Minding Animals Bulletin 61

Welcome to Bulletin 61 of Minding Animals International Incorporated (MAI). In this bulletin we will provide an update on the organisation, potential future activities and other matters.

Minding Animals Board

The Board of Minding Animals International Incorporated (MAI) would like to welcome its new Board members:

- Emma Clifford

Emma Clifford graduated from the University of Central England with a BA Hon. in Sociological Research in 1995. Emma was born in the UK, into a family who rescued animals. As a teenager she became vegan and began actively protesting blood sports and other forms of animal cruelty, such as vivisection. After graduating, she moved to the USA and joined the animal welfare movement. For 8 years she worked at a local, national and international level, immersing herself in the movement and learning how to manage a successful non profit organisation. While at The San Francisco Society for the Prevention of Cruelty to Animals (SF/SPCA) she developed and directed the feral cat, foster and sterilisation programs. She was also the city representative for the SF/SPCA. She has presented at conferences and advised other humane societies on how to implement these programs in their cities and reduce the city's euthanasia rate. In 2003, Emma discovered that the cats and dogs of the Galapagos Islands were being poisoned as a means of population control. In response, Emma founded Animal Balance in 2004 (for its extensive operations, please visit https://animalbalance.org/). Emma gives lectures and consults with many animal welfare organisations around the world to help find ways to reduce the cruelty and suffering of animals and implement humane and sustainable animal management programs.

- Savannah DiGregorio

Savannah is an Assistant Professor of Animal Studies at Arizona State University. Interdisciplinary in nature, Savannah's work engages what she calls applied humanities, an embodied critical practice that brings literary and cultural analysis into encounter with the real animals at the centre of discourse. More specifically, her research explores the material relationships between race and species, particularly interspecies performances of violence and tenderness in the US South and French Caribbean. In Savannah's current book project, *Their Spirits You Can't Digest: Rituals of Race and Species*, she combines literary analysis, ethnographic fieldwork, and legal studies to uncover more than human rituals of race making in the US South and beyond. Her research can be found in *ISLE: Interdisciplinary Studies in Literature and Environment*, *Épistémocritique: Revue de littérature et savoirs*, *Mississippi Quarterly*, and forthcoming in *Post45 Journal*. In addition to this work, Savannah also leads the annual Animal Studies Across Disciplines Symposium at ASU and is certified in rattlesnake relocation.

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- Vicki Hutton

Vicki's love for animals and passionate belief in the need to respect them as unique individuals has been a constant driving influence on her academic and professional career, her publications and advocacy, and importantly, her everyday life. Vicki's strong commitment to animal welfare and the human animal relationship has been an integral part of her career as an academic and a mental health professional. Vicki initially applied her background in psychology to understanding the human animal bond, as well as animal abuse within the context of her work in the field of domestic violence. Her most recent published works have focused on the emotional capacity of animals and the importance of recognising and respecting sentience among all animals. As part of her commitment to animal ethics and animal welfare policy, she serves on several animal ethics committees and the governance board of a major Australian animal shelter. Vicki's lifelong support of animal wellbeing means her home is always filled with animals, all with their unique personalities.

Our fourth new member will be announced shortly.

Donations to Minding Animals International

To continue to operate and provide coordination of all our activities, Minding Animals International is in urgent need of additional funding.

Did you know that, if you are a US citizen, all donations to Minding Animals International are tax deductible? MAI is a registered US 501(c)(3) charity, with all donations eligible for a tax deduction.

If interested in donating, please log on to: http://www.mindinganimals.com/donations/.

Consideration of donating will be greatly appreciated.

Minding Animals Website and Contact Emails

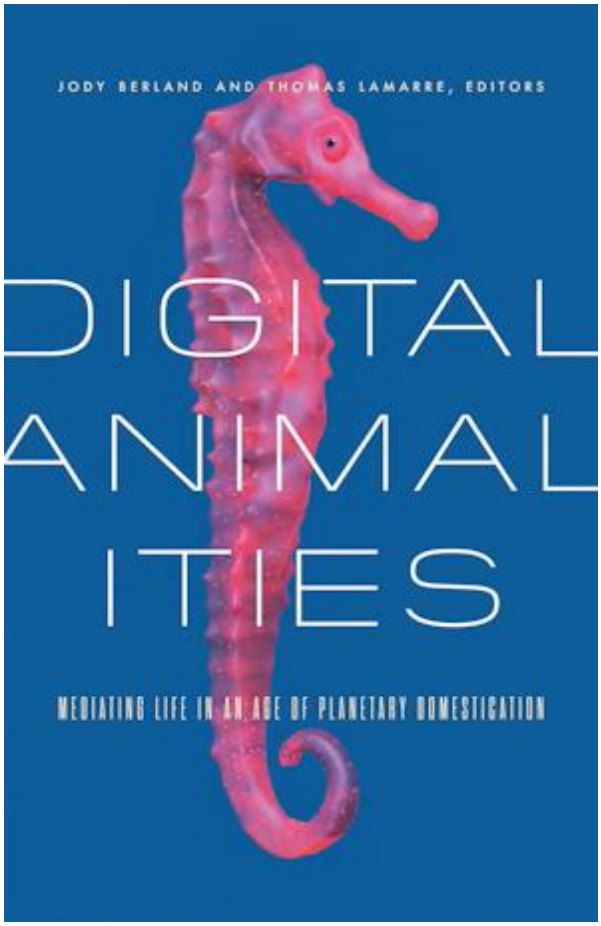
Please check out the Minding Animals website at www.mindinganimals.com, www.mindinganimals.net, or www.mindinganimals.org If you have problems accessing any of the sites, you may need to clear your cache. The emails are:

Enquires	Relevant Email Addresses
Minding Animals email (always available)	mindinganimals@gmail.com
Minding Animals Australia	mindinganimals@gmail.com
Minding Animals Germany	benzschwarzburg@googlemail.com
Minding Animals Danmark	kontakt@mindinganimals.dk

Minding Animals Conference 5

Minding Animals Australia, who was granted hosting rights for Minding Animals Conference 5, continues to develop the conference. The major barrier remains the ability to secure adequate funding. At this stage, it is highly unlikely that the conference can be held in 2027 (due to funding and timing), so please pencil in July, 2028 as the more likely timeframe for the event representing ten years since MAC4 in Mexico. Updates will follow, but rest assured that we are committed to catching up with you all soon.

Recommended Book: *Digital Animalities*



Digital Animalities is a groundbreaking investigation into the entanglements of animal life, media infrastructures, and digital technologies in a time of environmental precarity and digital saturation. Revealing the digital as a dynamic site where animal agency and technological systems collide, the contributors eschew simplistic binaries to emphasise complex mediations between animals and digital media.

From wildlife camera traps and virtual zoos to gaming environments and animation tools, these essays explore how animals are captured, played with, and consumed through digital technologies, elaborating their agency in these mediations of ecological and biopolitical processes. Rethinking animality as a fluid and contested terrain shaped by climate change, extinction pressures, and emerging ecopolitical paradigms, *Digital Animalities* shifts how we consider the impact of the digital on sentient lives and their futures.

Importantly, *Digital Animaities* began with the formation of a research group to explore questions and concerns circulating around animal entities that appear in and through digital mediation. The aim was to draw critical animal studies, with its rich body of research on embodiment, ethics, animality, entanglement, and extinction, into conversation with issues important to research on digital media, such as infrastructure, mediation, simulation, simultaineity, and sustainability. Funding was granted, workshops held, blogs organised, and exhibitions held in 2018. A catalogue, *Exhibiting Digital Animalities*, edited by Matthew Bower, was published in 2021. This extraordinary text, edited by Jody Berland and Thomas Lamarre, is the final work of this project and represents the generous participation by a group of scholars over a period of several years.

Minding Animals Germany Symposium

The next Minding Animals Germany (MAG) Symposium will take place at the Academy of Media Arts in Köln on 11 and 12 December. To be able to plan a little bit regarding the venue, it would be appreciated to know how many of you would like to come – please add your name to this list at: https://terminplaner6.dfn.de/en/b/a716afea8bcedf3f13b4ac0fe6615bad-1677225

Or contact Ute Horner at hoerner@khm.de or Pascal Dreier at pascal.dreier@khm.de

Helsinki Law Centre: Animal Law Seminars

The Helsinki Animal Law Centre (HALC) is pleased to announce its Animal Law seminars for October to December, 2026.

- October 28 at 3:15 pm: Xin Zheng – Decolonizing Conservation - Revisiting Kenya's Wildlife Protection Legal Framework and Its Impact on Human-Wildlife Conflict
- November 25 at 3:15 pm: Julia Sundström – TBD
- December 16 at 3:15 pm: Serrin Rutledge-Prior and Lev Bromberg - There are More than Three Ways to Stop Transparency: An Expanded Conceptualisation of Ag-Gag Law

All seminars are hybrid. Registration and information about time and place can be found on HALC's website: https://www.helsinki.fi/en/researchgroups/animal-law-centre/seminar

Call for Abstracts: Australasian Animal Law Teachers' and Researchers' Association Conference

AALTRA Conference will be held in Sydney at the University of Technology Sydney on 26 and 27 November, 2026. It will provide an opportunity for animal law teachers, scholars, practitioners, and students to come together to share insights, experiences, and opportunities for reform. The keynote speaker is Professor Danielle Celermajer, who is a pioneer in multispecies justice. The planning committee is also arranging for two panels of invited speakers, one on the latest developments of animal law in the Asia Pacific region, including Australia and New Zealand, and the second panel on Animals and Artificial Intelligence.

Send your 200-250 word abstract together with a 100 word bio by email. If you are not attending the conference on both days, advise which day best suits you: 26 November 3-5pm, or 27 November 9.30-11.30am.

There is also the possibility that selected papers will be published as book chapters (by a law publisher) – please indicate if you would like to submit a full article, after the conference, to be considered for publication. Email abstracts: aaltra.association@gmail.com

AUSTRALASIAN ANIMAL LAW TEACHERS' AND RESEARCHERS' ASSOCIATION INC (AALTRA)
CONFERENCE
UNIVERSITY OF TECHNOLOGY SYDNEY
SAVE THE DATE!
26 NOVEMBER TO 27 NOVEMBER
ANIMAL LAW: WHAT'S JUSTICE GOT TO DO WITH IT?
MORE DETAILS REGARDING ABSTRACT SUBMISSION COMING SOON
IMAGE OF CHEROKEE, WHO IS NOW SAFE AT EDGAR'S MISSION

ANIMAL LAW: WHAT'S JUSTICE GOT TO DO WITH IT?

26 NOVEMBER TO 27 NOVEMBER

AALTRA commenced in 2020 and brings together animal law teachers and researchers from the Pacific-Asia region. One of AALTRA's aims is to advance the teaching, research, and scholarship of animal law to improve animal wellbeing through law and policy reform in the Australasia region.

The 2026 Conference will predominantly focus on animal law and justice, evaluating the efficacy of law as a justice construct in achieving greater justice for animals. While the study of law includes knowledge gained from policy, legislation and cases, justice casts a broader net, evaluating the fairness and impartiality of the law, identifying fault lines and setting agendas for reform.

Suggested topic areas include, but are not limited to:

- What is meant by justice in the context of animal law (eg multi-species justice, wild law, capabilities)?
- Do notions of human justice (eg distributive justice, restorative justice) apply to animals?
- Should justice for humans (eg fair distribution of burdens and benefits in conservation practices) be part of justice in animal law?
- Is justice the opposite of injustice? If so, where do the injustices lie? Does the legal system disadvantage animals, or have a bias against animals? If this injustice is eliminated does that lead to justice?
- Is lack of implementation of laws a form of injustice (eg regulatory capture, lack of robust animal welfare standards, inadequate criminal prosecutions or penalties, lack of effective, independent regulatory oversight)
- What are the synergies between animal welfare and justice, and can animal welfare form the basis of justice for animals. What are benefits of animal welfare beyond other proposals (eg capabilities)?
- Does/should justice to animals take into account societal perspectives (Indigenous, feminist, queer) and would that lead to better justice for animals?
- What is the role of legal education/institutions in achieving justice for animals?

The Future of Animal Studies: a call for articles

Over the next few issues of the Minding Animals Bulletin, we will be providing readers with a series of articles from renowned and emergent Animal Studies academics and authors on the current state of Animal Studies.

Would you like a short paper presented in the Minding Animals Bulletin? Just send your draft to mindinganimals@gmail.com for consideration. Our third article from Dr Corey Wrenn follows:

Vegan Feminism and Advances in Intersectional Thought

When I conducted interviews for my book *Vegan Feminism: History, Theory Activism*, I reached out to scholars, artists, activists, chefs, doctors, veterinarians, and more. I had my own idea of what vegan feminism was, but, as feminism is notoriously multifaceted and escapes a singular definition, I wanted to explore how other people working vegan feminism in real life beyond the theory books understood it.

As it turns out, there are many interpretations indeed. Vegan feminism, as I understand it, is premised on Carol Adams's theory of vegetarian feminism as outlined in *The Sexual Politics of Meat, The Pornography of Meat*, and *Neither Man Nor Beast*. The material conditions of women, she argues, are directly informed by the material conditions of fellow animals and vice versa. Structural discrimination and systemic violence are concurrently experienced and regularly informed by symbolic representations of women and other animals as willing sexualised objects of pleasurable consumption for the dominant class. These intersecting oppressions also manifest in social justice movements, as Adams and many of her colleagues who operated Feminists for Animal Rights from the 1980s through the turn of the 21st century would illuminate in their prolific campaigning across anti-speciesist, feminist, gay rights, and environmental movements. The same logics of oppression, they argued, were levied to exclude women and nonhuman animals from many movement agendas.

Even the animal rights movement, with its welfare oriented discomfort with or even outright rejection of veganism and liberatory campaigning (a trend that persisted until relatively recently), can be said to exhibit intersectional failure. This is a pattern I identified in my archival research for *Piecemeal Protest: Animal Rights in the Age of Nonprofits*. This was my thinking when I developed the Vegan Feminist Network in 2013. Although the theory seemed to be calling for liberation, the movement in the early 21st century continued to promote reducetarianism, vegetarianism, and welfare reforms. It was also stubbornly uninterested in feminist claimsmaking.

And, while feminist discourse at the time alluded to veganism, the word itself was conspicuously absent and its role (or necessity) in the movement debated. Veganism remained hidden or subsumed within Adams's theory of feminised protein and 'complete vegetarianism', for instance, but did not make an explicit appearance until her publication of a 2010 article for feminism and Psychology *Why Feminist-Vegan Now?* and the eventual renaming of *The Sexual Politics of Meat* for the 35th anniversary edition to include the tagline *A Feminist-Vegan Critical Theory* in 2025 (veganism is also mentioned in the preface to the 2000 edition). By way of further examples, David Nibert's 2002 *Animal Rights/Human Rights*, Marti Kheel's 2007 *Nature Ethics*, and Erika Cudworth's 2011 *Social Lives with Other Animals: Tales of Sex, Death and Love* all avoid explicit engagement with veganism as it had been contemporarily defined and advanced by vegan activism of the 21st century.

So asking folks who I identified as vegan feminist in 2025 how they thought vegan feminism might be defined, a number of responses emerged. Marg Cramer leveraged her expertise as a surgeon and experience with institutional sexism in the medical field to resist both sexism and speciesism. Yolanda Soryl drew on their long career working with children to create community-oriented vegan

programming and policy. Michele Summerstein positions her vegan feminism soundly in her disability activism. Pax Ahimsa Gethen understood vegan feminism as a natural extension of their abolitionist veganism, transgender activism and Black Lives Matter work. Lagusta Yearwood carved their vegan chocolate business as a bastion of ethical food, community building, and safe space for marginalised folks to gather. Lauren Ornealas, founder of Food Empowerment Project, honed in on white supremacy as the primary barrier to intersectional vegan feminism. Greta Gaard, alternatively, championed a multispecies ecofeminism, arguing that vegan feminism without the "eco" risks abandoning the environment.

Intersectionality came with its limits. Cat McGuire of Ecofeminist Visions Emerging, having renounced veganism herself, remained sceptical that it should be required for social justice goal attainment (a debate she maintained not only in interview but throughout her years working with Feminist for Animal Rights as well). Some feminists of this era also expressed concerns about the inclusion of cis-men, non-binary persons, and trans folks. Lee Hall has suggested in interview that this may have been an important reason for the dissolution of Feminists for Animal Rights.

This is not to suggest that intersectionality was universally accepted as a necessarily useful tool for understanding and responding to oppression. While intersectionality has certainly grown in popularity among many grassroots collectives and professionalised social movement organisations (a popularity that is in many ways credited to decades of vegan feminist activism), its awkward adaptation to real world mobilisation has encouraged some critical reflection. As my interviewee Karolina Skowron-Baka, author of *Feminism is Veganism: Why Feminists Should Fight for Animal Rights*, finds, many on-the-ground activists do intuitively acknowledge shared experiences with oppression. But Aph Ko has also argued in *Zoological Witchcraft* that this intersection is not particularly acknowledged in anti-racist activism, at least in the United States. White supremacy is itself difficult to detect she argues, often colonising non-white imaginaries imperceptibly. Likewise, Dinesh Wadiwel has critiqued intersectionality for its lack of immediate relevancy for trade unions and socialist efforts to resist capitalism in his 2024 *Animals and Capital*.

Just as vegan feminism has cleared inroads into the movement's theory of change, then, it seems to be challenged by vegan feminism itself. But intersectionality is not, by any means, now movement normative. Anti-speciesist movement claimsmaking continues to ignore connections with other marginalised groups, even those that are the most blatantly presenting. Some of this resistance is a measure of strategy and a desire to prioritise resources for Nonhuman Animals. Some of this resistance is, unfortunately, informed by bigotry. Whether or not intersectionality will be the magic bullet that destroys multispecies oppression, it is nevertheless the case that vegan (and protovegan) feminist analysis and agitation that has been cultivated from the early 19th century has outlined an irrefutable theory of power that resists compartmentalisation. My book, *Vegan Feminism*, with its collective narrative of intersectional hopes and disappointments, joins a burgeoning field of multispecies feminist thought in a 21st century landscape of interconnecting social justice initiatives and coalesces decades of experience for a vegan future that benefits everyone, humans and nonhumans alike.

Editor's note: "Why Feminist-Vegan Now?" was first presented at the Minding Animals Conference in 2009.

Dr Corey Wrenn is Senior Lecturer of Sociology with the School of Social Sciences and Co-Director of the Centre for the Study of Social and Political Movements at the University of Kent. She is the author of *A Rational Approach to Animal Rights: Extensions in Abolitionist Theory* (Palgrave MacMillan 2016), *Piecemeal Protest: Animal Rights in the Age of Nonprofits* (University of Michigan Press 2019), *Animals in Irish Society* (SUNY Press 2021), *Vegan Witchcraft: Contemporary Magical Practice and Multispecies Social Change* (Routledge 2026), and *Vegan Feminism: History, Theory, Activism* (Bloomsbury 2027).