

# Schedule

## 15th Annual North American Conference for Critical Animal Studies

### Nov. 12 and 13, 2016

Free and Open to the Public (all ages – but no daycare provided and accessible, but no Interpreter)

Senate Room  
Student Union, Fort Lewis College  
Durango, Colorado, USA

Sponsored by the Department of Sociology, FLC Animal Liberation, ICAS, Durango Save the Kids, Criminology Club, Sociology Club, and Black Student Union.

Thank you to all the Sponsors, SOC 375 Students, SOC 210 Students, and all the presenters, guests, Amy Johnson, Juan Lopez, and the Fort Lewis College students, staff, faculty, and community.

#### FRIDAY

Afternoon	<b>Nature Outing and Hang Out</b> – Contact Anthony Nocella – 315-657-2911 cellphone or nocellat@yahoo.com
7:00 – 8:00pm	<b>Dinner Together in Durango</b> – Contact Anthony Nocella – 315-657-2911 cellphone or nocellat@yahoo.com

#### SATURDAY

9:30am	<p><b>Introductions</b> Brenna Baird, Fort Lewis College, Brandon Stacy, Fort Lewis College, and Meneka Rosanna, University of Calgary</p> <p><b>Welcoming – Moving Critical Animal Studies Forward by Radical Intersectional Anarchist Total Liberation Scholar-Activists</b> Sean Parson, Northern Arizona University and Anthony J. Nocella II, Fort Lewis College</p> <p><u>Abstract:</u> This will give a short overview of the Institute for Critical Animal Studies, its foundation, history, and the philosophy and theory and activism globally of critical animal studies. This presentation will provide future challenges and limitations of critical animal studies and how we can address and overcome those challenges and limitations.</p> <p><u>Bio:</u> Sean Parson is an assistant professor in the departments of Politics and International Affairs and the MA in Sustainable Communities at Northern Arizona University. His work cover a wide range of topics, from radical political theory and social movements scholarship to cultural studies. He has a forthcoming book titled Cooking Up Revolution: Food Not Bombs, Gentrification, and the Politics of Space and also is working on an edited book titled Heroes Beyond the Human: Superheroes and Critical Animal Studies.</p>
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**Bio:**  
 Anthony J. Nocella II is an assistant professor of Sociology and Criminology, Gender and Women’s Studies, Peace and Conflict Studies, and Environmental Studies at Fort Lewis College. Nocella is the editor of the Peace Studies Journal, an Executive Director and co-founder of the Institute for Critical Animal Studies, National Co-Coordinator of Save the Kids, Director of the Institute for Hip Hop Activism, editor of Poetry Behind the Walls, and Director of the Academy for Peace Education. Nocella has published more than fifty scholarly articles or book chapters and has published more than twenty-six books. He is editor of the Critical Animal Studies and Theory book series with *Lexington Books* and Radical Animal Studies and Total Liberation book series with *Peter Lang Publishing*. Dr. Nocella is a co-founder of the fields of critical animal studies, disability pedagogy, eco-ability, radical animal studies, total liberation, and academic repression.

10:00 – 11:30am

Facilitator: Sarah Adams and Shelby Howe

Videoing: Kim Ocana, Arissa Gorgdon, and JoVonna Miller

**1. Eusebism and the Unified Theory of Rights**  
 Carlo Prisco, University of Milan

**Abstract:**  
 In ancient Greece was coined the term εὐσέβεια to define a sense of respect of exceptional magnitude, as the two terms used implied "ευ" (good) and "σέβομαι" (to respect, revere). We live in what Bobbio described as “the age of rights” and new rights are raising everywhere, as well as the proposals to recognize new subjects of rights (e.g. nonhuman animals), but are there really so many different rights? Is it possible to identify just one common principle, of which all those “rights” are mere specifications? Eusebism is intended to reunite any relationships, and to show how different proposals are simply shifting the discrimination’s paradigm (e.g.: from humans to nonhumans, from gender to race, etc.), not even trying to remove it at all, due to a misconception at the basis. The Eusebism’s unifying element is absolute and unconditional respect for everything that exist and that, since strictly connected (humans, nonhumans, the environment), may not be artificially divided, just to consider as “good” the predominance of one over another. Humanism, animal rights, environmentalism represent philosophical currents that, even if useful and innovative, still remain confined within objective limitations, since all consider just one element. Until we really consider racism, speciesism, racism, etc. as different questions, we will be unable to actually remove any discriminations: human rights theories, as well as anti-speciesism, anti-racism and other “anti” thoughts are unable to found a general and universal theory, not single-issue focused. Eusebism incorporates all those perspectives, assimilating them inside a general comprehensive theory that, recognizing and valorizing differences and diversities, rejects any discriminations. Eusebism’s perspective inversion is explained by the question: “Why should I deny respect?”, in contrast to classical approach that, beginning from preconceived thesis, researches proves and demonstrations to recognize rights and respect.

Bio:

Carlo Prisco, graduated in Law in 2003, received his PhD in 2013 in Philosophy of Law at the University of Milan Bicocca, with a dissertation about the right to eating vegetarian/vegan; is Assistant Professor in Philosophy of Law and Bioethics at the University of Milan, author of the books "The duty of vegetarianism" (2013) and "The right to vegetarianism" (2014). He is the founder of Eusebism philosophy, and author of the blog [www.eusebismo.org](http://www.eusebismo.org).

**2. Exploring the Politics of Human-Nonhuman Animal Relationships**

Helen Kopnina, Leiden University and at The Hague University of Applied Science (HHS) in The Netherlands

Abstract:

Can ethically-charged social science be applied to animal rights, applied to cases of animals killed as part of established medical and industrialized food production industries? A few distinct lines of inquiry have been evoked in social science to address this question: the intersection between sociology and ethics, and between medical and environmental anthropology, as well as multispecies ethnography and Actor Network Theory. The moral implications of engaging with nonhumans have been discussed by Donna Haraway (2008), Jane Desmond (2013), Veronica Strang (2013), Melanie Rock (2016) in contexts varying from roadkill, the meat production, biodiversity loss and medical experimentation. This paper presentation will argue that the political engagements with the issues pertaining to animal rights have largely escaped anthropological attention. Multispecies ethnography has largely steered away from animal rights discussion, leaving multispecies relations depoliticized, too academic to be truly engaged with animal death and violence. Is the use of animals in medical experimentation moral? Is it not time for anthropologists to take a stance on animal rights? If the acceptance of daily animal suffering and sacrifice is to be challenged, more engagement or even activism that goes beyond conventional multispecies ethnography and the rhetoric of entanglements is needed. And finally, and more personally – how to balance activism and science, how to write and to teach about animal rights without being fired from the established academic institution?

Bio:

Dr. Kopnina, Helen (Ph.D. Cambridge University, 2002) is a researcher in the fields of environmental education and environmental social sciences. Helen is currently employed at both at the Leiden University and at The Hague University of Applied Science (HHS) in The Netherlands. At the Leiden Institute of Cultural Anthropology and Development Sociology she is an Assistant Professor of environmental anthropology. At the HHS, she is a coordinator and lecturer of Sustainable Business program. Helen is the author of over sixty peer reviewed articles and (co)author and (co)editor of twelve books, including Sustainability: Key Issues (2015); Culture and Conservation: Beyond Anthropocentrism (2015); and Handbook of Environmental Anthropology (2016).

	<p><b>3. Building Space for Animals in Colombian Peace Process</b> Terry Hurtado, Activist</p> <p><u>Abstract:</u> Colombia has been in a political armed conflict over 50 years in which dozens of thousands of humans have been killed, kidnaped or disappeared. Nonetheless the lack of information about how many non-human animals have suffered directly by the armed conflict is enormous. This lack of information has many factors: no recognition of animals as subjects, or even objects, affected or target by the parts in conflict; The intention to avoid economical penalties. This presentation will be about the on-going endeavour of the Colombian animal rights movement to include non-human animals in the reflection about peace in Colombian society. The journey goes through many actors to achieve this, victim associations, political movements, parties, government and the guerrillas. It will also introduce an interpretive framework to think peace with animals. This is an on-going process that aims to achieve the recognition of non-human animals of the political and legal status of Victims of the political armed conflict in Colombia. It also is looking forward to create commitments, within the government and the guerrillas, for non-human animals of truth, no repetition, and reparation. As part of the construction of peace, in the political-armed post-conflict period, the animal rights movement is aiming to achieve the will of the peasants, and the ex-guerrilla members that will be supported by Estate projects, to prefer economical activities which don't require the use of non-human animals.</p> <p><u>Bio:</u> Terry Hurtado organized the first anti-bullfighting demonstration in the city of Cali in 1996; since then has took all sorts of legal and non-violent direct actions against the bullfighting industry. Took part of banning of "pull-wagon horses" at county capitals of Colombia, and the use of wild animals in circus. Stopped the biggest horse parade of the country. Currently in member of the Federación de Liberación Animal. Runs the Animal Liberation School. Has undertaken several editorial projects and currently is director of Vida Libre (free life) magazine. Participates actively social and environmental issues. Vegan activist.</p>
11:30 – 1:00pm	<p>Facilitator: Kim Ocana, Katarina Kipilo and Jared Ruybal</p> <p>Videoing: Sabrina Quazza and Elizabeth Mueller</p> <p><b>1. "Cow Country's Settler-Nativist Environmentalism: The Allegiance of Ranchers, Vigilante Militias &amp; Government in AZ"</b> Mara Pfeffer, Northern Arizona University</p> <p><u>Abstract:</u> Inspired by In the Presence of Buffalo, Daniel Brister's narrative and historical exploration of the allegiance of BLM and ranchers at Yellow Stone National Park, this paper explores the connections between the violence committed by ranchers, vigilante groups, and government agencies in the borderlands of Arizona. In this exploration, I use the framework of critical animal studies to identify themes of nativist environmentalism, colonialism, and speciesism in the</p>

propaganda, rhetoric, and practices of these groups. This thematic analysis makes visible the ways in which these groups historically have practiced and currently practice allegiance to one another in their violence constructing and enforcing borders in Arizona. It also illuminates the importance of intersectional resistance efforts that recognize the interconnectedness of this violence.

Bio:

Mara Pfeffer is an instructor in the First Year Seminar Program at Northern Arizona University, in Flagstaff, Arizona, teaching courses on animal liberation, holistic justice, and historical trauma and mental health in modern society. Mara is a co-founder of the Flagstaff ECOFEM Collective and NAU student led Total Liberation Action Research Team. She has spent the last year coordinating student led research in Northern Arizona, interviewing ranchers and homesteaders connected to the Flagstaff CSA about their practices and attitudes in raising and killing animals. Her interests include queer and ecofeminist resistance; the roles of art and healing in social movements; and the intersections of earth, human, and nonhuman animal liberation.

**2. "Moral and Political Dimension of wild Rat Control"**

Gabriela Jarzebowska, Warsaw University

Abstract:

In my presentation I plan to focus on the ethical and political aspect of rat control schemes seen both from scholarly and activist perspective. Whereas the situation of laboratory rats is frequently raised and, as a consequence, has managed to gain the attention of a general public, problem of wild rat eradication is often overlooked by animal rights activists. Free ranging *Rattus Norvegicus* is strictly inscribed into the discourse of filth, mortality and disease. As they transgress generally accepted boundaries, defy to conform imposed restrictions and pose a serious threat for social stability, they can be seen as anarchistic figures. Being ecological outcasts they fail to gain sympathy and support. As a consequence, most countries have virtually no legal restrictions when it comes to minimizing suffering in rat control practices. Therefore, the most inhumane methods, such as brodifacoum poison, are commonly used. It places free ranging rats in a position of the most oppressed species in the world, next to cows, pigs and chickens. In my scholarly-activist practice I have examined rat control strategies in different countries. Although ethical reflection is rarely visible in legal procedures concerning pest control, there are several exceptions to this pattern. I investigate these practices to see how they are incorporated into the dominant system of values. However, I am also careful so as not to overlook the fact that human-rat conflict is one of the most difficult relations for our species, with no easy win-win solution.

Bio:

Gabriela Jarzebowska is a PhD candidate at the Artes Liberales Faculty, Warsaw University, Poland and an associate researcher at the Seedbox Environmental Humanities Collaborator, Linköping University, Sweden. She deals with the critical animal studies, with the focus on urban multispecies politics, more-than-human axiology and 'pest' control ethics. She is also an activist and a leader of grassroots Bios Amigos foundation whose goal is to promote animal rights and non-anthropocentric, ecological thinking through workshops, seminars and social campaigns. In her work she aims

at developing theory-to-practice approach and making alliances between scholarly, artistic and activist groups, both theorists and practitioners.

### 3. "Wild' Encounters: The Early American Museum"

Matthew Guzman, University of Nebraska-Lincoln

#### Abstract:

The intent of this paper is to identify the practical and ideological condition of nonhuman animals through their display in nineteenth century America. Starting with Charles Willson Peale's Philadelphia museum and then moving to P. T. Barnum's American Museum, the display of nonhuman animals can act as a telling signifier of an underlining relationship between human and nonhuman. Between these two figures one can begin to see the division among species begin to be called into question. Not only were Peale's nonhumans static articulated taxidermy and Barnum's tended to move, but the exhibits appeared to act as a stage to question the tidy Linnaean taxonomic system of the eighteenth and early-nineteenth century. Around the same time as this, there were compelling historical events arising in the mid-1850s such as Darwin's Origin of Species, the ideas of which circulated in the decades prior; moreover, the museum became from around 1840 up until the late 1870s a part of popular culture as well as a place that reflected the anxieties over the place of the human among other species. The intersection between these historical events and ideology can help us understand the final move in the nineteenth century. Following the Civil War, one can see the rise of the more "serious" museums such as the American Museum of Natural History (1869) in New York and the Philadelphia Museum of Art (1876). By the end of the nineteenth century, the display of nonhuman animals becomes, again, a method for reestablishing Enlightenment order by the cold methodical human hand of science.

#### Bio:

Matthew Guzman is a PhD student at the University of Nebraska-Lincoln where he studies nonhuman animals in the nineteenth century and nineteenth-century American literature. He considers himself an activist scholar, and his work attempts to uncover human/nonhuman relationships of the past in order to better understand the present and enact social change. His article, "Dog's Best Friend? Vivisecting the 'Animal' in Mark Twain's 'A Dog's Tale,'" was recently published in The Mark Twain Annual, and he is currently at work on articles such as Walt Whitman's abattoir and the nonhumans of James Fenimore Cooper.

1:00 – 2:00pm

**LUNCH (NOT COVERED – HEAD TO THE CAFETERIA)**

Facilitator: Kendra Kullby, Mariela Castillo and Kelsey Bell

Videoing: Alex Vitagliano and Hayden Raymond

### **1. Exploring Eco-ability: Reason and Normalcy in Ableism, Speciesism, and Ecocide**

Sarah Roberts-Cady

#### Abstract:

The emerging field of eco-ability draws attention to important connections between the injustices faced by people with disabilities and the injustices faced by nonhuman animals and the rest of the natural world. Recognizing the common roots of different forms of injustice can be illuminating and unifying, creating powerful allies in the quest for a just society. At the same time, one should be careful not to exaggerate commonalities, intersections, and analogies between different forms of oppression. To overstate connections between different forms of discrimination risks misrepresenting that discrimination, thereby perpetuating it or at least failing to address it adequately. This cautiousness about analogizing oppressions is all the more important for eco-activists who exist within a privileged position in civil society. The potential for eco-ability studies to build lasting coalitions hinges on scholars' ability to strike the right balance between drawing connections and acknowledging differences in a thoughtful way. In this presentation, I explore some of the connections and differences between ableism, speciesism and ecocide by focusing on two oft-cited themes: reason and normalcy. My hope in doing so is to illuminate some of the more compelling connections that can move us forward on the path toward a more just world.

2:00 – 3:30pm

#### Bio:

Sarah Roberts-Cady is a Professor of Philosophy at Fort Lewis College in Durango, Colorado. Her teaching and research focus on ethical theory, applied ethics, and political philosophy. Her work has been featured in the *Journal of Social Philosophy*, the *International Journal of Applied Philosophy*, *Philosophy Today*, and *Politics and the Life Sciences*, among other academic journals and books. At the time of this publication, she is immersed in the project of editing an anthology on the work of John Rawls.

### **2. (Re)Imaginings of “Community”: Perceptions of (Dis)ability, the environment, and Inclusion**

John Lupinacci and Mary Ward Lupinacci, Washington State University

#### Abstract:

Understandings of “community” are culturally mediated and thus directly linked to centuries-old patterns of beliefs and behaviors. These patterns rely on the privileging of individuals over the recognition of our existence as a complex web of biologically and culturally diverse relationships within the living systems to which we all belong. Drawing on scholarship from ecofeminism (Plumwood, 1993, Merchant, 1983), EcoJustice education (Martusewicz, Edmundson, & Lupinacci, 2014), and Eco-Ability (Nocella, Bentley, & Duncan, 2013) this chapter examines the interconnectedness of perceptions of (dis)ability and the environment as inferior to and separate from being human. Through critically and ethically examining the relationships that connect critical social and environmental justice projects, the reader will be

encouraged to imagine truly inclusive communities that sustain life for all members. This research presents a methodology for directly identifying how the dominant discourses reproduced in our day-to-day relationships and practices construct understandings of “community” that threaten inclusiveness for both human communities and the more-than-human world. Scholars, activists, and educators must examine taken-for-granted cultural assumptions about how to understand community as an essential part of educational reform efforts to support truly inclusive, diverse, decentralized, and sustainable communities.

Bio:

Dr. Lupinacci’s research focuses on how people, specifically educators, learn to both identify and examine destructive habits of modern human culture and how those habits are taught and learning in schools. His work proposes that, through educational activist networks, teachers can be leaders in confronting dominant assumptions about the habits of mind underwriting social injustices and environmental degradation.

**3. Pride or Prejudice? Exploring Issues of Queerness, Speciesism, and Disability in Warner Bros.’ Looney Tunes**

Amber E. George, Cornell University

Abstract:

Seemingly gay and gender-ambiguous characters have a long and complicated history in cartoons. While there has never been an explicitly LGBTQ character in an animated Disney, Hanna Barbara, or Pixar film, portrayals of male queerness as evil, annoying, or frivolous abound, whereas female queerness remains conspicuously butch or absent. Playing on “sissy” and “effeminate stereotypes,” characters are also inappropriately used for comic relief. Those who get queer-coded as a non-human animal, or even non-human with a disability bear the double or triple burden of perpetuating speciesist and ableist stereotypes. Of course, determining what the animators and filmmakers intended is difficult, if not impossible to prove. However, fans in the LGBTQ community suggest ostensibly gay characters in children’s programming denote progress. Drawing upon eco-ability theory, this chapter will analyze some the greatest LGBTQ, non-human animal, and disabled animated characters from classic animations such as A Bug’s Life, The Lion King, Snagglepuss, The Little Mermaid, and Finding Nemo. As Western culture moves toward greater inclusiveness, these animated representations get frozen in time to replay unwittingly for each new generation to consume.

Bio:

Amber E. George, Ph.D., is an educator, social justice advocate, and artist currently teaching courses in ethical and social philosophy at SUNY Cortland, Le Moyne College and Misericordia University. She received her Doctorate in Philosophy from Binghamton University in 2007. Her dissertation, “Interpreting Dislocation: Gathering a Sense of Belonging,” employs various visual and poetic metaphors to analyze oppression based on race, gender, and disability. Themes of her work center on challenging the systemic nature of oppression as it materializes in various cultural situations. Her life and work celebrates a kind of belonging for humans, nonhuman beings, and nature with the hopes of achieving social justice.



3:30 – 5:00pm	<p>Facilitator: Elan Price, Mariela Castillo and Natelle Thompson-Ruybal</p> <p>Videoring: Morgan Galvin and Emma Jones (coming at 3:45)</p> <p><b>1. "Animality, Blackness and the Nonhuman"</b>  Francesco Asano, Brooklyn College</p> <p><u>Abstract:</u>  In this paper I explore a primary site of antiblackness in the US animal rights movement: Comparative discourse used by animal rights activists which equates antiblack violence (Slavery, Lynching, Incarceration) with animal exploitation as a means of blurring the human-animal division. I aim to accomplish three tasks: First, I provide a historical overview of the dehumanization and animalization of blackness in 19th century America through primary sources and black scholarship on the conceptualization of 'the human.' Second, I suggest that animality/animalization has little to do with actual nonhuman animals or similarity to them, but rather is disciplinary mechanism made intelligible through Western modernity, antiblackness and colonialism. Third, I advance a critique of speciesism which focuses exclusively on nonhuman animals and suggest we complicate it by looking towards conceptualizations of the human in black and decolonial studies.</p> <p><u>Bio:</u>  Francesco Yugiro Asano is an Asian American student and activist who works in anti racist and animal liberation struggles. Francesco is working on a B.A. in Philosophy from Brooklyn College where he is a Mellon Mays Undergraduate Fellow, CUNY Pipeline Fellow, and Rosen Fellow. He is currently applying to Ph.D. programs and is interested in analyzing the encounters between critical animal studies, decolonial thought, and black studies. Drawing on thinkers such as Sylvia Wynter, Hortense Spillers and Walter Mignolo, Francesco hopes to develop more critical conceptualizations of the 'the human' and 'animality' as part of the larger project of Western modernity, antiblackness, and colonialism.</p> <p><b>2. Nihilism and Desperation in Place-Based Resistance</b>  Mark Seis, Fort Lewis College</p> <p><u>Abstract:</u>  I divide this paper into three sections examining the threat of cultural nihilism as it presents itself to environmental activists engaged in defense of place (specific political, legal and other actions taken to protect a place that is</p>

threatened.) In the first section, I sketch out a conception of cultural nihilism and the nihilist bind as it will pertain to my analysis of two different types of environmental texts. The second section explores cultural nihilism and individual place based resistance through communiqués from Earth Liberation Front (ELF) extracted from Jay Hasbrouck's dissertation "Primitive Dissidents: Earth Liberation Front and the Making of a Radical Anthropology." In the last section, I examine cultural nihilism and place based resistance from the perspective of Derrick Jensen's End Game.

Bio:

Mark Seis is associate professor of sociology at Fort Lewis College in Durango, Colorado. He has published on a variety of topics ranging from the juvenile death penalty, to environmental topics including the Clean Air Act, global warming, ozone depletion, and acid rain, to various types of environmental crime, to globalization and the environment, to issues concerning radical environmentalism. His primary research interests include sustainable communities, all things environment, anarchist studies, and radical pedagogy.

**3.Black Lives Don't Matter and Neither do Nonhuman Lives: Speciesism, White Supremacy, and Resistance to Structural Oppression"**

Sean Parson, Northern Arizona University

Abstract:

In recent years there has been public outcry over violence committed against selective nonhuman animals and understandably many Black Lives Matters activists were confused as to why white America seemed to care more about nonhuman animals than they did the hundred of black men murdered by the police each year. I argue that the frame of offered by both animal rights and civil rights activists' needs to be complicated. Following Claire Kim I put critical race theory in dialogue with critical animal studies and explore the systemic and structural roles that both speciesism and white supremacy serve in the maintenance of US political and economic hegemony. I argue that their different, though often interconnected, economic and symbolic role in society explain why the killing of certain nonhumans engenders outcry, while the murder of black men is met with white reaction, and the systemic slaughter of billions of other nonhumans gets fully erased from public discussion.

Bio:

Sean Parson is an assistant professor in the departments of Politics and International Affairs and the MA in Sustainable Communities at Northern Arizona University. His work cover a wide range of topics, from radical political theory and social movements scholarship to cultural studies. He has a forthcoming book titled Cooking Up Revolution: Food Not Bombs, Gentrification, and the Politics of Space and also is working on an edited book titled Heroes Beyond the Human: Superheroes and Critical Animal Studies.

5:00 – 5:30pm

**Rally and Picture #NoDAPL at the Clock Tower**

5:30 – 7:00pm

**Dinner Together in Durango**

Facilitator: Tanna Rae , Amber Gillis, and Shayla Mouse

Videoring: Cassandra Benavidez, William Elbert, and Xeno Hasen

### **1. Vegan Killjoy Rhetoric in Schools: Popular culture and teenage experience**

Meneka Thirukkumaran

#### Abstract:

In this presentation I use the popular cartoon series *The Simpsons* in conjunction with the preliminary findings of focus group research with vegan teenagers to examine how schools silence those who threaten the dominant culture. I draw upon Richard Twine's appropriate adaptation of Sarah Ahmed's feminist killjoy figure as applying to vegans, especially in schools. I use the lenses of Critical Animal Theory and Radical Animal Theory to methodologically guide my analysis. There are 2 main ideas that are salient to a critical deconstructive analysis of the vegan killjoy: Decentering joy and happiness by opposing the meanings in dominant practices, and the notion of an "affect alien" who must willfully struggle against a dominant order and community (Twine, 2014). These ideas are realized in *The Simpsons* and in Calgary high schools as both Lisa and the teenage participants of this study occupy killjoy positions. This presentation addresses the two places that nonhumans generally show up in schools: the science lab and the cafeteria. The message of dissection in schools is essentially that the welfare of nonhuman animals should be ignored in the interest of human inquiry and observation, consistently positioning the nonhuman below the human. In school cafeterias, the situation with the Lisa Simpson's lunch is not hyperbolic; looking at the menu of a Calgary school, no definitive vegan options are offered except water and juice. It is also problematic that schools have corporate partnerships with fast food companies, as this demonstrates a clear conflict of interest and sends contradictory messages about health and nutrition. Ultimately, both Lisa and the vegans in this study learn that veg(etari)anism is acceptable only if it remains passive and avoids confronting and interrogating a dominant carnistic paradigm. Therefore this episode and the messages in schools actually reinforce and strengthen anthropocentric ideologies as unchangeable, allowing them to evade any real critique.

#### Bio:

Meneka Thirukkumaran is a teacher, scholar, activist, and artist living in Calgary, Alberta. She is currently a PhD candidate at the University of Calgary; her dissertation employs focus group research to investigate the school experience of teenagers who are vegan. Meneka is primarily interested in transforming educational spaces to reflect values of intersectionality, inclusivity, and justice. She is also a co-director of Students for Critical Animal Studies (SCAS), a student-run component of the Institute for Critical Animal Studies that works to unify and provide spaces for student scholar-activists.

10:00 – 11:30am

## 2. "Antropofagia and Transpecies Trauma"

Alexandra Isfahani-Hammond, University of California San Diego

### Abstract:

Working at the intersection of memoir with zoocritical studies, I first explore *antropofagia*, an influential *leitmotif* for Brazilian culture. A literary and cultural discourse originating in the 1920s, *antropofagia* casts the man-eating *Tupí* as tongue-in-cheek national antihero; with his capacity for assimilating that which is foreign, this autochthonous subject privileges Brazil's racial and cultural heterogeneity and suggests the potential for a radical critique of anthropocentrism. I situate *antropofagia* in relation to João Guimarães Rosa's anti-colonial, anti-anthropocentric "becoming-cat" in "My Uncle the Jaguar" (1961) and my own transpecies explorations in the course of caregiving and mourning my parents' deaths.

### Bio:

I am currently an Associate Professor of Comparative Literature at the University of California, San Diego. My research has been shaped by a concern with intersecting structures of commodification. Engaging with literary and cinematic production as well as the social and biological sciences, I have established myself as an innovative interdisciplinary and transnational scholar who conjoins Atlantic studies with species studies through poststructural and ecocritical readings of what Aimé Césaire calls "thingification" (*Discourse on Colonialism*, 1955). My current book project, "Postcolonial Zoopoetics: Species in Brazil, the United States and South Africa," represents an extension of my previous research on slavery and race in Brazil (*The Masters and the Slaves: Plantation Relations and Mestizaje in American Imaginaries*, Palgrave-MacMillan, 2005; *White Negritude: Race, Writing and Brazilian Cultural Identity*, Palgrave-MacMillan, 2008). "Postcolonial Zoopoetics" will be published in Penn State University Press' series, "Animalibus: of Animals and Cultures."

## 3. "Do Gay People Even Eat Fast Food? Queering Animal Liberation"

Jessica Ison, La Trobe University

### Abstract:

In this paper I will critique the normalization of queerness at the expense of nonhuman animals. Firstly, I will outline the relevant historical narratives relating to animal and queer liberation. Following this, I will focus on the current ways in which queers are painted within a sterile, acceptable construct in order to prove legitimacy for certain causes such as gay marriage or gays in the military. The paper's central trope will be the Proud Whopper advertisement. I will discuss how its use of homonormativity and the pink dollar, imbibed in a flesh eating pride celebration, is a crucial moment in the sterilization of queerness. Further, the desire for animal flesh is constructed as queer and thus normalized in the advertisement. By using Pride rhetoric to sell their product, the advertisement reflects a larger issue of the consumption of mainstream gay and lesbian lives. This paper lastly situates the advertisement as a critical moment in the move towards a palatable normative politic. Ultimately, this will be a call for queer anti-speciesist activism that is not reliant on pretenses of happy meat and queer affluence.

	<p><u>Bio:</u>          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. In her spare time, Jess can be found ranting about prison abolition and fermentation.</p>
<p>11:30 – 1:00pm</p>	<p>Facilitator: Marissa Anderson and Mary Orr</p> <p>Videoing: Verlin Barney, Daisy Taylor, Katie Lewis, and James Gonzales</p> <p><b>1. #No DAPL</b>          Maya Cory, Fort Lewis College</p> <p><u>Abstract:</u>          This presentation will talk about the No DAPL campaign and the actions that local students at Fort Lewis College have taken. This presentation will discuss what people can do and should do to protect the land and the waters.</p> <p><u>Bio:</u>          Maya St.Cyr belonging to the Omaha and Winnebago Tribes of Nebraska. A senior transfer student here at Fort Lewis college studying International business with a minor in Native American Studies.</p> <p><b>2. Environmental Oppression</b>          Sierra Doan, Student, Fort Lewis College</p> <p><u>Abstract:</u>          The Agua Hedionda Lagoon watershed is a fragile ecosystem in the town of Carlsbad California. The area is being threatened by the company Caruso Affiliated, who hopes to construct a massive mall. Caruso has used his big money to silence the voices of the townspeople who are opposed to this construction project. I care about this issue because it deals with the overarching problems of oppression and concerns within the environment and our society as a whole. To solve this problem people are going to bring the issue to public light to fight Caruso’s plan and bring awareness to his obvious oppression.</p> <p><u>Bio:</u>          Sierra is passionate about a variety of subjects including the well being of the environment, animal rights, and concerns of general ethics. She is a sophomore this year, majoring in English with an emphasis on creative writing. After graduating college she hopes to publish multiple novels over these different topics.</p>

### 3. Intersecting Oppressions: The animal industrial complex and the educational industrial complex

Meneka Rosanna, University of Calgary

#### Abstract:

This presentation is based on a paper, which was inspired by a previous issue of JCAS (Thomas and Sheilds, 2012), which troubled the links between prisons and animals. I am interested in further expanding this parallel to also include the examination of institutions of education as places where non-humans and humans intersect. I want to open a dialogue about how both human and non-human animals both collide with forces of authority in both the meat industry and the industry of public schooling. I begin by observing the direct ways in which the slaughterhouse is eerily similar to the school; these disturbing parallels reflect a larger social dependence upon the commodification and suppression of that which threatens to disrupt the interests of dominant individuals or groups. I then turn to the school cafeteria and science lab to examine the more complex and nuanced ways that schools are intertwined and involved with the factory farm. I problematize the messy layers of co-dependence that have worked alongside capitalism and permitted both systems to thrive. Finally, I theorize that the prevalence of speciesist narratives in schools facilitates the conditions for discrimination and leads to the possibility of the school to be considered a concentrated site of multiple, interrelated oppressions. Schools are incredibly diverse places, but the industrial obsession with homogeneity provides greater opportunities for discrimination rather than collaboration. Though a blueprint for flawless schooling is likely unattainable, I propose that a radical re-consideration and transformation of both the systems of industrial food production and education must occur. Neither system can exist without the other to reinforce it, so the same radical change, an elimination of hegemonic capitalist ideologies is the first step towards a more just and peaceful society.

#### Bio:

Meneka Thirukkumaran is a teacher, scholar, activist/advocate, and artist living in Calgary, Alberta. She holds a BFA from Alberta College of Art and Design, BEd from the University of Lethbridge, and an MA from Concordia University. Meneka is currently a PhD candidate at the University of Calgary; her dissertation employs focus group research to investigate the school experience of teenagers who are vegan. Meneka is primarily interested in transforming educational spaces to reflect values of intersectionality, inclusivity, and justice.

1:00 – 1:30pm

**Closing Remarks and Summary of the Conference** – Sean Parson, North Arizona University, Brenna Baird, Brandon Stacy, Fort Lewis College, Meneka Rosanna, University of Calgary, and Anthony Nocella, Fort Lewis College

1:30 – 2:30pm

**Clean Up** – Everyone

2:30 – 6:00pm

**Hike or Wolf Sanctuary or Eat or Both** – Contact Anthony Nocella – 315-657-2911 cellphone or nocellat@yahoo.com