activists and the concerned public alike. This presentation will seek to outline the ways in which language is implemented to act as authority in the often lethal control of animals designated as 'pests'.

Alex works for Animal Liberation NSW and is a dedicated abolitionist who has worked on issues from factory farming to the slaughter of wildlife.

Animals and art: understanding the exploitation of animals through art history

SHAN CROSBIE

Art has always been a powerful way to empower or disempower one's subject. In my own art practice, I use the depiction of animals as a way to give a voice to the otherwise voiceless. Unfortunately, the depiction of animals in art has been most commonly used in an exploitative way, often using the animal body as a metaphor to discuss the human experience. Throughout art history, the depiction of animal flesh has been used as a vessel to communicate complex ideas about power, sexuality, and sin. There exists a wealth of academic analysis of the symbolism of animal flesh in art, however, art historians have often overlooked the wider cultural implications of the depiction of animal flesh, and the way in which these attitudes have informed today's society. In order to better understand the underlying cultural attitudes towards meat eating, my honours thesis research aims to deconstruct the close link between religion, sex, and animal flesh in 16th and 17th century Dutch and Flemish genre art. This analysis has enabled me to construct an image of this society's attitudes towards the consumption of animal flesh, and to subsequently better understand meat eating in the contemporary world.

Shan Crosbie is a practicing visual artist and art historian currently completing her Honours degree in Art History at the Australian National University. Both Shan's academic and artistic career focuses on understanding and challenging societal constructs that lead to the exploitation and consumption of animals.

Skeleton and Cow: The body constructed as diseased

JESSICA ISON

This paper will analyse how queer and animal bodies have often been constructed as diseased, as the abject, as the outside, as the not me. It will explore this through an analysis of HIV/AIDS and Bovine Spongiform Encephalopathy (BSE), commonly known as Mad Cow Disease. This paper will lay a theoretical grounding in biopolitics, through Foucault, Agamben and Mbembe. It will then show that the construction of disease creates the ideal citizen as the un-diseased, the non-abject, and therefore dictates how certain lives are deemed valuable.

A central analysis will be how both diseases cause profound dis-ease in relation to their effect on the sanity of those who have contracted the virus. It is not just the physical body that is under threat but also the neurological; the threat of *madness*. This is further exacerbated by there being no cure, the victim is seen as damned. In response to this creation of the mad, cows were killed en masse. Humans have deemed ourselves able to exploit cows by eating them, wearing their skin and drinking their milk. Yet, when cows threatened the human corporeality we immediately killed them, we burned their bodies without remorse. Similarly, queer victims of AIDS were (and are) painted as deserving because they were overly sexual and perverted. Their deaths were not cast as noble.

Further, HIV/AIDS has been claimed to have originated from monkeys (amongst other obscure and problematic fables) and therefore, in the popular imagination, both diseases cross the species divide and infiltrate human bodies. In this, they construct how the diseased body is seen as the abject animal. This reinforces the fear that the diseases are able to transcend human hierarchies; anyone could be a victim.

Overall, the socially crafted body as diseased highlights who is deemed as victim, and who is deemed as abject. This reflects larger assumptions of the worth of queers and animals that needs to be deconstructed in order to achieve liberation.

Jessica Ison is the Representative for ICAS in Oceania. She is a PhD candidate at La Trobe University and a tutor in Gender Studies and Animal Studies. Jess is a rescuer for the Coalition Against Duck Shooting and her writing can be found in *Overland*. In her spare time, she can be heard ranting about prison abolition and fermentation.

Power, Knowledge and Welfare in Australian Intensive Farm Animal Production

JACKSON WALKDEN-BROWN

The systems of agriculture used in Australia to raise animals for slaughter and human consumption have undergone profound transformation in the past half-century. Traditional mixed agriculture systems that combined crops and multi-species animal production have largely given way to industrialised single-species intensive confinement systems in all of the significant livestock sectors. Proponents claim that intensive farming has led to improvements in productivity, nutrition and disease control, while opponents claim that intensive farming has a detrimental impact on human health, the environment and, most notably, the wellbeing of animals being raised in such systems. This debate has long been characterised as a war between farmers and animal liberationists. One of the primary weapons of war utilised by contemporary animal liberationists in the battle over transparency has been the public release of covert surveillance footage captured in intensive farming facilities. In turn, government and industry condemnation of covert surveillance tactics has led to the birth of a new breed of legislation commonly referred to as 'ag-gag' laws. The term 'ag-gag' describes a variety of anti-whistleblower laws that seek to hinder animal liberationists by criminalising the capture and release of covert surveillance footage. Following the lead of a number of state legislatures in the United States, ag-gag bills have been recently introduced at both a state and federal level in Australia and politicians from both of the major political parties have voiced their support for the introduction of ag-gag legislation. Through application of Michel Foucault's ideas about knowledge, power and discourse, this presentation will explore the ongoing battle of ideologies underlying the rise of ag-gag legislation in Australia. It is hoped that this methodology will contribute to the development of a theoretical context of the politics of truth about animals and encourage a deeper level of reflection on concept of farm animal welfare.

Assistant Professor Jackson Walkden-Brown is an academic and PhD candidate in the Bond University School of Law. His principal area of research and teaching is Animal Law. Having been raised on a farm and surrounded by animals for most of his life, Jackson has had a long-standing interest in animal protection and the natural environment. He has taught Animal Law at Bond University every year since 2008 and regularly presents at animal law conferences. His most recent publications concern animals in entertainment and animal law education. Also a practicing solicitor, Jackson regularly provides legal advice to animal protection advocates and organisations.

The criminalisation and prosecution of dissent

KATHLEEN VARVARO

'I can't believe the violence!'

This statement was made to me at separate times by two presenters at a conference in 2015 which focused predominantly on kangaroo culling in the ACT. One supported the culls and was mortified by the actions of some of the activists and the other opposed culling and was horrified by both the violence of the culling process and the mechanisms employed to manage dissent.

My research draws upon the human contestations regarding Eastern grey kangaroos in the ACT in attempt to better understand the ways in which contrasting knowledge of human-nonhuman relationships are conceptualised, articulated, negotiated and enacted. From May 2014 to November 2015, my fieldwork focused on four groups engaged in this issue which included proponents of the ACT Kangaroo Management Plan, abolitionist dissenters, reformist dissenters, and the kangaroos themselves. This paper explores the alliances and frictions between these groups and the ways in which contestations to their respective understandings of the issue were managed.

I consider the management of dissent through the lens of violence, drawing upon the work of Walter Benjamin and James C. Scott. I traverse the structural, cultural and interpersonal (including interspecies) violence of the management plan which serves to exclude, pathologise and criminalise dissent; to criminalise non-dominant human-macropod relationships and to correct non-dominant understandings of the issue and of macropods themselves. I contrast this with Scott's 'weapons of the weak' which were mobilised by the dissenters to defend and promulgate their at-times oppositional understandings of the issue and to further their respective projects. Field studies demonstrate that kangaroo population dynamics and social structures may be in alignment with information put forward by both dissenting scientists and pro-cull farmers. Deliberations on the issue may benefit by space being made for the experiences of the kangaroos themselves to be put forward.

My area of interest is human conflicts regarding environmental issues and my Masters and current doctoral research has focused specifically on contestations over wildlife. I am currently conducting research through the School of Archaeology and Anthropology at the Australian National University into the contentious issue of the management of Eastern grey kangaroos in the Australian Capital Territory.

My interest in the multiple ways of understanding such issues has developed through multidisciplinary studies, holding a Bachelor of Science (Australian Environmental Studies), a Graduate Certificate in Outdoor and Environmental Education and a Master of Applied Social Research.

Re-imagining the Anthropocene

PANEL ABSTRACT—AFFRICA TAYLOR & TONYA ROONEY

‘Walking with Wildlife in Wild Weather Times’ (Taylor & Rooney 2016) is a multispecies ethnographic research project that engages with the entanglement of human and wildlife fates and futures in these ‘post-natural’ times of anthropogenic climate change (Lorimer, 2015). It follows a group of pre-school children’s interactions with urban wildlife during regular weekly walks in a grassy woodlands sculpture park on the ANU campus in Canberra. By returning to these parklands in different weather conditions and across seasons, the children build deepening relations with the wildlife and the weathering processes of this place, and in so doing, learn about their common world ecological entanglements and inheritances.

The project responds to feminist calls to re-imagine the Anthropocene, and to cultivate a recuperative ethics for multispecies cohabitation in an anthropogenically damaged world (Gibson et al 2015). It does this in two ways. Firstly, it experiments with more-than-human methods that resist the conceits and grandiosities of (phallic) Anthro-centric responses to the Anthropocene, choosing instead, to explore the recuperative ethical possibilities of ordinary, everyday relations between children, urban wildlife and weather. Secondly, it focuses upon what children (and we) can learn *with* wildlife and the weathering process about what is already going on in the world beyond human-centric solipsisms. The first paper addresses the possibilities for creative more-than-human thinking when children interact with kangaroo bones at ‘Ngaraka’, one of the sculptures in the park. The second paper shows how the concept of ‘weathering’ can reveal mutual points of connection and vulnerability in our entanglements with other animals and wider climatic challenges.

Gibson, K., Rose, D.B. & Fincher, R. (Eds.) (2015) *Manifesto for Living in the Anthropocene*, New York: Punctum Books.

Lorimer, J. (2015) *Wildlife in the Anthropocene: Conservation After Nature*, Minneapolis & London: Minnesota Press

Taylor, A. & Rooney, T. (2016) *Walking with Wildlife in Wild Weather Times* website: <http://walkingwildlifewildweather.com/>

Walking with wildlife in wild weather times: Thinking with kangaroo bones

AFFRICA TAYLOR (PAPER ONE)

In this presentation, I both explain and demonstrate how the 'Walking with Wildlife in Wild Weather Times' research project responds to the Anthropocene by re-imagining our place in a multispecies common world shaped by a multitude of lives, forces and entities, past and present. My methods and practices are largely inspired by Isabelle Stenger's (2013; 2015) urgings for us to slow down and risk putting aside our established humanist habits of thought, in order to experiment with more-than-human methods and modes of thinking. She calls this 'thinking collectively in the presence of others'. This requires us to learn the art of paying attention to the ways we both affect and are affected by others with whom we co-inhabit, and to ultimately find ways of producing a collective (human and more-than-human) account of our common world. I illustrate these experimental more-than-human methods and modes of collective thinking by drawing upon observations and recordings of children's repeated and spontaneous interactions with kangaroo bones, which occur during our wildlife walks.

The kangaroo bones are a component part of one of the sculptures in the ANU parklands, called 'Ngaraka: Shrine for the Lost Koori'. We routinely visit Ngaraka with the children, to remind ourselves that we walk on Ngunnawal land. As a shrine, Ngaraka does the work of refiguring presences. The kangaroo bones, spread underneath the rusty metal frame of the shrine, materially evoke the ways in which the past adheres in the present. The children's spontaneous interactions with these compelling bones, their handlings, narratives and the soundscapes they create, testify to some of the multi-sensorial and inter-corporeal ways we might begin to think collectively in the presence of others - human and nonhuman, living and dead. This presentation includes some audio-visual recordings of child-kangaroo bone encounters that illustrate what thinking collectively in the presence of others might look and sound like.

Stengers, I. (2013) Matters of cosmopolitics: On the provocations of Gaia. Isabelle Stengers in conversations with Heather Davis and Etienne Turpin. In E. Turpin (Ed.) *Architecture in the Anthropocene: Encounters Among Design, Deep Time, Science and Philosophy*, Ann Arbor: Open University Press, pp. 171-182.

Stengers, I. (2015) *In Catastrophic Times: Resisting the Coming Barbarism*. Trans. A. Goffey. Paris: Open Humanities Press and Meson Press.

Affrica Taylor is an associate professor in children's geographies and education at University of Canberra. She teaches postgraduate programs in Faculty of Education, Science, Technology and Mathematics, is a research associate of the Centre for Creative and Cultural Research and a founding member of the Common Worlds Research Collective. She brings feminist, queer and decolonising environmental humanities perspectives into play with her more-than-human geographies of childhood and her multispecies ethnographic research. Her publications include: *Reconceptualising the Natures of Childhood* (Routledge, 2013), *Unsettling the Colonial Places and Spaces of Early Childhood Education* (Routledge, 2015 with Pacini-Ketchabaw) and *Children and Animals: A Common Worlds Ethics for Entangled Lives* (Routledge forthcoming 2017 with Pacini-Ketchabaw).

Weathering together: Multi-species mingling in wild weather times

TONYA ROONEY (PAPER TWO)

In this presentation I draw on findings from the 'Walking with Wildlife in Wild Weather Times' project to show how we might better attune to multi-species vulnerabilities in an era of Anthropogenic climate change in a way that helps to divert the focus from our often human-centred concerns. To do this I use the concept of 'weathering' as a point of mutual connection for understanding the patterns of thriving, decay and persistence in our (human and more-than-human) entanglements with the wider climatic challenges.

As part of the 'Wildlife in Wild Weather' project, young children return regularly to the same places over time, allowing them to become familiar with the micro-worlds of other inhabitants and to witness changes brought about by fluctuating weather conditions and seasons. Drawing on Tim Ingold's (2007) concept of the 'weather world', it becomes possible to understand the myriad of ways that human experience is deeply entwined with the elements. From this, I go on to consider what it means for children to witness similar types of weather entanglements in the lives of other animals, such as the rabbits, birds and fish we encounter on our walks. I suggest such opportunities may prompt a recognition of what it means to 'weather together' (as humans and non-humans) in a world where wider climatic change cannot be separated from our own lives and actions.

Ingold, T. (2007) Earth, sky, wind, and weather. *Journal of the Royal Anthropological Institute*, 13(s1), 19-38.

Tonya Rooney is a lecturer in early childhood education at the Australian Catholic University. Tonya undertakes research on young children's experience in contemporary society, with a particular emphasis on re-conceptualising children's relations in and with space, time and more-than-human worlds. Her work is cross-disciplinary, and situated at the intersection of philosophy, critical geographies and childhood studies. She is a member of the Common Worlds Research Collective and recent publications, include *Surveillance Futures* (Routledge, 2017 with E Taylor) and 'Weather Worlding: learning with the elements in early childhood' (*Environmental Education Research*).

“Live the Good Life”: Discourses of development and modernisation and the export of Australian meat to Asia and the Middle East

ELIZA WATERS

Conceptions of modernisation, development and progress underpin pervasive assumptions about what the future should look like for societies across the globe. These assumptions even extend to the future of food consumption, with ‘nutrition transition’ accounts suggesting that people will inevitably come to eat more meat as their nations economically develop.

Based on a Critical Discourse Analysis of Australian meat industry and government publications, this presentation will explore how meat-exporting institutions mobilise discourses of modernisation and development while exporting their products to countries in Asia and the Middle East.

By tapping into entrenched assumptions regarding the universality of a singular pattern of development – specifically, an arc of economic change historically seen in western industrialised nations – these discourses present themselves as natural.

Utilised in the context of exporting meat from Australia, development discourses legitimate meat consumption in diverse, and often conflicting, ways. For instance, in Australian meat industry texts concerning the marketing of meat to Asian and Middle Eastern consumers, red meat is often positioned as a desirable luxury product for the emerging middle classes and is discursively linked to sites and symbols of conspicuous consumption. However, in texts defending the live export trade, animals’ flesh is depicted as a means to alleviate malnutrition and food insecurity in Asia and the Middle East.

Throughout many Australian meat-exporting institution texts, we can identify the assumption that Asian and Middle Eastern peoples will inevitably follow – and desire – a western-style trajectory of economic and social development, including the adoption of an increasingly meat-based diet. In this idealised development process, animals are exploited and instrumentalised. The purported benefits and positive connotations of purchasing and eating their flesh are foregrounded, while their individuality and sentience are erased.

Ultimately, the discourses mobilised by Australian meat-exporting institutions both draw on and perpetuate intersecting hierarchies. This speaks to the fluidity and flexibility of discourses of development and modernisation, and to the way in which these nebulous yet powerful concepts can be tied to exploitative and environmentally harmful industries.

Eliza Waters received a Bachelor of Arts with honours in politics and international studies from the University of Melbourne in 2015. During her time at university, she pursued her interest in animal rights both in her studies and through involvement in the University of Melbourne Animal Protection Society. She is currently interning at an animal protection organisation while working casually as a research assistant and a personal care assistant.

Why would somebody continue to eat animals once they become aware of the cruelty?

EMMA HURST

There are environmental impacts, extreme cruelty and personal health risks associated with the consumption of animals products. For this reason, plant based lifestyles are becoming more popular. Yet many people who are aware of the negative cost of animal based diets choose to continue to consume animals. This talk will evaluate the psychology behind who humans eat and why they continue to eat them. We will evaluate the influence of factors such as life course, personal systems, value negotiations, and strategies. When asking people to change their dietary choices we need to consider learning, automatic behaviours, media and marketing influences, food labelling, personality and motivational states. Only when considered within this full context can we truly understand why people do not change their eating habits and the best way we can overcome this.

Emma Hurst is a Registered Psychologist, BA(Psy), PGDip(Psy), M(HealthPsy) and the Campaign Director at Animal Liberation, a New South Wales-based animal rights charity that works to end the suffering of exploited and confined animals. She has been involved in animal rights for 16 years.

Cowspiracies about Meat Eating Environmentalists: A Critical Examination of the Environmental Vegan Movement

NICK PENDERGRAST

This paper will explore the growing movement advocating for veganism from an environmental perspective. While there has been advocacy along these lines for many years, it is clear that such advocacy has become more widespread in Australia in recent years, with a significant vegan presence at the People's Climate Change Marches around Australia in late 2015. One factor that is likely to have played a part in this increasing mobilisation is the popularity of *Cowspiracy*, a documentary that makes a convincing environmental argument for the adoption of vegan diets.

In order to explore this movement, I will draw on my experience as an activist who has advocated for veganism on environmental grounds, as well as my sociological research on framing. In this context, framing refers to aspects such as selection, emphasis and presentation in the message promoted. I will argue that while the environmental argument for veganism is strongly supported by scientific evidence, some of the framing of the environmental vegan movement has served to alienate other environmentalists.

One way in which vegan activists have done this is by framing veganism as *the* real environmental issue, hence sidelining and disregarding other important environmental issues. Such sentiment is demonstrated in statements such as 'you can't be a meat eating environmentalist', which was a claim made in *Cowspiracy* and has also been widely stated in the environmental vegan movement. While this statement has some validity, in terms of highlighting the large environmental impact the consumption of animal flesh has, it defines environmentalism in very narrow terms, focused on only one (very important) issue.

I will finish by giving some suggestions on how we as a movement can continue to make the environmental case for veganism but in a manner that is less alienating to those focused on other environmental issues.

Nick Pendergrast has had many years of experience as a vegan advocate. He has also been active in other social movements and co-hosts the intersectional, political podcast Progressive Podcast Australia (www.ProgressivePodcastAustralia.com). He has a PhD in Sociology and his thesis applied sociological theories on social movements and organisations to the animal advocacy movement. He also teaches Sociology at the University of Melbourne and Criminology at Deakin University.

Brahma Kumaris and Veganism

TAMASIN RAMSAY

The Brahma Kumaris (BK) is a meditation community established in India in the 1930s. BK is now a global organisation with teaching centres in more than 120 countries, and a significant and established presence as an NGO at the United Nations. The BK is founded on principles of non-violence in keeping with Eastern philosophy. On this premise, the BK promotes a lacto-vegetarian diet, with a theology that supports non-harming and non-violence. In early 2015 a small group of long-term BK members (BKs), of which I am one, established a Brahma Kumaris Vegan Initiative (BKVI) to promote the transition from lacto-vegetarian diet to a vegan lifestyle. Since we started the BKVI, 17 centres around the world have become vegan. On one hand there are clear signs of a cultural shift. On the other there is substantial resistance within BK leadership. There are cultural myths around the sacredness of cows that persist, despite cows being systematically harmed and mistreated, including within a BK dairy in India. I have started conducting “Why Vegan?” presentations in Australia specifically tailored to the BK community. At the end of the presentation, I ask each attendee to complete a brief questionnaire. This is revealing interesting insights as to the kinds of defences that are alive within spiritual communities, despite possibly being more self-reflective than the general population. The findings from these questionnaires are shedding light on the forms of resistance that exist in spiritual communities. Analysis will elucidate how we may further refine vegan education, animal advocacy and healthy social change within such populations.

I am an environmental anthropologist with a PhD in social health. I worked as an environmental anthropologist representing civil society at the United Nations from 2010-2014. I participated in COP Climate Change conferences and was personally involved in negotiations regarding sustainability and climate change, during which the exploitation of animals, and its impact on our social, moral and environmental worlds was consistently marginalised. Since returning to Australia, I now work with environmental groups, animal rights groups, local communities and dedicated individuals to facilitate change and to help realise a world where we live without harming ourselves or others.

The ideology of efficiency and the human-nature relationship: Exploring the implications of the pursuit of efficiency in the animal agriculture industry.

EMMA WANNELL

Humans have a long history of endeavouring to dominate and control nature, viewing it predominantly as instrumentally valuable. Viewing nature and its non-human inhabitants as valuable insofar as what humans can gain out of them in combination with an economic system of capitalism, which insists on efficiency gains wherever possible, has resulted in a mechanistic view of both nature and non-human animals whose sentience is ignored and agency withheld. This paper will explore the ways in which understanding efficiency as an underpinning ideology of modern society can help explain elements of the human-nature relationship, focusing particularly on the rapid development of intensive livestock production systems, otherwise known as factory farming. The paper will apply Michael McGee's notion of the 'ideograph'—"words or terms representing the major social commitments characterising a community" (Voss 1999: iii)—in an attempt to create a clearer picture of how certain ideologically significant terms, such as 'efficiency', have impacted upon the relationship between humans and non-human animals. Socially important terms can have deep historical roots and thereby a rich depth-dimension of meaning not immediately obvious to their users. According to McGee, a society's conception of legitimate public motives and modes of persuasion is organised around or involves a vocabulary of key terms or 'ideographs'. The theoretical framework of the ideograph provides a link between the notions of rhetoric and ideology as a means of investigating public consciousness. As such, ideographs provide us with reasons or excuses to believe or behave in a particular way. Therefore, through the application the ideograph, it will be argued that the pursuit of efficiency as an underpinning ideology, within the context of animal farming, has led to a more mechanistic view of non-human animals whereby certain sentient beings have been selected and categorised into various commodities and use values, thus tarnishing and obscuring the relationship between humans and non-human animals.

Emma Wannell is completing a dual-PhD through the Australian National University and the University of South Australia. Her research interests are fit within political science with a particular focus on environmental sustainability and ecological philosophy. She has been teaching at the University of Canberra for over 5 years in a variety of political science units with experience in both convening and lecturing.

Animal Activism of the Poor in Australia—Is anyone paying attention?

JEANETTE CARROLL

Preliminary research shows a potential link between the backgrounds of activists and their chosen mode of activism, and there are large strategic, motivational and philosophical variations within the movement. For example, animal welfare/rights activists are stereotyped as being disproportionately well-educated and affluent and their activism is portrayed as being motivated by philosophical concerns, rather than direct exposure to animal suffering (Jerolmack, 2003). Conversely, animal liberation activists appear to have been often motivated by traumatic encounters with institutionalised animal brutality, which have raised deeper political and economic questions for them. An example is slaughterhouse workers who turned whistleblowers, like ALF campaigners Rod Coronado and Kim Stallwood, whose experiences spurred them to radical direct action (Coronado, 2004; Stallwood, 2014).

Animal activism is not solely the domain of a privileged elite (Lowe & Ginsberg, 2002) and studies suggest that working class activists play an important role in more radical movements like the ALF, which is said to be composed of at least 50% working class members (Liddick, 2006, pp. 82-83). Further, Jerolmack found that “young, non-black minorities, and the less educated” were more likely to support animal rights than animal welfare. The scholarship on environmentalism reveals that working class environmental activists more often opt for direct action approaches, rather than participation in formal organisations. If working class animal rights activists make similar choices, then the scholarly focus so far on mainstream professionalised animal welfare organisations would obscure their contributions. A focus on animal liberation activism and organisations, may uncover working class animal activism.

Coronado, R. (2004). Direct Actions Speak Louder than Words. In S. Best & A.J. Nocella (Eds.), *Terrorists or Freedom Fighters*. New York: Lantern Books.

Jerolmack, C. (2003). Tracing the Profile of Animal Rights Supporters: A Preliminary Investigation. *Society & Animals*, 11(3), 245-263. Doi: 10.1163/156853003322773041

Liddick, D. (2006). *Eco-terrorism: Radical environmental and animal liberation movements*. Westport, CT: Greenwood Publishing Group.

Lowe, B.M., & Ginsberg, C.F. (2002). Animal Rights as a Post-Citizenship movement. *Society and Animals*, 10(2), 203-215.

Stallwood, K. (2014). *Growl: Life Lessons, Hard Truths, and Bold Strategies from an Animal Advocate*: Latern Books.

My name is Jeanette Carroll and I am doing my PhD in sociology at Charles Sturt Uni, at the Albury campus. My thesis topic is "Animal activism of the poor in Australia", which is exploring issues of class, gender and other social factors amongst animal activists in a range of Australian animal advocacy organisations ranging in approach from welfare to rights to liberation. I have been teaching sociology for CSU for the past 4 years, including sociology 101, social inequality and society and the environment, which includes a focus on non-human animals as a part of the environment. Later in 2017 I will co-teaching a subject on animals and society.

Diversity in animal activism: Preparing for impact opportunities for the next 10 years

ADAM PA CARDILINI

The near future promises a range of technologies that could be highly disruptive to established animal industries, for example Perfect Day milk and SuperMeat. With the right support from animal activists this disruption could accelerate the end of animal industries and potentially save millions of lives. Unfortunately, the lack of diversity of advocacy strategies utilised by the movement means that this potential is unlikely to be taken advantage of. While there are a wide range of strategies employed by the movement, all levels spend a large proportion of time on educational outreach explicitly intended for individuals. Educating individuals is necessary but it largely fails to address social and structural factors that reinforce the use of non-human animals. This strategy has also become the standard form of animal activism, arguably to the detriment of other strategies. Recent examples from the New South Wales greyhound industry and Australian dairy industry exemplify the complexity of achieving industry change, with exposures of abuse in both industries being received differently by the public and each industry experiencing vastly different outcomes. By critically reflecting on these cases it was possible to find gaps in current animal advocacy approaches and identify additional strategies for reducing barriers to change. Identified strategies for the Australian animal activism context include, a targeted approach to educational outreach, community integrated support networks that facilitate transition, and research identifying alternatives to animal industries for dependent communities. Increasing the diversity of strategies employed by the movement will make it capable of adapting to opportunities for impact. If the movement wants to take advantage of the coming disruptions it must forecast what is required and begin to build the capacity now.

Adam is an activist, educator and scientist with a particular interest in developing holistic approaches to advocacy. In 2016 he completed a thesis in ecological genetics but is hoping to develop a research focus in the field of human & non-human animal relationships. He currently works at Deakin University as an Associate Lecturer in the Faculty of Science, Engineering & Built Environment.

Animals and Law—An Overview

MIKE ROSALKY

Mike will provide an overview of animal law in Australia. He will analyse various laws designed to protect animals and show how they often facilitate significant animal cruelty. Mike will also offer practical and realistic animal law reform ideas.

Mike volunteers as a lawyer and director for the Animal Defenders Office, a not-for-profit animal law centre incorporated in the ACT. Mike provides legal advice and assistance to people and organisations that want to protect animals. Mike also advocates for animal law reform and better treatment of animals through public forums and meetings with Ministers.

Eating the earth: Food, diet and sustainability

STUART WHITE

The diet of humans, and particularly projected trends in diet, represent a major threat to the future of the planet. This presentation will outline the nature of this threat, and deal specifically with the little known implications for global sustainability of phosphorus, a nutrient essential for agriculture, the availability of which is heavily impacted by dietary trends. Phosphorus is necessary for all plant growth, and therefore the increase in consumption of animal products as a result of changing diets has had a major impact on the demand for the finite resources of phosphate rock, due to the fact that animal products require several times the amount of phosphorus than if humans were to eat the plants themselves. There are global implications due to the scarcity of low cost, concentrated phosphate rock, and its geopolitical concentration. The downstream impact on waterways as a result of increased, and inefficient phosphorus usage, is also becoming a major problem in many countries.

The presentation will also describe the synergies between the many overlapping issues that are relevant to food, diet and sustainability, applying a systems perspective, demonstrating linkages between issues that are traditionally considered separately, and applying a transdisciplinary lens, recognizing that the issues raised overlap the traditional disciplinary boundaries.

The presentation will also focus on trends, likely outcomes and emerging solutions and policy options relevant to the identified problems.

Professor Stuart White is Director of the Institute for Sustainable Futures at the University of Technology, Sydney where he leads a team of researchers who create change towards sustainable futures through independent, project-based research. With over thirty years experience in sustainability research, Professor White's work focuses on achieving sustainability outcomes at least cost for a range of government, industry and community clients in Australia and internationally. In 2012 he was awarded the Australian Museum Eureka Prize for Environmental Research. He is Deputy Chair of the International Water Association Specialist Group on Efficient Urban Water Management, and a Board Member of the Australian Alliance for Energy Productivity.

Speciesism - and Inherent Barriers to Ethical Changes and Animal Advocacy - in the Veterinary Industry

SY WOON

Despite the public perception of veterinarians as animal advocates, and our sworn duties to uphold animal welfare, inherent challenges exist that prevent the veterinary industry from evolving past its ingrained speciesist attitudes. Opportunities to enact progressive ethical changes in the veterinary curriculum, and the profession itself, are oftentimes superseded by animal industry interests. Speciesism is implicit and explicit in the veterinary degree, facilitated by the “roles” we assign different species (livestock and laboratory vs. companion animals), and the disparate way in which we are taught to perceive them. Through such learning, veterinary students are desensitised to ethically-questionable industry procedures (e.g. routine farm husbandry procedures, performed without pain relief). When the welfare of animals regarded as livestock comes into question in a public forum, justifications for maintaining the status quo and deferring to industry interests ensues, as does a culture of bullying, peer pressure and silencing contrary views. Furthermore, ventures to support animal rights and liberation are discredited, and regarded as unscientific and therefore invalid. In light of these barriers to change, rarely do veterinarians who have worked in unethical industries (e.g. greyhound racing, live export) speak out on welfare issues that have continued for decades unaddressed. Accordingly, *Sentient, The Veterinary Institute for Animal Ethics* - the only veterinary-driven lobby group in Australia, promoting humane treatment of all animals - seeks to contribute independent veterinary input on such issues, as well as providing moral and educational support for veterinary students. There is a dire need to improve ethical reasoning skills in students, as well as veterinarians, and improving their interest in, rather than opposition to, topical animal welfare issues. In order to further the animal protection movement, it is vital that veterinarians provide greater leadership in advocating for animal, rather than industry, rights.

Sy Woon graduated from the University of Sydney's veterinary degree in 2014, and currently works as a small animal veterinarian in Florida, with plans to pursue shelter medicine and farm sanctuary work. During her time as a vet student, she was elected president of the University of Sydney Animal Welfare Society for three years and was heavily involved in campaigning on various animal rights issues, as well as founding 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 is currently the Director for Animal Consultants International, as well as a Committee Member for Sentient, The Veterinary Institute for Animal Ethics, leading the Humane Education Working Group. During her free days, Sy enjoys performing volunteer surgeries for local shelters.

Mind over Matter

CAROL DREW

“That which is apprehensible by thought with a rational account is the thing that is always unchangeably real; whereas that which is the object of belief together with unreasoning sensation is the thing that becomes and passes away, but never has real being.” (Plato’s Timaeus)

Language is used to further the civilisation project and deny or repress the body, the wild, the animal, both without and within. What irony to use words to speak to this. But this exemplifies the dilemma of kneeling to thought, the ‘word’, as *the* way of knowing. In doing so we only have the *idea* of the ‘physical’, the ‘wild’, the ‘animal’ as example. The *actual* (or the ‘real’ as hinted at by Lacan) is *unknown*, though possibly glimpsed by our senses, or that which is at the very periphery. It is ‘unknown’ because it is not ‘named’ therefore it remains part of the ‘shadow world’ as described by Plato. But, once it is named it then becomes an idea devoid of the actual, because its value is then embedded in the idea. The idea becomes the perfect Form on which the actual (or object) models itself. From Plato we continue with Forms (the perfect, reliable, and importantly ongoing) on which the imperfect (the chaotic, unreliable, and importantly mortal) world is modelled. In Plato’s vision, the objects of the ‘shadow world’ (where the ‘actual’ is situated) mimic the Forms. Thus the *idea* of ‘kangaroo’, for example, becomes more valuable (as it is perfect, stable, immortal) than the actual and hence we remove ourselves from them, and our relationship is ruptured. As humans we primacy the idea over the actual which includes, though is not limited to, the physical landscape, and the various bodies within and without. The actual *is* this. We set ourselves at a distance from the unknown (the objects within the ‘shadow world’) and we do not even begin to see it, instead we see and live according to, the *words* that represent them. The words *stand in their stead* and we unknowingly accept them as the *actual* when they are only a representation. Many centuries on from Plato how does this inform what we see happening to the non-human animal world in particular? In understanding this claim or placement of ‘thought over the actual’, we can then begin to understand the rupture that is our relationship with that which moves within our world and importantly the ‘animal’ as designated by us, and imagined by us.

Every winter, Carolyn Drew spends her nights trying to track down shooters to stop the carnage unleashed on kangaroos. During the day, she teaches those who have been disadvantaged by the system in programs which enable them access to university. Carolyn has a Masters in Education in Adult Education, and is co-author of ‘The Harvest’ published in The Southerly, Journal of The English Association, Australia. She lives with her family in Canberra, Australia.

Bridging the gap: From theory to practice in abolitionism

KIRSTEN LEIMINGER

Abolitionism seeks to eliminate the property status of animals to end their exploitation. This is all well and good in theory but how can we apply the principles of abolition in practice? This discussion briefly touches on the definition of animal abolition before it focuses on how this translates to activism, reflecting on recent Australian examples and their outcomes followed by a short presentation on an upcoming abolitionist documentary.

Kirsten Leiminger is a communications adviser, wildlife rehabilitator and animal activist. She has cooperatively coordinated animal rights campaigns, protests and festivals, and is currently producing a documentary on veganism in Australia.

Transgender Awareness and the Law

CASSANDRA GIUDICE

Transgender people are amongst the most disadvantaged people in society. This has been recognised by the High Court of Australia. In many respects, the recognition of the legal rights of transgender people has lagged behind the recognition of same sex attracted people. Slowly, the law and bureaucracies are responding to make the lives of transgender people more liveable. Passports in ones true gender are now easier to get. Victoria has just passed laws allowing gender diverse people to change their sex on their birth certificate without undergoing a medical procedure.

Cassandra Judychair's Transgender Awareness Training talk is aimed at those people who are not familiar with the ins and outs of interacting with transgender people in many different contexts and behaving in a respectful fashion. This includes things such as basic terminology, correct pronouns and what not to ask. Her talk provides insights into the challenges, issues and opportunities of being "born in the wrong body."

Cassandra draws on her experience as a criminal lawyer and Australian Politics tutor and lecturer to engage and educate her audiences whilst never missing an opportunity for references to popular culture . Cassandra's lived experience as a transgender woman as well as working for marginalised people in areas such as Broken Hill and Mt Druitt make her an articulate and effective advocate for the rights of transgender people. She set up and runs the group Transgender Awareness Australia which functions as a safe space for Transgender people. She currently works as a trade union advocate and regularly performs her own witty compositions in the Inner West of Sydney.

Normativity, Intersectionality & States of Exception

COLIN SALTER

The Lychee and Dog Meat Festival (Guangxi, China) — also known as the Yulin Dog Meat Festival, the Taiji dolphin drive hunt, the Faroe Islands whale hunt and Japanese whaling the Southern Ocean are met with significant outcry each year. The festivals and hunts are derided and criticised in the West. The (mass) killing of specific species during each of the annual events are labelled as cruel, barbaric, backwards and unnecessary.

In this paper, I engage with a number of parallel implications emergent from criticism of these events. Framing the annual slaughter events as exceptional effectively affords a means to obscure what Dinesh Wadiwel (2015) has identified as an overarching and normative war against animals. A focus on the cultural Other similarly provides for an ability to obscure and distract from normalised and less-of-a-spectacle routinised daily slaughter of other species in the West. Such manifestations present a number of challenges to Critical Animal Studies and its aim of intersectionality.

Colin Salter is a social and political theorist with an interest in conflict and social change. His research focuses on relations of power and disputes within and across cultures, including the policing of dissent and its governmental implications. Colin's current research draws on political theory, critical animal studies, postcolonial studies, international relations and subcultural theory to explore the dispute over whaling in the Southern Ocean. He is particularly interested in the relational construction of cultural *Others*, and how these are mobilised as a performances of individual and national identities.

WORKSHOPS

Workshop: Sustainable activism: How to avoid becoming burnt out as an activist

BEDE CARMODY

One of the biggest challenges in the social change movement is maintaining activists. More often than not there are too few people who are committed to seeing an issue or campaign through. While there are a number of reasons for this, including competing commitments and changing personal circumstances, a major reason is one which is rarely spoken about – burn out. This can, however, be avoided if those participating in social change activism better equip themselves and their fellow activists to deal with the situations they might encounter as they go about their activism

This workshop will introduce some of the basic concepts of sustainable activism drawing on the work done by Hilary Rettig, Patrice Jones and Melanie Joy, and others.

It aims to identify the impact our activism has and take a proactive approach to how we deal with any problems which we may encounter by introducing the concepts of building resilience and mindfulness as techniques to avoid burnout.

This workshop draws on my personal journey as an activist and his professional experiences working with social change activists

This workshop is only intended to be a start of a discussion, introducing the concepts to participants.

I have been involved in social change activism since I stopped eating animals on January 1 1994. I have been an active participant in the Australian animal rights movement since February 1994 and continue to work with a number of organisations on campaigns. In 2001 I established A Poultry Place animal sanctuary in southern NSW, which was one of the very first sanctuaries in Australia devoted to “farm animals” (ie: those that most people only view as food). Since 2003 I have worked as a community organiser with the human rights organisation Amnesty International, a role which sees me working on a day-to-day basis with volunteer activists in regional and rural centres across NSW.

Workshop: Women, Animal Liberation and the Academy

ESTHER ALLOUN, LARA DREW, JESS ISON

This workshop will be given by three PhD students about their reflections on animal liberation, women and the academy. As activist-scholars who examine gender and species within the realm of animal liberation, we consider the connections by discussing our research experiences within the academic milieu. We argue that academia is an institution that is hierarchical and essential to capitalism and therefore often at odds with the political commitments of activism, yet to counter this we extend an academic exercise into a political one. We are particularly conscious of the difficulties of working and participating in an institution that has a vested interest in maintaining the anti-animal status-quo. We each discuss the tensions that exist as women, as activist-scholars and as researchers studying animals. Our social location as women and activist-scholars concerned with animal liberation also poses significant epistemic challenges and questions that will be explored in the workshop. The presentation will be a chaired panel format with plenty of time allowed for questions and interactions.

Esther Alloun is a PhD student at the University of Wollongong. Her research critically examines the animal/vegan movement in Israel-Palestine. She is interested in the intersection of decolonial and animal politics and poststructuralist notions of resistance. She also teaches in social policy, feminist theory and gender studies.

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 anticapitalist positions. Lara is a project director for the Oceania Institute for Critical Animal Studies chapter and participates in various grassroots campaigns.

Jessica Ison is the Representative for ICAS in Oceania. She is a PhD candidate at La Trobe University and a tutor in Gender Studies and Animal Studies. Jess is a rescuer for the Coalition Against Duck Shooting and her writing can be found in *Overland*. In her spare time she can be found ranting about prison abolition and fermentation.

Workshop: Ethics Beyond the Plate

LEIGH-CHANTELLE

With the mainstream media watering down the meaning of veganism with it's dietary, fitness and weight-loss focus, is the vegan movement losing its core ethics? There are many reasons and benefits to go - and stay - vegan. Including the environment, labour rights, human rights, animal rights, ethics, feminism, and other intersectionality issues. How can we learn from other social justice movements to move forward in a more inclusive and intersectional way? If more people stay vegan long-term due to ethical reasons, how can we promote consciousness-raising, non-oppression, non-objectification, and anti-consumerism for and beyond the vegan lifestyle?

Find out more about how we can work together as vegans and activists to promote inclusivity, learn from other movements, and lead by example to promote compassion to ALL we encounter. Learn how to become a more effective activist and make these much-needed changes with Leigh-Chantelle's Ethics Beyond the Plate workshop.

Leigh-Chantelle from Viva la Vegan!

Leigh-Chantelle is a published author, international speaker & consultant, singer/songwriter and blogger who lives mostly in Brisbane, Australia. She has run the online vegan community Viva la Vegan! since 2005, bringing positive education, information and vegan outreach to a worldwide audience. Leigh-Chantelle gives lectures, workshops, consultations, and coaching for Understanding Social Media, Staging Effective Events, and Vegan Health & Lifestyle. vivalavegan.net & leigh-chantelle.com

Workshop: Anarchism and Animal Liberation

JESSICA ISON, NICK PENDERGRAST, LARA DREW

This workshop will be given by three activist-scholars who will reflect on their experiences of anarchism and animal liberation. This workshop is a critical dialogue into the causes of speciesism whilst taking a broader view of social justice and the nature of oppression. Animal advocates have long argued that veganism is a necessary step within the goal of animal liberation; however, on its own it is hardly sufficient. Some components of the animal advocacy movement are still largely reliant on capitalist methods for change through the use of law, government, and consumerism. In this panel, the focus will be on how a vegan ethic has the most promise if it is also anti-capitalist, against all forms of domination, and embraces practices of total liberation underpinned by radical activism. The presentation will be a chaired panel format with plenty of time allowed for questions and interactions.

Jessica Ison is the Representative for ICAS in Oceania. She is a PhD candidate at La Trobe University and a tutor in Gender Studies and Animal Studies. Jess is a rescuer for the Coalition Against Duck Shooting and her writing can be found in *Overland*. In her spare time she can be found ranting about prison abolition and fermentation.

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 anticapitalist positions. Lara is a project director for the Oceania Institute for Critical Animal Studies chapter and participates in various grassroots campaigns.

Nick Pendergrast has had many years of experience as a vegan advocate. He has also been active in other social movements and co-hosts the intersectional, political podcast Progressive Podcast Australia (www.ProgressivePodcastAustralia.com). He has a PhD in Sociology and his thesis applied sociological theories on social movements and organisations to the animal advocacy movement. He also teaches Sociology at the University of Melbourne and Criminology at Deakin University.

Activism event: 1000 eyes

As ICAS is a theory-to-action activist led organisation we feel that including an activist event is an important commitment to our mission.

On Sat October 1 after the conference join Vegan ACT and Animal Liberation ACT for some outreach on the streets. We will be laying bear the secrets of the animal product industry, via Aussie Farms clip 1000 Eyes, which can be seen at 1000eyes.com

This is a fantastic outreach experience to be involved in. It is very rewarding speaking to many different people about Australian farms and spreading the message of Animal Liberation.

We will be wearing masks as they are symbolic of and represent the thousands of anonymous people standing against the oppression of animals.

Anyone coming along please bring a Laptop if you can with the following downloaded onto the device: <https://vimeo.com/130694373>

We will meet at 5.00 and go through till 6.45 near Dickson shops (outside Woolworths). The conference dinner will be held after the event from 7pm in Dickson.



CONFERENCE SCHEDULE: Day 1, Friday September 30

9.00 – 9.30 Building 5, level B	Registration	
9.30 – 10.00 Building 5, level B, room 55A&B	Welcome	
	Building 5: level B room 55A&B	Building 5: level A room 42
10.00 – 11.30	<p>RE-IMAGINING THE ANTHROPOCENE</p> <p>Affrica Taylor Tonya Rooney</p>	<p>ANIMALS, MARGINALISED GROUPS AND THE LAW</p> <p>Bruce Arnold Jackson Walkden-Brown Cassie Giudice</p>
11.30 – 12.00	30 MINUTE BREAK: MORNING TEA	
12.00 – 1.00	<p>ANIMALS AND CAPITALISM</p> <p>Eliza Littleton Jeanette Carroll</p>	<p>ANIMALS AND COLONISATION</p> <p>Eliza Waters Jessica Ison</p>
1.00 – 2.00	LUNCH	
2.00 – 3.00	<p>WORKSHOP: SUSTAINABLE ACTIVISM</p> <p>Bede Carmody</p>	<p>WORKSHOP: ETHICS BEYOND THE PLATE</p> <p>Leigh-Chantelle</p>
3.00 – 3.30	30 MINUTE BREAK: AFTERNOON TEA	
3.30 – 4.30	<p>ANIMALS AND ART</p> <p>Shan Crosbie Nicole Godwin</p>	<p>ANIMALS AND LANGUAGE</p> <p>Carol Drew Alex Vince</p>
4.30 – 4.45 Level B, room 55A&B	Day 1 closing (including announcements)	
5.15 – 6.00 Building 2, level B (outside room 7)	Registration	
6.00 – 7.30 Building 2, level B, room 7.	<p>PUBLIC LECTURE</p> <p>In the Belly of the Beast. On the Force-Feeding of Servitude in Plato's <i>Republic</i> Dr Richard Iveson</p>	

CONFERENCE SCHEDULE: Day 2, Saturday October 1

9.00 – 9.30 Building 5, level B	Registration	
9.30 – 10.00 Building 5, level B, room 55A&B	Welcome	
	Building 5: level B room 55A&B	Building 5: level B room 60
10.00 – 11.00	THE CRIMINALISATION OF DISSENT Kathleen Varvaro Mike Rosalky	ANIMALS AND EDUCATION Teja Brooks Sy Woon
11.00 – 11.30	30 MINUTE BREAK: MORNING TEA	
11.30 – 12.30 Building 5: level B room 55A&B	WORKSHOP: ANARCHISM AND ANIMAL LIBERATION Jess Ison Lara Drew Nick Pendergrast	
12.30 – 1.30	LUNCH	
1.30 – 3.00	ACTIVIST ENGAGEMENTS Adam Cardilini Emma Hurst Kirstin Leiminger	ANIMALS AND IDEOLOGY Emma Wannell Colin Salter Tamasin Ramsay
3.00 – 3.30	30 MINUTE BREAK: AFTERNOON TEA	
3.30 – 4.30	WORKSHOP: WOMEN, ANIMAL LIBERATION AND THE ACADEMY Esther Alloun, Jess Ison Lara Drew	ANIMALS AND THE ENVIRONMENT Stuart White Nick Pendergrast
4.30 – 4.45 Level B, room 55A&B	Conference close (including announcements)	
5.00 – 6.45 Dickson shops	1000 eyes activism <i>with</i> Animal Liberation ACT & Vegan ACT	
7.00 – 9.00	Conference Dinner at Kingsland Vegan Restaurant	