



ICAS

THE INSTITUTE FOR
CRITICAL ANIMAL
STUDIES

Forging Alliances
& Intersections

Institute for Critical Animal Studies Oceania 2017
Conference

14—16 of July
Ross House 247 Flinders Lane, 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.

We recognise the ongoing sovereignty of the Wurundjeri 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 a like. Without your contributions and time, this event would not have been possible. Thank you to the Vegan Tea House for providing yummy treats. 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 Nick Pendergrast, ICAS Oceania (Melbourne Uni)

General information

The ICAS Oceania conference venue is Ross House located at 247 Flinders Lane, Melbourne. It is only 5 minutes walk from Flinders Street station and even closer from the trams that run along Elizabeth and Swanson Streets – the closest stops tram stops along both of these roads are at Collins Street.

More information is available at — <http://www.rosshouse.org.au/>

Registration

The registration desk 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 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

This year we will only provide snacks. Ross House is in the center of the city. For vegan-friendly restaurants near the venue, type the location '247 Flinders Lane, Melbourne' into happycow.net to find many within walking distance. We'll also be announcing some of the nearby options during the conference.

Conference Dinner

A conference dinner will be held at Loving Hut Northcote at **7.00 pm on Saturday** 15 of July
377-379 High St, Northcote VIC 3070

<http://www.lovinghutnorthcote.com.au/menu/>

Spots are limited—first in , first served!

Accommodation and Transport

There are a number of accommodation options available near the vicinity of the venue. We will try to house people when possible.

We suggest you take public transport, parking in the city will not be easy or cheap. Flinders St station is a 3-5 minute walk away and most trams are within a 5 minute walk.

Accessibility

All rooms are accessible

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.

Content Warnings

We request that speakers provide content warnings at the start of their talk if it contains content that is likely to be triggering and/or upsetting to some people in the audience. Some topics that should be given content warnings include but are not limited to the following:

- Graphic footage/depictions of violence towards humans or other animals.
- Mentions of sexual violence, domestic violence or child abuse.
- Discussion of hate crimes.
- References to suicide or self-harm.

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.

Finally, don't forget our social media hashtag [#ICASOceania2017](https://twitter.com/ICASOceania2017)

Public Lecture

Cow Protectionism and Indian animal advocacy: the fracturing and fusing of social movements

Dr Yamini Narayanan

India's intriguing status as the world's largest beef exporter, milk producer, and among the top leather producers – industries that are substantially sustained by the mass slaughter of cattle – implausibly coexists with its legislative prohibitions on cow killing. However cow protectionism politics has rarely received a critical animal studies critique. This presentation argues that the discourse as it is currently framed is fundamentally incompatible with any form of 'protection' for the cow, and is in fact devastating for the animal advocacy movement more broadly in India. Cow protectionism arises out of, and endorses, several compatible *oppressions* that support the commodification of cattle as resources: sectarianism, casteism, patriarchy, and the longest enduring subjugation in planetary history – speciesism. This presentation specifically addresses the casteist and sectarian aspect of cow protectionism, and argues that the discourse has rendered broader animal advocacy in India suspect as an ultra-nationalist right-wing movement by creating a highly divided public on issues of animal protection. To advance the animal protection movement in India, and develop its own space and politics of resistance, this paper identifies the critical need for Indian animal advocacy to form alliances with other social moments. In particular, Indian animal activism needs to strategically align with those groups that ultra-nationalist cow protectionism has tried to actively oppress, such as the Dalit rights movement, and religious minorities.

Yamini Narayanan, PhD, FOCAE is a Senior Lecturer in International and Community Development at Deakin University, Melbourne. Her work focusses on the politics and sociologies of human-animal relations in India, and on species-inclusive urban planning. She has just completed a three-year DECRA fellowship, funded by the Australian Research Council where she conducted one of the first studies on the Implications of India's cow protection politics and practices – for the cows. Her work has been published in leading forums like *Environment and Planning D, Sustainable Development*, and *Society and Animals*. She was nominated lifelong Fellow of the Oxford Centre for Animal Ethics. She is currently writing a book on India's cow protectionism from a critical animal ethics standpoint.

Abstracts

Radical Adult Learning From Below: The Learning Processes of Direct Action Animal Activists

LARA DREW

This presentation explores my doctoral research which examined the learning processes of animal activists in Australia as they engaged in direct action activism and disrupted and protested the institutional exploitation of nonhuman animals. Direct action plays a key role in social movements making it crucial to examine the learning processes of animal activists in these settings. The research design was informed by a narrative inquiry process through a series of in-depth dialogical interviews. By using radical adult education and embodied learning theories, the learning processes of animal activists were multi-faceted. They were learning on the move and run while immersed in risky modes of action. 'Being an organiser' was an intrinsic part of the learning processes with the diverse organising 'styles' arising from prefigurative, ideological and practical learning environments. Embodied learning processes were attached to affect, emotions, feelings, the physical body and the nonhuman animals themselves. After the array of learning processes was conceptualised as a whole, a 'witness–feel–think–analyse–learn' process became visible. As the animal activists rejected dominant cultural ideologies and actioned their concern for nonhuman animals through 'law breaking', ethical and moral dilemmas were amplified in practice. Hence, transgressive learning processes were dominant. The analysis showed that through transgressive and witness-feel-think-analyse processes a radicalised consciousness was deepened, expanded and reinforced. The presentation will present key aspects of the research to extend understanding of the animal activists learning processes in a direct action setting and has to potential to inform the animal liberation movement as it works towards radical social change for both humans and nonhuman animals.

Lara Drew has recently submitted her PhD at the University of Canberra (Australia) in Adult Education. Lara's other research and writing interests include radical adult education, anarchism, feminism and the body and anti-capitalist positions. Lara is a project director for the Oceania Institute for Critical Animal Studies chapter, on the executive board for the Institute for Critical Animal Studies, co-runs and co-writes for Veganarchy and participates in various grassroots campaigns for animal liberation.

The Machine: Factory Farms and their components

EMMA WANNEL

Significant changes to the animal agriculture industry have occurred over the past 50 years. This has seen the transformation of the industry into an industrial machine which has, as a consequence, impacted three key areas of human-nature relations: the treatment of the sentient non-human animals within the system; the labour relations that occur within the system; and the ecological degradation that ensues because of the system. The development of factory-based intensive practices in animal agriculture provides an interesting lens through which to view the human-nature relationship and how it is influenced, specifically, by the guiding principles underpinned by efficiency. By recognising the ideological nature of efficiency and its role within the transformation of the animal agriculture industry, the ways that efficiency has framed how the human-nature relationship has been constituted can be revealed. As such, this presentation will focus on providing insight into the elements of the transformation story that have led to an elevation of efficiency as an ideology by referring to the three key areas of human-nature relations identified above. The presentation will draw upon Marx's theory of labour relations, Marcuse's ideology of scarcity, Adorno's *Dialectic of Technology*, and Taylor's scientific management to talk to the history and influences that led to the creation of the efficient industrial machine in animal agricultural systems. Recognition of the ideological influence of efficiency is only half the battle. Once the significance of the ideological role that efficiency has played is recognised, further research can be pursued in working towards a framework of alternative guiding principles that can elevate public consciousness towards more empathic and ecologically sustainable outcomes. For now, this presentation acts as a preface to the notion that efficiency, as an ideology, has had a negative impact on human-nature relations as demonstrated through the creation of an industrial-scale machine within the animal agriculture industry.

Emma Wannell is an Associate Lecturer at the University of Canberra, completing a dual-PhD through the Australian National University and University of Australia in environmental politics and the philosophy of human-nature relations.

Violence and safety issues for women with pets: access to justice and services

ESTHER-LOUISE BURGESS

Violence against women is now recognised as a serious and widespread problem in Australia. There is growing awareness about the particular impact of domestic and family violence on women with companion animals. Many women are unable to leave their much loved pets and remain in abusive environments when other care arrangements cannot be facilitated. Women escaping from situations of domestic violence with their pets often become homeless, sleeping in their cars as they are unable to take pets to domestic violence refuges. This further places their safety and wellbeing at risk. It is important that female victims and their animals are adequately supported through the social and legal challenges experienced with domestic violence and homelessness. This paper will explore the impacts of domestic violence and homelessness on human and animal victims. It will examine the links between animal abuse and domestic violence; the need for more animal foster carers to support victims leaving home; the need for domestic violence refuges to accommodate companion animals; and the therapeutic benefits of companion animals for women healing from trauma.

Esther-Louise Burgess is a passionate advocate for human and animal rights. She is a Nationally Accredited Mediator, Arbitrator, and registered Family Dispute Resolution Practitioner. She is also a qualified Individual and Relationship Counsellor, Child and Family Therapist, and Child Consultant. Her career has included being a Manager of a Family Relationship Centre and a Manager of Relationship Services, as well as running a therapeutic private practice for over 10 years. She enjoys volunteering at the Animal Defenders Office, a not-for-profit animal law centre based in the ACT.

What does Health at Every Size mean for vegan activism?

BELINDA BOS

Traditionally, most campaigns encouraging veganism, focus on weight loss as a health benefit, to a greater or lesser extent. Most of us are familiar with PETA's horrible campaigns such as their 'Save the Wales, Lose the Blubber' billboards. However, even Animal Liberation Victoria include obesity as a health risk on their 30-day challenge website.

There are several issues with this approach that need to be discussed.

The first is that fat shaming has been demonstrated to be counterproductive in terms of getting people to lose weight and that people who suffer weight discrimination or are shamed about their weight are mostly likely to put on weight.

Additionally, up to 3 quarters of women exhibit some form of disordered eating and are therefore likely to be harmed by implications that cutting certain foods (non-vegan foods) out of their diet will help them to lose weight. Diet culture actively harms people by implying that being thinner is better and is important for worthiness. Do we want to contribute to this toxic culture with our advocacy?

But the most relevant and important point that needs to be considered is that there is overwhelming evidence that weight is not an indicator of health. So, claiming that being vegan will lead to weight loss and therefore better health, is using a faulty premise to make an unprovable claim.

There is a pattern termed the 'obesity paradox' in the literature because the findings continue to be inconsistent with the accepted knowledge and assumptions that are made about obesity and its correlation with health problems.

I think that we need to start a conversation here about whether a health focus at all is beneficial to veganism and animal rights activism and we definitely need to throw any claims that weight loss = positive health outcomes away completely.

Belinda Bos, an accountant and basketball mum by day and 9-year vegan. Have recently completed an online Intuitive Eating Fundamentals course with Christy Harrison, RD.'

Media as teacher: Re-examining cherished beliefs about food, animals and whiteness

MENEKA THIRUKKUMARAN

In this presentation, I investigate the intersections between Critical Animal Pedagogy and Critical Race Theory. I study Canadian media as a site of public pedagogy by examining meat and dairy television commercials and print advertisements. In particular, I draw on such fields as Canadian food histories and geographies in conjunction with Critical Food Studies to analyze how social understandings of meat and dairy production are informed by the imagery and linguistic conventions that are disseminated through mass media. I examine how Canadian food commercials promote an idealistic and often inaccurate portrayal of food production, and how the packaging and continued circulating of these messages assists in granting them authority as surrogate teachers. For instance, one finding of my doctoral research study was that students rely on television and the internet to learn about topics that are not discussed in typical learning environments (the hidden and null curriculum). As a female scholar who does not identify as white, I was also interested in how intergenerational assumptions of whiteness were also perpetuated through meat and dairy advertising. In Canadian meat commercials, families are shown to pass on traditions of meat consumption and farming to younger generations, ignoring colonization and perpetuating the myth of whiteness as an integral aspect of Canadian identity. These assumptions move from the conceptual into the real through school milk programs, which are also tied to colonization and the inherent superiority of particular bodies. I conclude that there is much work to be done in disrupting these dominant narratives.

Meneka Thirukkumaran, PhD, is an instructor at Alberta College of Art and Design and a high school teacher. Her current research questions the neutrality of curricular discourse in Alberta by examining how dominant interests in the meat industry influence schools. Meneka's research interests include: Animal liberation, Critical/Radical Animal Studies, environmental sustainability, environmental education, discourse analysis, youth activism, and social justice education

How human overpopulation impacts other animals and what you can do about it.

KATIE BATTY

As animal advocates interested in Critical Animal Studies, it is vital that we examine all our decisions in a critical light. The subject of human overpopulation has often been deemed too controversial to be discussed in animal rights circles. The Vegan Society of the UK was slammed for raising the issue on MySpace several years ago, and it was a banned topic on the popular Vegan Freak podcast forum. However, the rate of human population growth in recent times is staggering. Four humans are born every second of every day (Population Reference Bureau & The World Factbook). In Australia, a country with excellent access to contraception and abortion, 300,000 babies are born every year. Thanks to the Liberal Party's introduction of the Baby Bonus, Australia's birth rate drastically increased, to an extent greater than World War II's "baby boom". This growth in human population inevitably has an impact on the other animals we share the planet with. More bushland is destroyed for human homes, more of the world's resources are consumed, and we get one step closer to total human supremacy over the other inhabitants of this planet. This talk will discuss some of the more palatable ways to address this important issue, from an intersectional animal rights perspective that respects the rights of humans and other animals.

Katie Batty is a social justice lawyer and long-time animal right activist. In her spare time she volunteers as a lawyer for refugees and co-hosts a political podcast, Progressive Podcast Australia (www.ProgressivePodcastAustralia.com).

Seeing, Believing, and Otherwise: Thinking through Varied Experiences of Visual Animal Advocacy

DYLAN HALLINGSTAD O'BRIEN

Advocacy on behalf of nonhuman animals has become a richly visual affair, or perhaps, has always been one. The visual has figured prominently in animal advocacy, from the Humane Society ads of downcast and forgotten dogs that Marie Houser (2014) writes of, to the myriad analyses of images and exhibitions by People for the Ethical Treatment of Animals (PETA) (Atkins-Sayre, 2010; Socha, 2011). Such a visual tradition stretches back even to Brown Dog Affair, and reformers' emphasis on 'shining a light' on vivisection (Kean, 1998, 103-105), as well as employing imagery that evoked the horrors experienced by and the intrinsic worth of a specific life (*ibid.*, 96-103; Lansbury, 1985, 9-22).

Such an emphasis on the visual is understandable, in part, by observing the cultural context that Western animal advocacy has arisen in, namely, one that has arguably privileged vision above all other senses, and as the preeminent way of knowing information in a rational, objective way (Classen, 1993, 6; Fredrikkson, 2015, 86-89; Howes, 2003, xii-xiii; van Ede, 2009, 62-63)³. Yet, when approaching the repeated presentation and use of the visual as a tool for shifting mindsets (e.g. animal advocacy films, posters, or protest flyers) or as a metaphor for knowing the conditions of nonhuman animals, there is a degree of precarity given how ideas related to seeing and images in Western culture are deeply entangled with specific ideas about their objective nature. In this article, I aim to reflect on the important work that has been previously carried out on the visual as it is used to advocate for nonhuman animals, and to look at this work from a perspective concerned with what has been variously termed a ocularcentric (Levin, 1993; Jay 1993 & 1999) or hypervisual (Howes, 1991 & 2003) cultural context, and how such a context impacts the deployment and reception of visual activism – how the reality of any engagement with the visual realm of animal advocacy is a relationship between an embodied (human) subject and their reaction to visual stimuli. To this point, I argue herein that prior advocate work implementing the visual or academic work reflecting on these usages, and attendant success and failure at stated goals of shifting viewers' mindsets, can be more comprehensively understood by dialoguing with work that has interrogated the relationship between the visual and viewer as one navigated by context, ideology, and personal experience, opposed to meaning as inherently located in imagery or its narratives.

Dylan Hallingstad O'Brien is a PhD student in anthropology at the University of California, San Diego. His work focuses broadly on the theorization and relation to otherness, and he has previously published on concerns of animal alterity.

Licence to kill: how Australia's new wildlife laws threaten animals and democracy

TARA WARD

This presentation will examine recent changes in the regulation of wildlife in various parts of Australia. It will explore why these changes make it easier to harm and harder to defend wild animals, and how the Eastern Grey Kangaroo is the main target of the new measures. It will look at how the new laws are extremely anti-democratic, excluding critical sectors of our community such as animal advocates and indigenous peoples from wildlife 'management'. Finally, it will consider how alliances between animal advocates and environmental political parties have failed as the latter sacrifice core values such as open and accountable government decision-making in favour of eradicating 'nuisance' wild animals.

Tara Ward is the co-founder and Executive Director of the Animal Defenders Office, a nationally accredited community legal centre specialising in animals and the law. Tara is a member of the ACT's Animal Welfare Advisory Committee, the ANU Animal Ethics Committee, and Voiceless' Legal Advisory Council. Tara teaches Animal Law at the University of NSW, and is a co-founder and organiser of the Living Green Festival, Canberra's longest-running vegan festival.

Species, Contract and Domination

GUY SCOTTON

Two of the most influential critical projects of the past decades—Carole Pateman's *The Sexual Contract* (1988) and Charles Mills' *The Racial Contract* (1997)—so far have received surprisingly little attention from Critical Animal Studies and animal ethics scholars. In this paper, I propose the notion of a global 'species contract,' an unwritten and pervasive human commitment to the orderly access to nonhuman animals' bodies for pleasure and profit which shapes all explicit contracts concerning them—whether in a bill of sale or in talk of a social contract between humans and other species. I test this concept against the ten theses proposed by Mills to describe the racial contract, revealing the species contract to be parallel to and structurally interconnected with the racial and sexual contracts.

However, this is not a straightforward extensionist argument. Picking up from the exchange between McKenna (1996) and Pateman (1996)—the only substantial discussion in the literature of the sexual contract and nonhuman animals—I argue that the species contract is neither completely consonant with, nor separable from, models of the racial and sexual contracts; critics of 'linked oppressions' models are right to point out the tensions and struggles between (and within) these emancipatory projects, but are too quick to dismiss the prospect of a more sophisticated account of the species contract. I propose that a refined understanding of the species contract could meet these challenges and still have real explanatory power, illuminating the sometimes fraught relationship between the theory and practice of animal liberation and other social justice struggles. As it is for the racial and sexual contracts, the notion of the species contract is not just a goad to contractarian theories, but to the practice of political philosophy as a whole, immersed in a culture and history of injustice. I conclude by echoing Mills' call for a research program into the psychological effects of domination *on members of the dominating class themselves*—including those of us who purport to come to terms with domination through scholarship.

References

McKenna, E. 1996. 'Women, power, and meat: Comparing *The Sexual Contract* and *The Sexual Politics of Meat*. *Journal of Social Philosophy*, 27(1), pp.47-64.

Mills, C. 1997. *The Racial Contract*. Ithaca: Cornell University Press.

Pateman, C. 1988. *The sexual contract*. Stanford: Stanford University Press.

Pateman, C. 1996. 'The sexual contract and the animals.' *Journal of Social Philosophy*, 27(1), pp.65-80.

Guy Scotton is an editor of the open-access journal *Politics and Animals* (www.politicsandanimals.org/). In July he will begin a PhD, supervised by Dinesh Wadiwel, at the University of Sydney. His research interests concern issues of moral psychology—including the role of emotions, narratives, and identities—in theories of interspecies justice.

‘They’re calling me a terrorist’ (but they probably shouldn’t): The Social Construction of “Eco-Terrorism”

NICK PENDERGRAST

This talk will use a sociological lens to investigate the socially constructed nature of terrorism generally and “eco-terrorism” specifically. Socially constructed refers to being determined by society, rather than being an objective fact. This is not to deny the existence of violence but rather the social construction of terrorism means that some acts of political violence are not labelled as terrorism, while other non-violent acts receive the label. Terrorism is not socially constructed by society as a whole equally but certain groups have more power than others in labelling acts as terrorism, such as the state and corporations. The focus of this talk will be on the social construction of “eco-terrorism”, which refers to acts which break the law on behalf of the environment and/or non-human animals and are widely labelled as “terrorism”. Most of the analysis will focus on such acts specifically on behalf of non-human animals.

Throughout the talk I will draw on the work of experts on terrorism generally (such as politics professor Anne Aly) and “eco-terrorism” specifically (such as sociologist Carol Glasser and journalist Will Potter), as well as some hip hop music. I will make the case that “eco-terrorism” is not an appropriate label for acts that break the law on behalf of non-human animals while ensuring that no physical harm is inflicted on either human or non-human animals. I will also challenge whether “terrorism” is even a useful term to use generally anymore, considering the widespread misuse of the term by the state and corporations.

Nick Pendergrast has taught Sociology for many years, lecturing on a wide range of topics, including the social construction of terrorism. He currently teaches Sociology at the University of Melbourne. He has a PhD in Sociology and his thesis applied sociological theories on social movements and organisations to the animal advocacy movement. He has also had many years of experience as an animal advocate, as well as being active in other social movements. He co-hosts the social justice podcast Progressive Podcast Australia (www.ProgressivePodcastAustralia.com).

Establishing a multidisciplinary vegan research agenda to accelerate animal liberation

ADAM PA CARDILINI

The use of other animals is an unquestioned part of life for the majority of human society, industry and ideology. Animal use is also central to the organisation of society through its contribution to the economy. Freeing animals from the oppression of humans is a task that will require drastic change to deeply rooted aspects of our society, industry and ideology. 'Vegan Research' is central to animal liberation because it can help identifying what is required to end animal oppression. While there are currently hundreds if not thousands of published vegan research papers the research has largely been conducted in an unsystematic way. Current vegan research comes from a wide range of disciplines including nutrition, environment, psychology, medicine, health, sociology, biomedicine, bioengineering, information technology, marketing, economics, law, engineering, agriculture, genetics and more. The majority of this research is isolated to the field it is published in, but could greatly benefit from the cross pollination of ideas from other fields. For example, despite their being significant progress in the vegan bioengineering of clean meats the successful uptake of such products will require more than just it's creation. It will also require understanding economic, social attitudes, engineering, and industry and environmental impacts. To determine the best way forward with the complex global systems changed required to achieve animal liberation we will need researchers from many disciplines working together. For this purpose, I am proposing the establishment of a multidisciplinary vegan research agenda that, 1) contributes to ending the oppression of other animals, and, 2) develops and promotes vegan research methods. A research community focussed on creating a world free from animal oppression will be vital for speeding up our transition. I will discuss a way forward for this proposal and possible barriers.

Adam is an activist, educator and scientist with a particular interest in what it takes to transition to a world free from animal oppression.

Speciesist to the Core: Legal Rights and Rationality

DAN KIDBY

What is it that makes a human, human? This is one of the foundational questions of Western philosophy and how we choose to answer it has broad implications for our moral, ethical and legal reasoning about personhood and rights.

Philosophers have set out to identify humans (particularly able-bodied, heterosexual, white, cisgender males) as higher beings, different to and separate from other animals, in order to justify human supremacy and dominance.

Humanity has therefore been historically defined in oppositional relation to other animals. Aspects of humanity shared with other animals have been denigrated and denied and instead human life has been reduced to one uniquely human characteristic. The characteristic most commonly relied on is 'rationality' which provides the foundation for concepts of legal personhood and rights.

Rationality is however a deeply flawed concept. On its own reasoning it is not able to articulate the clear separation between humans and other animals that it sought to achieve. Recognising this some activist lawyers, like the Nonhuman Rights Project, have seen an opportunity for rationality, and in turn legal personhood and rights, to be extended to a small number of animal species with higher cognitive functions. These legal arguments have the potential to achieve positive change for a select few species, and a symbolic victory for the animal rights movement.

We must however be mindful of how we relate to these future legal victories; they cannot be seen to legitimate legal rights grounded in rationality. Even if it can accommodate a few more species rationality is speciesist to the core. It was developed in a specific attempt to *exclude* animals from the moral community. The concept of rationality has also been used to deny equality to women, colonised people and more.

It is essential that we look to redefine what it means to be human, to recognise our animal nature, and to provide alternative theories of rights. Only then can we hope to achieve justice for all, humans and animals.

Dan is an activist for human and animal liberation who is currently living in the UK.

Mind your own body business

KIRSTEN LEIMINGER

What is it like to be fat in a vegan world? For starters, some people actively suggest you hide your veganism because you're a poor role model for the movement and might inadvertently encourage people to continue being carnist. You're constantly looking over your shoulder to check no raw foodie cyclists are waiting in the wings with a camera to body-shame you online. If you're not facing outright criticisms, it comes in the form of concern trolling. People pose as an ally and mask their discrimination behind genuine care for the wellbeing of strangers. "But we're encouraging a way of life that will avoid them ending up in hospital," concern trolls say, which is especially interesting when there are cases of people who have nearly died because their doctors refused treat them as anything beyond fat, such as the case of Rebecca Hiles who lost a lung to cancer that went undiagnosed for five years because her doctor told her losing weight would probably fix her problem entirely. Fat shaming has become such a problem in veganism that people are barely bothering to disguise their need to control other people's bodies. In fact, you get a 'like' for every time you point out that being overweight is unhealthy. Fat shaming is a weed in the garden of vegan that has run rampant. Time to pull the weeds and stand against harmful behaviour. This discussion will take you on a journey of fat veganism, counter every ridiculous concern troll's comment, and create a vision for body liberation and inclusion in the vegan movement.

Kirsten Leiminger has worked in journalism, media and marketing for more than 10 years. She is a passionate animal rights activist and has cooperatively coordinated animal rights campaigns, protests and festivals, and is the founding producer of Intersection, a documentary on veganism in Australia, which is currently in the production stage. Kirsten is also a wildlife foster carer and runs Wildest Dreams Wildlife Care.

Intersectionality and its discontents: Animal politics in Palestine-Israel

ESTHER ALLOUN

Intersectionality has become a buzzword in academic and activist circles. The paper contends that as animal activists and scholars, we need to take a hard and honest look at what intersectionality can and cannot do theoretically and politically by asking difficult questions such as: How many intersecting lines of analysis can we expect one struggle to bear? How do we translate intersectionality's normative commitments to inclusion and social justice into points of intervention and coalitions for change? Dealing with these questions is a pressing task; otherwise calls for radical intersectional politics will remain as empty slogans and wishful thinking.

Against this intersectional backdrop, the paper examines the case of animal activism in Palestine-Israel. To understand Israeli animal activism, its historical and political trajectory, it is essential to situate it in the complex matrix of power relations that structure the Palestine-Israel context, particularly Zionist settler colonialism. In other words, I argue that *there is no Zionist-free space in Israel* and no standpoint of colonial innocence from which we can praise the "progress" and achievements of the animal movement. Drawing on recent ethnographic fieldwork, the paper traces the animal movement's evolving relationship with the Palestinian decolonial and anti-occupation struggle. While Israeli animal activism was born out of the radical anarchist scene and committed to a "one struggle" agenda, there has been a drastic decoupling of concerns for animals and humans (particularly Palestinians) in recent times. The paper examines the discursive and material mechanisms that prevent the formation of broader coalitions in the Israeli settler colonial context. It also considers attempts to *resist from within* and create intersectional spaces in the midst of single-issue activism. These attempts might not be the total liberation and grand intersectional revolution theorists imagine, but they are certainly a good starting point to think about what intersectionality means in terms of political practice, agenda and strategies.

Esther Alloun is PhD student in the School of Humanities and Social Inquiry at the University of Wollongong. Her research project investigates the emergence and rapid rise of veganism and animal activism within the contested context of Palestine-Israel, and how questions of race, nationalism and settler colonialism are connected to animal politics. She is also interested in intersectional feminisms and has published on ecofeminism and veganism.

Animal experimentation: flaws and harms, and ways to work towards an animal-free science

KAT HERRMANN

Legal reforms around the world frequently don't provide sufficient tools to protect even basic animal needs, not to mention animal well-being. Directive 2010/63/EU of the European Parliament on the Protection of Animals used for Scientific Purposes seems to be a rather radical piece of legislation compared to others with its statement in recital 10 that the final goal is the replacement of procedures on live animals as soon as it is scientifically feasible. Unfortunately, the Directive does not provide a plan of action on how to achieve this long-awaited goal. However, it is realistic that we can accomplish this crucial shift since we have the necessary arguments as well as increasing public support against the extremely flawed, misleading and unethical use of animals in science. In the first part of this paper, the main flaws of animal research are exposed such as the ways this cruel practice is justified in order to obtain government approval. Examples of misleading and therefore useless so-called animal models will be given which also demonstrate the waste of resources, for instance taxpayers' money. Furthermore, the harms to non-human animals as well as to humans will be shown. The second part of the paper focuses on ways to work towards the long-awaited paradigm change to an animal-free and therefore cruelty-free world of research, testing and education. The main obstacles to overcome are the vague provisions regarding animal replacement (especially in the field of basic and applied research), the lack of education on alternative, animal-free approaches to the life sciences and the insufficient funding for the development of animal-free models. Hence, a demand for action on the political level is central. Nonetheless, I will also explain what every individual can do to contribute to achieving this imperative paradigm change.

Kathrin Herrmann is a vegan veterinarian from Germany. She has been an animal advocate since early childhood which led to the decision to study veterinary medicine and specialize in animal protection, ethics and law. Kathrin is a diplomate of the European College of Animal Welfare and Behavioural Medicine, a founding member of Minding Animals Germany and of the European Association for Critical Animal Studies (EACAS). For almost a decade, Kathrin worked as a state inspector trying to protect animals used in research and education, and in this way, she frequently witnessed the limitations and shortcomings of animal protection laws.

As a result of her disappointment in our failure to spare animals from becoming test subjects, Kathrin initiated a book project on animal experimentation and ways to abolish it, featuring over 50 experts from various disciplines. The book which she is currently editing together with her colleague Dr Kimberley Jayne is called “Animal Experimentation: working towards a Paradigm Change” and will be available through open access within the Brill Human-Animal Studies series in early 2018.

Liberating Nonhuman Animals from an Anthropocentric Science: A Feminist Perspective

SIMRAN TINANI

In the past few decades, science, with its traditional claims to value-free truth and objectivity, has come under the scrutiny of the feminist scanner for its inaccurate and biased views of marginalized genders, sexualities and races. However, one of the most dramatic instances of this phenomenon – science's treatment of nonhuman animals, their sentience, intelligence and emotions – is often neglected in discussions. In this paper, it has been argued that the blunt anthropocentrism and speciesism extensively prevalent in biological sciences (particularly, animal behaviour) are obvious indicators of the penetration of human self-centredness and other subjective cultural, social and political values and interests into the realm of science.

Two philosophers of science and feminist standpoint theorists – Sandra Harding and Donna Haraway – have been drawn upon. Their critiques of science are based on its descriptions of marginalized humans, and its claims to objectivity and universality. It has been reasoned that Harding's and Haraway's concepts of "strong objectivity" (Harding, 2004) and "situated knowledge" (Haraway, 1988), respectively, are equally relevant and necessary to rectify science's disparage and downright denial of animal sentience, and its refusal to incorporate an ethical stance on the treatment of nonhumans.

The findings and ethical positions of three famous ethologists of today, Marc Bekoff, Frans de Waal and Jane Goodall, with regard to nonhumans, are cited as exemplar of evidence for two positions:

1. The benefits of a more engaged, respectful natural/social science with due consideration of the "Umwelt" of the studied subject, and recognition and removal of anthropocentric biases in goals, hypotheses, methods and conclusions.
2. The need for a separate political, social standpoint theory, articulated on behalf of animals' interests, to end their captivity and exploitation for food, experiments, clothing, entertainment, etc. Such a standpoint needs to engage critically with every human enterprise – natural and social sciences, politics, philosophy, culture, religion, etc.

I am a graduate student of the Indian Institute of Science Education and Research, Mohali and will complete my MS in Mathematics next year. During my coursework, I have also studied several course in humanities and social sciences, including ethics, the history and philosophy of science, social theory, and Indian history.

Always having been passionate about animal rights, I decided now to pursue my PhD studies in social sciences, particularly in the domain of Critical Animal Studies, and thereby dedicate my career towards justice for nonhuman and human animals. I began my research in Critical Animal Studies about two months ago, as part of a project, aiming at applying feminist theory to understand particular forms of animal exploitation and oppression/ I am interested, in particular, in working towards feminist liberation ethic for nonhuman animals that takes in account the particular social and cultural circumstance of my own country, India.

Workshops

Workshop: The Importance of Writing to Political Prisoners

ANARCHIST BLACK CROSS MELBOURNE

The workshop will consist of how to write, who to write to, the dos and don'ts of writing to political prisoners, the security culture of writing to political prisoners and what other actions can be taken.

Workshop: Who's Fake News? You're Fake News! Media and Information Literacy in Activist Spaces

LUC BRIEN

“Your organisation is terrible . . . you are fake news”. With those words to a CNN correspondent, then President-Elect Donald Trump cemented the phrase “fake news” in the public consciousness. While hyped-up stories, half-truths, and outright fabrications have been a thorn in the side of legitimate journalists and news outlets for many years, “fake news” is a relatively recent phrase that seeks to describe the various types of misleading media we all encounter. From Youtube comments to international media outlets, fake news is making headlines, sparking conversation, and being debated and contested. But what is fake news? Should we care about it? How do we spot it?

The recent rise of fake news also presents internet users - especially activists and other politically engaged users - with a unique learning opportunity to improve our credibility in online and offline conversations, including issues of trust, authority, and what makes news News.

In this interactive session, technobrarian Luc Brien will examine the fake news phenomenon looking at:

- *Common types of fake news including clickbait, conspiracy theories, and propaganda,
- *How and why fake news is spread, exploring the economics and psychology of fake news, and
- *Why fake news is a problem, and what we as internet users can do to about it.

We will then broaden the discussion to look at wider information and media literacy needs, giving participants the opportunity to gain practical skills to critically evaluate information sources faster and more effectively.

Luc holds a Bachelor of Business (Information and Knowledge Management) from RMIT University. He has worked in academic libraries since 2011, primarily in student and academic support roles. In 2016, Luc began his own information literacy project, Libsaurus, on Facebook, Twitter, and Instagram, to open dialogues about research, information skills, media literacy, and libraries.

Workshop: Holistic Activism

MARK ALLEN

Climate change and many of the other problems that are plaguing humanity, are the symptoms of a much deeper problem that is rooted in the politics of identity and cognitive dissonance.

For too long, activists have focussed on symptoms such as deforestation without approaching the underlying causes that are based on human behaviour. This has not only resulted in less effective activism, it has also contributed to the endless cycle of 'us versus them'.

Holistic Activism is about removing the tribalism that can creep up on us by looking for the common threads that connect us. By embracing practices used by psychologists such as Acceptance Commitment Therapy, we are better able to provide the emotional resilience needed to approach activism while also utilising compassion in combination with assertive behaviour to find common ground with a wide variety of people.

This also helps to establish the best possible circumstances to discuss issues where there is a difference in values, in a way that is both constructive and outside of ideological thinking.

Mark Allen is an environmental activist with a background in sustainable town planning and the ethics of what we eat and has been involved in many campaigns and community projects, both at home and in Britain. He is currently writing a town planning response to the climate emergency and addressing climate forums on the impact of industrialised animal agriculture and the systemic change that is needed to address this issue. He is also a vegan and an animal rights advocate.

After more years in the activist movement than he would like to admit to and after seeing many activists burn out, he is increasingly focussing his attention on the process of more effective and inclusive activism.

Workshop: Animal, human and environmental justice: breaking barriers to forge alliances

ADAM PA CARDILINI, SALLY HUNTER & JAMES KREMAR

Animal, human and environmental justice movements represent neatly packaged topics that conform to people's concerns and interests. While it's important for people to focus their efforts where their passions and capacity lies the current state of social movements separates activists into movement silos. These silos can isolate thinking within each movement and influence people's understanding and attitudes about oppression; for instance one movement believing their fight for justice is more important than another's. This separation makes it harder for activists within these silos to recognise that at their heart they are all fighting domination ideology that excuses and rewards various forms of oppression. This workshop will promote the understanding that all forms of oppression are equally abhorrent and fundamentally connected. And that collectively fighting against all domination and oppression is necessary to achieve liberation within any of these movements. The workshop will occur in three parts and focus on how animal activists can build stronger alliances with other social movements. Firstly, three activist working across the animal, human and environmental movements will provide an overview of activism within these movements, their strengths and their limitations. Secondly, workshop participants will map the barriers they face as animal activists or concerns they have in regards to connecting with other social movements. Finally, participants will work together to identify opportunities for overcoming these barriers. Animal activists are well placed to create bridges with other social justice movements because they also agree with the premise of human and environmental justice. By forming new alliances animal activists can increase the number of individuals fighting for each cause, facilitate the sharing of skills between movements, and provide a voice for animals in other movements. Until all are free none are free.

Adam is an activist, educator and scientist with a particular interest in what it takes to transition to a world free from animal oppression.

Workshop: Body Shaming in the Animal Liberation Movement

LARA DREW, BELINDA BOS & TAYLOR FOSTER

This interactive workshop will reflect on the body shaming discourse echoed through the Animal Advocacy Movement. Like many other social movements, while there is a vast array of strategic positions, some components of the Animal Advocacy Movement are still largely reliant on capitalist methods for change through selling veganism as an “attractive product” that tends to equal trim, young and attractive reinforcing social ills such as ageism, ableism, fatism and lookism. A common example includes vegan outreach media that uses images of young, thin and/or muscular vegans, thereby subjecting pressure on views to conform to the Western ideal of beauty. The shaming of overweight people masked under the guise of “health advice” is used to sell veganism. This approach perpetuates the idea that one must be a certain way (skinny or muscular) to be attractive. The prevalence of body shaming in the movement as a motivator for becoming vegan is not only harmful to other human animals, but is a disservice to animals. We urge of the need to overturn body shaming in the movement, otherwise we merely perpetuate other forms of injustice that compounds and reinforces speciesism and vegan lifestyle-ism.

Lara Drew has recently submitted her PhD at the University of Canberra (Australia) in Adult Education. Lara’s other research and writing interests include radical adult education, anarchism, feminism and the body and anti-capitalist positions. Lara is a project director for the Oceania Institute for Critical Animal Studies chapter, on the executive board for the Institute for Critical Animal Studies, co-runs and co-writes for Veganarchy and participates in various grassroots campaigns for animal liberation.

Belinda Bos, an accountant and basketball mum by day and 9-year vegan. Have recently completed an online Intuitive Eating Fundamentals course with Christy Harrison, RD.’

Taylor has been an activist and volunteer with many human and nonhuman animal rights groups, a psychology academic and now works in media and photojournalism seeking to bring attention to social justice issues lacking in exposure.

After witnessing an instance of body shaming at the Animal Activists Forum 2013 in Melbourne by a well known organisation and the overwhelming positive response to the comment by hundreds of activists, Taylor convinced the organisers to grant them space for an impromptu speech and discussion group addressing the impacts of body shaming. They also presented on the harms and counterproductive nature of body shaming in activism at the ICAS Oceania conference in 2014.

Workshop: Femme Activists: “Wearing High Heels is Capitulating to the Patriarchy”

JESS ISON, CEE DEVLIN, NATY GUERRERO & NICK CARSON

In activist spaces, femmes have constantly been told we are products of patriarchy, over the top consumers duped by capitalism, or that we have internalised misogyny and therefore we are oppressed and don't know it. The list goes on and on. When these attitudes intersect with femme's other identities, such as race, sexuality and/or class, such comments become more emphatic. In this panel, we choose to show that our femme identities are not capitulations, that in fact these comments about us are steeped in misogyny that is then forced on femme bodies, regardless of gender. We choose to speak openly about these issues, yet again, because apparently, people are still not listening. We again must spend our labour arguing that our identities, our desires, and our lives are not in fact sheer products of the patriarchy, that in fact we have agency, and that we choose to wear eyeliner whilst doing activism because we are femme, not oppressed. So, stop talking over us, stop speaking for us, and come to this panel to listen. There will be no question time, we are sick of being questioned. There will be no easy space to admire us for being so “out there”. This will be a space to unpack your own assumptions, your own femmephobia that says our choice of clothing is lesser than yours, that in fact our existence is lesser than yours. This won't be comfortable, but it will be fabulous. Because above all else, we are fabulous. And really, we need to celebrate that.

Jessica Ison is a queer working class femme and an anti-capitalist high heel fanatic. She is the Representative for the Institute for Critical Animal Studies, Oceania and a PhD Candidate and tutor at La Trobe University on Wurundjeri land. Jess is also a rescuer for the Coalition Against Duck Shooting, and editor for the journal Writing from Below. In her spare time she can be found ranting about prison abolition, queer revolution and fermentation.

Cee Devlin is a queer/ non-binary/ femme/ dandy boy/ performance artist. They are currently studying their honours in Gender, Sexuality and Diversity at Latrobe, writing a thesis on queer bodies and trauma. Cee is a political agitator whose activism is mainly geared towards improving the sexual education and mental health of LGBTQIA+ youth through the Arts (and beyond) through work such as the Safe Schools Story Project and political theatre workshops with St Martins, Riot Stage and Bentleigh Secondary College.

Naty is a fierce Latina queer woman with no background in academia. She is a personal injury lawyer, a roller derby player and a co-founder of a vegan intersectional feminist animal sanctuary called Big Sky Sanctuary Inc. She enjoys listening to true crime podcasts, outrageous lipstick and smashing the patriarchy.

Nick is a white-settler genderqueer trans femme. They make trouble, perform noise and wishes it was safer for them to be the femme they want to be. They helped start Incendium Radical Library and Wrenchworthy Bicycle Shed, and are a former national convenor of the Australian Student Environment network.

Workshop: Veganism, Colonialism and Single Issue Campaigns

NICK PENDERGRAST , JESS ISON & LARA DREW

There have recently been critiques of single issue campaigns circulating within the Animal Advocacy Movement. Single issue campaigns focus on one particular product or form of animal exploitation, examples include anti-fur campaigns and advocating against the dog meat trade. Some of these critiques focus on the racist and/or colonialist overtones of campaigns demonizing the practices of non-Western countries. The campaign against the dog meat trade, is an example of a campaign that has attracted such criticisms. Another critique is that campaigning against one product/form of exploitation will simply see it replaced with another, leading to no “net gain” in terms of reducing animal suffering and/or death. Sometimes such critiques are accompanied with a call for animal advocates to promote veganism (encourage members of the public to become vegan) instead, as this focuses on addressing all animal exploitation in regards to animals used for food, rather than focusing on certain products/practices.

This discussion will explore some of these critiques, as well as proposing some examples of single issue campaigns where one or even both of the critiques may not apply. Such campaigns include opposing kangaroo slaughter and duck shooting in Australia. We will also discuss some limitations of vegan advocacy.

Nick Pendergrast has taught Sociology for many years, lecturing on a wide range of topics, including the social construction of terrorism. He currently teaches Sociology at the University of Melbourne. He has a PhD in Sociology and his thesis applied sociological theories on social movements and organisations to the animal advocacy movement. He has also had many years of experience as an animal advocate, as well as being active in other social movements. He co-hosts the social justice podcast Progressive Podcast Australia (www.ProgressivePodcastAustralia.com).

Lara Drew has recently submitted her PhD at the University of Canberra (Australia) in Adult Education. Lara’s other research and writing interests include radical adult education, anarchism, feminism and the body and anti-capitalist positions. Lara is a project director for the Oceania Institute for Critical Animal Studies chapter, on the executive board for the Institute for Critical Animal Studies, co-runs and co-writes for Veganarchy and participates in various grassroots campaigns for animal liberation.

Jessica Ison is a queer working class femme and an anti-capitalist high heel fanatic. She is the Representative for the Institute for Critical Animal Studies, Oceania and a PhD Candidate and tutor at La Trobe University on Wurundjeri land. Jess is also a rescuer for the Coalition Against Duck Shooting, and editor for the journal Writing from Below. In her spare time she can be found ranting about prison abolition, queer revolution and fermentation.

CONFERENCE SCHEDULE: Day 1, Friday July 14

6.00 – 6.30 Ross House Ground Floor Foyer	Registration
	Ross House, room 4.1 (level 4)
6.30 – 7.30	Dr Yamani Narayanan COW PROTECTIONISM AND INDIAN ANIMAL ADVOCACY: THE FRACTURING AND FUSING OF SOCIAL MOVEMENTS

CONFERENCE SCHEDULE: Day 2, Saturday July 15

9.00-9.30	Registration	
9.30-10.00	Welcome	
	Ross House, room 4.1 (level 4)	Ross House, room 3.1 (level 3)
10.00-11.00	INTERSECTIONALITY Guy Scotton Esther Alloun	CRITICAL ANIMAL PEDAGOGY Lara Drew Meneka Thirukkumaran
Ground Floor: 11.00-11.30	30 MINUTE BREAK: MORNING TEA	
11.30-12.30	THE CRIMINALISATION OF DISSENT Nick Pendergrast	ANIMALS & CAPITALISM Emma Wannell Dylan Hallingstad O'Brien
Room 4.1: 12.30-12.35	Pre-lunch announcement	
Ground floor: 12.35-2.00	LUNCH	
2.00-3.00	WORKSHOP: ANIMAL, HUMAN & ENVIRONMENTAL JUSTICE: BREAKING BARRIERS TO FORGE ALLIANCES Adam PA Cardinlini Sally Hunter James Kremar	
Ground floor: 3.00-3.30	30 MINUTE BREAK: AFTERNOON TEA	
3.30-4.30	WORKSHOP: VEGANISM, COLONIALISM & SINGLE ISSUE CAMPAIGNS Nick Pendergrast Jessica Ison Lara Drew	ANIMALS & LAW Tara Ward Dan Kidby
4.30-5.30	WORKSHOP: PRISON LETTER WRITING Anarchist Black Cross	
Room 4.1: 5.30-5.40	Day 2 closing	
7.00-9.00	Conference dinner. Loving Hut Northcote.	

CONFERENCE SCHEDULE: Day 3, Sunday July 16

9.00-9.30	Registration	
9.30-10.00	Welcome	
	Ross House, room 3.1 (level 3)	Ross House, room 0.1 (ground floor)
10.00-11.00	FEMINISM & ANIMAL LIBERATION 1 Esther-Louise Burgess Belinda Bos	ACTIVIST ENGAGEMENTS Adam PA Cardilini Kirstin Leiminger
Ground Floor: 11.00-11.30	30 MINUTE BREAK: MORNING TEA	
11.30-12.30	FEMINISM & ANIMAL LIBERATION 2 Katie Batty Simran Tinani	ANIMALS IN SCIENCE Kat Herrmann
Room 3.1: 12.30-12.35	Pre-lunch announcement	
12.35-2.00	LUNCH	
2.00-3.00	WORKSHOP: BODY SHAMING IN THE ANIMAL LIBERATION MOVEMENT Belinda Bos Taylor Foster Lara Drew	WORKSHOP: WHO'S FAKE NEWS? YOU'RE FAKE NEWS! MEDIA & INFORMATION LITERACY IN ACTIVIST SPACES Luc Brien
Ground Floor: 3.00-3.20	30 MINUTE BREAK: AFTERNOON TEA	
3.20-4.20	WORKSHOP: FEMME ACTIVISTS. "WEARING HIGH HEELS IS CAPITULATING TO THE PATRIARCHY" Jess Ison Cee Devlin Naty Guerrero Nick Carson	WORKSHOP: HOLISTIC ACTIVISM Mark Allen
Room 3.1: 4.20-4.30	Day 3 closing	