



Minding Animals[®]

Minding Animals Bulletin 31

Dates and Venue for Minding Animals Conference 4

The next Minding Animals conference will be held from 17 to 24 January, 2018, inclusive, at the Centro de Exposiciones de la UNAM (UNAM Conference Centre) at the Mexican National University in Ciudad de México (UNAM). We had to move the conference from July due to the logistics related to the Mexican Presidential election.

The conference will be jointly hosted by the Universidad Michoacana de San Nicolás de Hidalgo, located in Morelia, and the Universidad Nacional Autónoma de México (UNAM) located in the southern suburbs of Mexico City. Other universities in Mexico will become partners within the coming weeks.



The conference co-organisers are Ana Cristina Ramírez Barreto from Morelia and Beatriz Vanda from the Universitario de Bioética at UNAM. Contact details for the conference will be made available shortly. In the meantime, you are welcome to contact mindinganimals@gmail.com for further information. A conference website and logo are in the process of design.

The official conference language will be English but, like all previous conferences, abstracts from other languages will be welcome and special language sessions offered. Abstracts in Spanish and Portuguese are especially welcome from our host nation and the broader Americas. Plenary sessions and other major presentations will be translated between English and Spanish.

Our keynote and plenary speakers will be announced throughout 2016 and 2017, as will details of how you will be able to lodge abstracts, register for the conference, and book accommodation for your stay in Mexico. And remember, start saving your money – Minding Animals Conferences last for six or seven days and cultural events form a major component of the week.

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First Plenary and Invited Speakers Announced for MAC4

We are proud to announce the first round of our Plenary and Invited Speakers:

Carol Adams

Carol J. Adams will present the 2018 (second) Marti Kheel Memorial Lecture. Carol is a feminist-vegan advocate, activist, and independent scholar and the author of numerous books including *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*, now in a Bloomsbury Revelations edition celebrating its 25th anniversary. It has been translated into several languages, most recently Turkish and Portuguese; French and Spanish editions will appear in 2016. She is also the author of books on living as a vegan, including *Never Too Late to Go Vegan: The Over-50 Guide to Adopting and Thriving on a Vegan Diet* (with Patti Breitman and Virginia Messina), and *Living Among Meat Eaters: The Vegetarian's Survival Guide*. She is the co-editor of several important anthologies, including *Animals and Women* (with Josephine Donovan (1995) and *The Feminist Care Tradition in Animal Ethics* (2007), and with Lori Gruen *Ecofeminism: Feminist Intersections with Other Animals and the Earth* (2014). Her writings are the subject of two recent anthologies, *Defiant Daughters: 21 Women of Art, Activism, Animals, and The Sexual Politics of Meat* and *The Art of the Animal: 14 Women Artists Explore The Sexual Politics of Meat*, in which a new generation of feminists, artists, and activists respond to Adams' groundbreaking work. This fall, *The Carol J. Adams Reader: Essays and Conversations: 1995-2015* will also be published. See: www.caroljadams.com



Donna Haraway

Donna Haraway will be one of our Plenary Speakers. Donna is Distinguished Professor Emerita in the History of Consciousness Department at the University of California at Santa Cruz. Diverse animal-human relations have been the focal point of almost all of her work over 40 years. She earned her PhD in Biology at Yale University in 1972 and has taught the history of science, science and technology studies, feminist theory, and multispecies studies at the University of Hawaii, the Johns Hopkins University, and since 1980 the University of California at Santa Cruz.



Donna has been the principal adviser for over 60 doctoral students and served as committee member for many more in North America, Europe, and Australia. In 2000, Donna was awarded the JD Bernal Prize, the Society for Social Studies of Science's highest honor, for distinguished lifetime contributions to the field. With particular attention to the intersection of biological sciences with culture and politics, Haraway's work explores the string figures composed by science fact, science fiction, speculative feminism, speculative fabulation, science and technology studies, and multispecies worlding. Her books include *When Species Meet* (2008), *The Companion Species Manifesto: Dogs, People, and Significant Otherness* (2003), *The Haraway Reader* (2004), *Simians, Cyborgs, and Women: The Reinvention of Nature* (1991), *Modest_Witnes @Second_Millennium.FemaleMan©Meets OncoMouse™* (1997), *Primate Visions: Gender, Race and Nature in the World of Modern Science* (1989), and *Crystals, Fabrics, and Fields: How Metaphors Shape Organisms* (1976, 2004). Her new book on becoming more capable of response in times of great ecological urgency, *Staying with the Trouble: Making Kin in the Chthulucene*, is in press. *Manifestly Haraway*, a reissue of the *Cyborg Manifesto* and *Companion Species Manifesto*, with an extended conversation with Cary Wolfe, is also forthcoming.

Marita Candela

Marita Gimenez-Candela will also be one of our Plenary Speakers. Marita's academic specialty is the study of law in the field of legal comparison, both in classical antiquity and in today's global society. Her interest in the legal status of animals goes back to her doctoral thesis, which dealt with the criminal treatment of slaves which is well understood to be similar to the treatment of animals. In recent years, her academic teaching and research has focused on the legal status of animals and on improving legal strategies to further animal welfare. Having held the position of Professor of Roman Law since 1986, Marita also started to teach Animal Law and Animal Welfare Law at the law school of the Universitat Autònoma de Barcelona in 2006. This was the first time such a course was offered in a Spanish Faculty of Law. She is also the director of the Postgraduate Program, Animals, Law and Society, which started during the academic year 2010-2011 and is director of the Masters in Animal Law and Society program, which started during the academic year 2011-2012 and is the first of its kind in Europe.



Marita is the director of the research group ADS (Animales, Derecho y Sociedad) and founder and editor of the website www.derechoanimal.info, which includes the first database in Spain about animal legislation and case law. She is also the founding member of the European Group of Animal Law Studies (EGALS). Marita shares her home with two dogs, Hudson and Bond.

Lori Gruen

Lori Gruen will introduce Carol Adams as the second Marti Kheel Memorial Lecturer, as well as participate on a special panel (information to be announced in the next Bulletin). Lori is Professor of Philosophy, Feminist, Gender, and Sexuality Studies, and Environmental Studies at Wesleyan University where she also coordinates Wesleyan Animal Studies. Her work lies at the intersection of ethical theory and practice, with a particular focus on issues that impact those often overlooked in traditional ethical investigations, for example, women, people of colour, nonhuman animals.



Lori has published and lectured extensively on topics in animal ethics, ecofeminism, and practical ethics more broadly. She is the author of two books on animal ethics, most recently *Ethics and Animals: An Introduction* (Cambridge, 2011); the editor of five books, including *Ecofeminism: Feminist Intersections with Other Animals and the Earth* with Carol J. Adams (Bloomsbury, 2014) and the *Ethics of Captivity* (Oxford, 2014); and the author of dozens of articles and book chapters. She is currently writing a book exploring the ethical and epistemological issues raised by human relations to captive chimpanzees. For more information, please go to www.lorigruen.com

Partner Events

30 April, 2016: Geneva

Représentations animales: what is anthropomorphism?

Host: Society for Human-Animal Relationship Research & Education (SHARRE)

Venue: Geneva University Hospitals, Auditoire Marcel-Jenny, Rue Gabrielle-Perret-Gentil

Conference language: French

For information regarding this conference, please visit the website or contact the conference organiser, Rachel Lehotkay at: info@sharre.ch.

Website: <http://www.sharre.ch/>

12 to 13 May 2016: Amsterdam, The Netherlands

Animal Agency: Language, Politics, Culture

Host and Venue: University of Amsterdam, The Netherlands

For more information and to register, please contact Eva Meijer or Clemens Driessen e.r.meijer@uva.nl or clemens.driessen@wur.nl, or visit: <https://animalagency.wordpress.com>

Recent work in political philosophy, animal studies, and ethology, asks us to view nonhuman animals as subjects with their own perspective on life. Other animals have their own languages and cultures, and co-shape practices that are often understood as exclusively human. They actively relate to others of their own and different species, and some argue they should be seen as political and social actors in mixed human-animal communities. Viewing other animals as subjects or political actors shifts research questions from how we, humans, should treat them, animals, to a different set of questions: What kind of relationships do they have with each other and humans? What kind of relationships they may desire to have with us? And how can we, collectively, find new ways of co-existing?

Challenging human exceptionalism, speciesism, and anthropocentrism in theory and practice asks not only that we investigate other animals' capabilities, desires, and relations; we also need to rethink concepts such as language, politics, and culture, with them. This conference addresses the question of nonhuman animal agency from different theoretical directions, ranging from philosophy to ethology, aiming to critically reflect on the exclusion of other animals from thought and practice, and to explore alternatives.

This intensive two-day seminar welcomes a broad range of responses from a variety of disciplines, including philosophy, anthropology, sociology, geography, literary studies, art history, politics and critical studies. Companion animals are welcome to join, if so inclined. As are proposals to (non-intrusively) mediate the active presence of wildlife or liminal creatures.

25 to 27 November, 2016: Erlangen-Nuremberg, Germany

Animal Encounters: Human Animal Contacts in the Arts, Literature, Culture and the Sciences

Hosts: Friedrich-Alexander University Erlangen-Nuremberg in cooperation with Nuremberg University of Music

Organisers: Alexandra Böhm and Jessica Ullrich

Venue: International Conference at the University of Erlangen-Nuremberg, Department for German and Comparative Studies

Confirmed keynote speakers: Lori Gruen (Wesleyan University) and Roland Borgards (Julius Maximilian University of Würzburg)

For further information, please email: conference-animal-encounters@fau.de

Conference languages are German and English

One of the main convictions of Animal Studies is the apprehension that conceptions of the human and the animal necessarily depend on each other. TW Adorno already formulated this idea in the 1940s in his philosophical fragment *Mensch und Tier* and recently Giorgio Agamben has taken up this notion in his influential study *The Open. Man and Animal*. Even the natural sciences have confirmed this in the meantime; new theories of domestication assume that dogs and humans co-evolved together. Both species can only be understood in their dependency on one another and through a relational historiography.

Bruno Latour's actor network theory, developed in the 1990s, also proved to be extremely influential for Animal Studies with regard to Latour's view of societies as relational networks. Human and nonhuman animals are permanently situated in relation to one another and are mutually defined as the 'other'. If this referral to the other is not only comprehended as an abstract relationship, but rather analysed in its concrete cultural and social manifestations, the term 'encounter' becomes crucial. In the modern world, in which, as John Berger famously observed, 'real' animals increasingly disappear, encountering the non-human other is not granted. An encounter, in its emphatic sense, requires for example openness for the other, a special attunement (Heidegger) as well as the ability to respond (Derrida). In *Entangled Empathy*, Lori Gruen has recently argued for an alternative ethics of human animal relations, which focuses on the needs of individual animals and their entanglement with human lives.

However, the arts and literature as well as cultural and scientific practices like zoology or ethology abound with manifold human animal encounters, whose significance as constitutive entanglements have already been noticed, but not systematically and exhaustively analysed for the cultural sciences.

What happens in an encounter of self and other, human and non-human animals? The notion of an encounter between humans and animals which creates a contact zone of becoming - crucial to Donna Haraway's concept of 'companion species'. In her seminal text *When Species Meet*, Haraway writes: *to knot companion and species together in encounter, in regard and respect, is to enter the world of becoming with, where who and what are is precisely what is at stake*. Belgian philosopher and psychologist Vinciane Despret also conceives the encounter of humans and animals as transformative for both species involved. She analyses the anthro-zoo-genetic practice of the animal experiment, or of ethology, but also in the mundane life of humans, who live with animals.

Despret holds that the exchange between human and non-human animals is constitutive for the encounter and makes them enter a becoming-with, engendering new identities. For Despret, this involvement of creatures is a form of agency, which for her is always interagency or shared agency, creating a fully functioning agent only in their togetherness.

The subject of the conference invites contributions from the literary, historical, visual, film, media and musical sciences as well as from animal philosophy and animal theory, which examine cultural, social, and historic manifestations and practices that can be read with an emphatic understanding of 'encounters' and inquire into the structure, possibility and the meaning of encounters between humans and animals.

Course Announcements

Masters Degree Programme at NYU Animal Studies Initiative

Colin Jerolmack is the director of the Animal Studies Initiative at NYU, and is seeking to launch a Masters degree in Animal Studies housed within the department of environmental studies in two to three years. Colin is looking to compile a list and curricula of all existing Masters degrees in Animal Studies, and while he has made a partial list he believes that having Animal Studies colleagues chime in from around the world to help complete the survey more efficiently. Colin is quite open and flexible at this point about the focus of the MA programme, but given departmental strengths in philosophy, the social sciences, and the humanities, the programme would likely be centred around ethics, policy, and culture and the arts. So any information on MA programs with that emphasis would be particularly welcome, and any thoughts you might have about what you think should be included in the MA that would attract students. You can email Colin directly at jerolmack@nyu.edu

The Fauna Foundation

The Fauna Foundation is accepting applications to the 2016 Visiting Intern Program. Graduates, undergraduates, and postgraduates from various academic backgrounds (Anthropology, Biology, Psychology, Linguistics, Philosophy, and so on) and all nationalities are encouraged to apply. This rigorous 8 week programme combines training in compassionate care for nonhuman primates with experience in non-invasive behavioural studies.

Applications are due 1 March 1, 2016, for the 13 June to 5 August programme

The application form and information on the program are available at <http://www.faunafoundation.org/programs/visiting-intern-program/>

Center for Research and Teaching in Animal Law

The UAB (Universitat Autònoma de Barcelona) has recently created a Center for Research and Teaching in Animal Law called ICALP (International Center for Animal Law and Policy). Marita Candela is the Director. The Center will be officially launched in March.

Book Announcements

We would like to highly recommend the following three new Animal Studies publications for our Bulletin readers. The first is by Gisela Kaplan, a world renowned bird animal behaviourist and Minding Animals Conference participant. Gisela describes complex behaviours such as grieving, deception, problem solving and tool use. Many Australian birds cooperate and defend each other, and exceptional ones go fishing by throwing breadcrumbs in the water, extract poisonous parts from prey and use tools to crack open eggshells and mussels.

The second recommended edition is an edited volume by Jody Emel and Harvey Neo. This highly awaited volume explores the key issues of contemporary meat production and consumption through a lens of political ecology, which emphasises the power relations producing particular social, economic and cultural interactions with nonhuman nature. Three main topics are addressed, namely the political ecology of global livestock production trends, changes in production systems around the world and their implications for environmental justice, and existing and emerging governance strategies for meat production and consumption systems and their implications. Jody Emel remains at the forefront of Animal Studies, ever since her co-edited *Animal Geographies* was published in 1998.

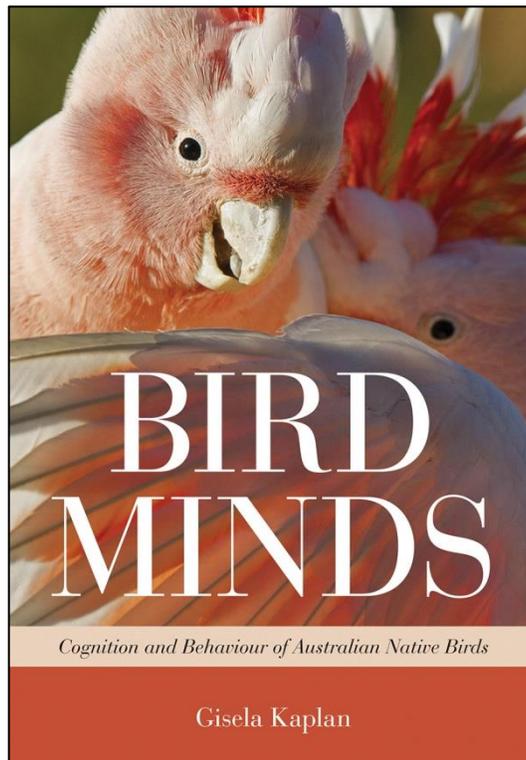
Lastly, we recommend Marianne Lien's *Becoming Salmon*, which is the first ethnographic account of salmon aquaculture. Marianne explores how the growth of marine domestication has blurred traditional distinctions between fish and animals, recasting farmed fish as sentient beings, capable of feeling pain and subject to animal welfare legislation. She draws on her fieldwork on and off salmon farms, and follows farmed Atlantic salmon through contemporary industrial husbandry, exposing how salmon are bred to be hungry, globally mobile, and 'alien' in their watersheds of origin. The book highlights the fragile and contingent relational practices that constitute salmon aquaculture and the multiple ways of 'becoming salmon' that emerge as a result.

Bird Minds: Cognition and Behaviour of Australian Native Birds

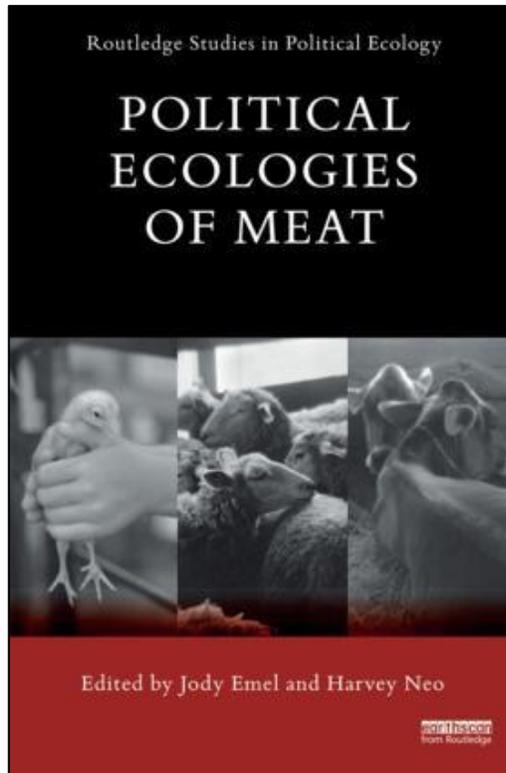
Author: Gisela Kaplan

Publisher: CSIRO Publishing

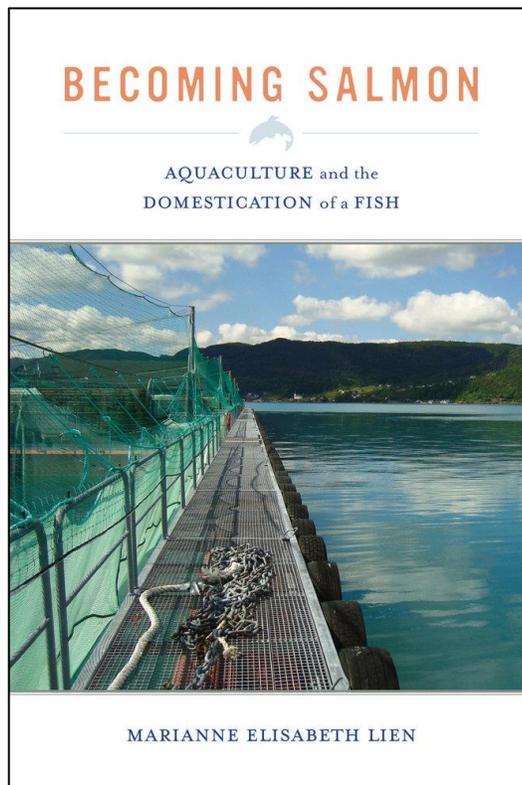
Publication: 2015



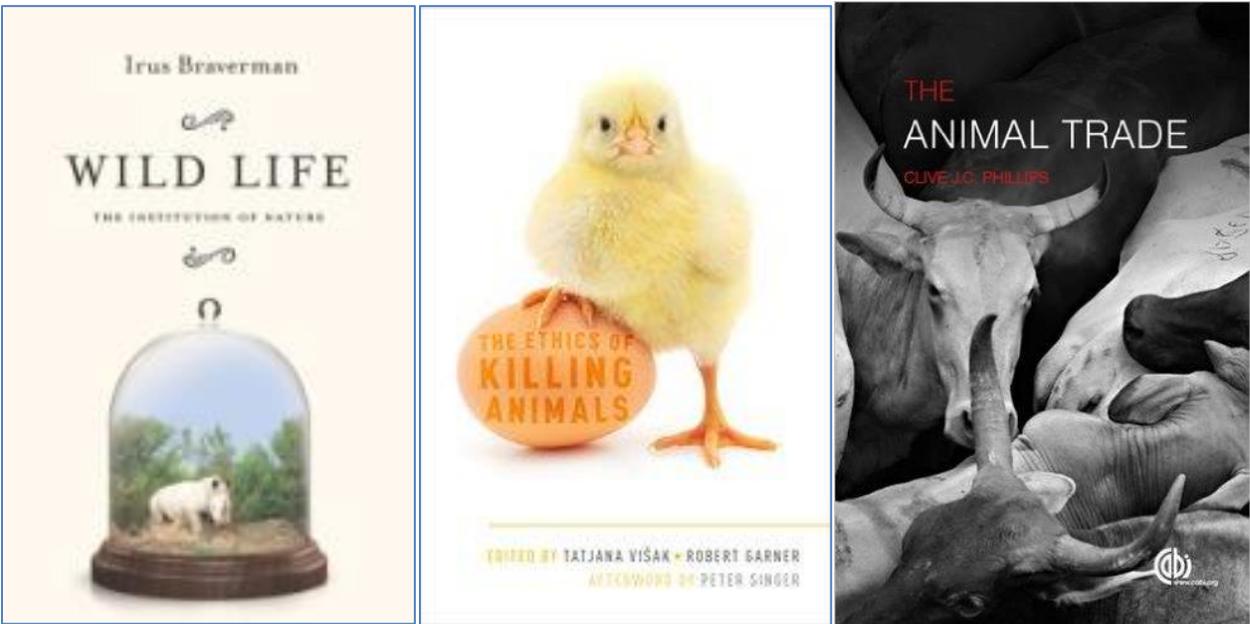
Political Ecologies of Meat
Editors: Jody Emel and Harvey Neo
Publisher: Routledge Studies in Political Ecology
Publication: 2015



Becoming Salmon: Aquaculture and the Domestication of a Fish
Author: Marianne Elisabeth Lien
Publisher: University of California Press
Publication: 2015



And don't forget these three important Animal Studies publications announced in Bulletin 30:



Wild Life: The Institution of Nature
Author: Irus Braverman
Publisher: Stanford University Press
Publication: 2015

The Ethics of Killing Animals
Editors: Tatjana Višak and Robert Garner
Publisher: Oxford University Press
Publication: 2015

The Animals Trade
Author: Clive J.C. Phillips
Publisher: CAB International
Publication: 2015

Journal Announcement

The inaugural issue of *Animal Sentience: An Interdisciplinary Journal on Animal Feeling* is now live.

Animal Sentience will be of interest to all who are concerned with the current empirical findings on what, when and how nonhuman animals feel, along with the practical, methodological, legal, ethical, sociological, theological and philosophical implications of the findings.

Papers will be published online as soon as they have been peer-reviewed, accepted and edited. For citation purposes, the volume number will be the year of publication and the issue number will correspond to the sequential order in which papers appear in the journal. No author fees are levied. The submission process is automated through the Journal's website at <http://animalstudiesrepository.org/animsent/>

Interview

Philosopher-activist Lisa Kemmerer, who was in India for the third Minding Animals Conference, talks here with Rukmini Shekhar about the similarities between the oppression of women and animals.

A graduate of Reed, Harvard, and Glasgow, Lisa Kemmerer has written nine books including *Eating Earth: Dietary Choice and Planetary Health*; *Animals and World Religions*; and *Sister Species: Women, Animals, and Social Justice*. She has been working against oppression towards animals, the environment, and disempowered people, for nearly 30 years. Lisa has hiked, biked, kayaked, and backpacked in many countries, and is currently teaching philosophy and religions at Montana State University, Billings.

Rukmini Sekhar is a prominent Indian writer and activist.

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More than 50 per cent of the human species is women. The women's movement is still struggling against male dominance, predation and oppression in so many ways. Can you draw links between the oppression of women and the oppression of animals and tell us how the women's movement and women in general, have a responsibility to not pass on that same oppression to other disempowered life forms?

Firstly, I do wish to acknowledge the large numbers of men who are kind and compassionate and who exercise ethical choices that go beyond themselves. Having said that, I would like to add that by and large, these men are peripheral to mainstream cultures of patriarchal dominance and oppression. In this interview though, I would like to focus on drawing the attention of women in particular and urging them to factor in a life of responsible awareness and inclusiveness.

To answer your question, I think, when you understand the systems of oppression and domination, we see how patriarchy dominates both the natural world (including animals) and women in similar ways reducing them to commodities of production and consumption. So, if you look at structures of violence and control, we see sexism and speciesism as two branches of the same tree. You have to knock down that tree if you want to stop either one of them. In both cases, the victims are considered as property (of male society) and not as persons. As we all know, fighting for equal rights is the main discourse of the women's movement. How can women ask someone to free them while they continue hurting someone else? It's simple integrity. I know that you can't take up every cause in social justice and don't have the time or energy to add another political movement, but women in general need to stop eating, wearing or using animals, or visit places where animals are held in captivity, in recognition of the fact that both women and animals are oppressed groups, just that one is human and the other, non-human. If half the world, namely women, make ethical and humane choices, then cruelty drops down by fifty percent. Isn't that fantastic? In order to overthrow patriarchy, we cannot do so by perpetuating its symbols.

Can you elaborate a bit on the similarities of the oppression of women and animals? I see loss of freedom, fear, obsession with the body and exploitation of reproductive systems as some of the similarities.

Hierarchy is very much part of a male dominant structure, where anyone who is not male is the 'other.' It stems from an unnecessary creation of dualism, the whole idea that men and women are in separate categories. Add to it, gay or transgender people, the disabled or the elderly. Animals are in the extreme margins. Patriarchy's gaze is directed towards a definition of women's value as 're-producers,' exactly like animals in the egg, meat (also seafood) or dairy industry. So, when you are fighting for animals in the food industry, you are really fighting for the females who are much more painfully exploited (the males are usually killed off earlier), kept in tighter confinement for longer periods of time to repeatedly reproduce, whose wombs are valuable to perpetuate lineage and future generations of females which then come under the same cycle of exploitation. Women ought to draw clear parallels between themselves and their sisters in the non-human world as being victims of oppressive and dominant structures in a capitalist society.

As women, haven't we all experienced cold chilling fear when surrounded by brute male force that is likely to end in aggression or sexual assault? Our instincts immediately want us to protect our bodies. Do you see similarities in a woman's fear and that of an animal's both of which could become a target of violence?

I was once teaching a class of active and progressive men and women. I asked the women, "Is there any woman here who has never have been physically intimidated by a man?" No one raised their hands. And then I asked, "Is there any woman here who likes to be touched by someone they don't know?" Again, no hands. As a woman, I know that feeling of fear and intimidation brought about by brute male energy, the same fear that makes a poor stray dog slink away into an alley or drives up a woman's heartbeat as she tries to reach home alone, late at night. This comes from a culture of hierarchy which will use power, fear and even pain to get what it wants. We see extreme fear in animals that are caged or about to get slaughtered skinned or boiled alive, or even raped. Animals have been known to cry and shed tears of fear, because, let's face it, who doesn't want to live? Both women and other animals want to protect their bodies from imprisonment and violence and be accorded a space to just be themselves.

We know that dominance functions best in a culture of disconnection and fragmentation. So women need to make connections that don't perpetuate the same cycle of violence. Carol Adams spoke about the 'feminised protein,' which is the protein that is produced by female animals under terrible conditions of duress and oppression. Is there a connection between women and the consumption of animal products?

Yes, absolutely, there is. Of course, animal cruelty is everywhere, but nowhere more dominant than in the food industry. And I say 'industry' because the nature of 'industry' is not to care about emotion or pain, but only profit. Since women form more than half the consuming population in the world, and mostly do the cooking, they have a huge responsibility to make choices in order to reduce cruelty, suffering and violence, the same choices they would wish for themselves. The connection is about body exploitation that women bear the burdens of and men bear the pleasures of and if women don't see this, it's unfortunate.

All animal products, without exception, are derived from their reproductive systems. All eggs, dairy or meat come from a mother that was denied the joy of raising their young and having a normal nurturing experience that is in the order of nature. I ask women, how would you like to be forced to get repeatedly pregnant, raped if you will, and as soon you birthed, stole your baby and your milk, and then killed your baby within six months of its life? So when you are drinking milk, eating yoghurt or ice creams, you are actually eating the mammary secretions of a mother who has suffered so much. Undercover coverage in the dairy industry has exposed this time and again. The good news is that there *are* choices which free animals from body exploitation which are so emotionally painful for them and women *can* make those choices. Women need to commit themselves to standing by the pain of all mothers and sisters who provide us humans with meat, eggs or dairy and not buy into it. And since women are in charge of feeding their families, it is time for them to be aware that they can provide much better health for them with plant-based foods.

What about trafficking? Women and animals are both trafficked and put into slavery for perpetuity. The women's movement is fighting this actively, supported by human rights groups and even governments. But who speaks up for animals in mainstream politics?

Trafficking is absolutely a parallel. Just like young women who are trafficked and enslaved in the sex industry by dominant patriarchy, animals are trafficked for their bodies too, again by the same dominant patriarchy. How can we not see the similarities? Live animal trafficking from certain countries to others, wildlife capture and trafficking trapped through deceit and cunning, transportation in captivity, and a horribly degraded life thereafter, all this happens to both animals and women. The women's movement would do well to take cognisance of this. Life is life and suffering is universal, whether human or animal.

Women are trying hard to empower themselves. But we ourselves are perpetuating a culture of disempowerment towards another disempowered group – animals. We women are the consumers and the consumed. Isn't that ironic?

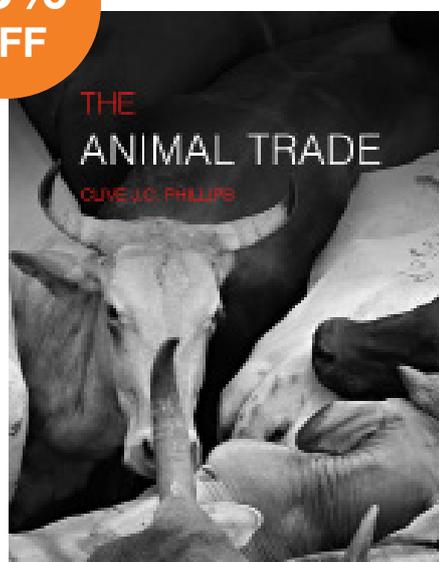
It is painful, because it comes out of lack of awareness. All groups of humans — men, women, feminists, non-feminists, need to put aside their human-centric arrogance and inform themselves about the lives of disempowered and helpless beings. We have men who are feminists and subscribe to the cause by speaking up for women as they do for animals. But there is an onus on women especially, because levels of oppression are similar, except for the only fact that they don't get eaten. I repeat, women need to see these connections.

How can women overthrow patriarchal hegemony even while using its symbols of oppression?

We can't, we won't. We have to change our thinking and bring this to our lives, practically. You have to change the system of power, deconstruct the evil that exists and all the suffering that it's causing, because as long as there is going to be cruelty and domination, women are going to be victims along with cattle or chickens.

out now from CABI

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The Animal Trade

Clive J.C. Phillips, University of Queensland, Australia

'The Animal Trade provides an accurate, comprehensive and balanced description of past and current practices, human concerns about these, and the impact of these practices on the animals themselves. Clive Phillips has given us, in very readable form, a book that casts a great deal of much needed light onto the debate.' – *Professor Emeritus John Webster, University of Bristol, UK*

'Interesting and valuable...(the book) will have a useful influence.' – *Professor Donald M. Broom, University of Cambridge, UK*

'I seriously believed I had an excellent synoptic view of the major ethical issues arising from animal use, until I read this book by Clive Phillips...(he) exhaustively documents the great extent to which the global trade in animals is directly responsible for some of the worst atrocities we perpetrate on other creatures...this is a book that should be read by every animal advocate.' – *Professor Bernard E. Rollin, Colorado State University, USA*

Trade is an inevitable part of human activity and evolution, but when it involves animals there are important ethical issues that have to be considered. Animal trade is often unnecessary, for economic reasons only, and can only rarely be justified. There are significant welfare, environmental and ethical costs to animal and human societies that must be carefully evaluated before such a trade is sanctioned.

Controversial and thought-provoking, this text focuses on the trade in live and dead animals and animal parts. It examines the facts and figures to quantify the scope of the animal trade, concentrating mainly on farm animals, but also covering zoo, domestic and companion animals. The book describes welfare, environmental, economic and cultural issues around this trade, debating important ethical considerations for veterinarians and all those involved in animal welfare.

September 2015/216 pages/Hardback/9781780643137/ £75 / \$125 / €100

