

Author	Institution	Abstract's title	ABSTRACT
<p>[4] Saskia Stucki, Juan Perez, Pedro Sanchez, Carlos Navarrete, Branda Nava</p>	<p>Max Planck Institute for Comparative Public Law and International Law</p>	<p><i>Human Rights and Animal Rights: Divergence or Convergence?</i></p>	<p>The idea of animal rights has gained momentum over the past decades. It typically entails the notion of fundamental rights that is universal moral rights that (some) animals have simply in virtue of being animals. The emergence of such human rights-like animal rights is not only reflected in a rise of academic theorizing but also observable in legal practice. In both realms there is an upcoming trend to frame animal's rights in the language of human rights and to discuss the former as a normative derivation of the latter as 4th generation human rights. This development comes at a time when human rights are still precarious notwithstanding their status as moral legal and political lingua franca. The idea of extending human rights to animals may be seen as adding to the fragile status of human rights as it challenges one of the few assumption human rights theorists generally agree upon: that human rights are human. It is thus likely to engender considerable criticism adverting to the detrimental effects of the incipient dehumanization (and decline) of the humanist project of human rights. Intuitions that animal rights are bad for human rights seem to presume an antagonistic dynamism between these two species of rights. But what if to the contrary human and animal rights converged and were mutually reinforcing rather than inhibiting and asserting animal's rights would be beneficial to humans rights? This paper sets out to explore such parallelisms overlaps and interrelations between human and animal rights. It will undertake (1) a conceptual analysis of the philosophical foundations of human rights with regard to their implications for animals. The paper will (2) furthermore examine the historical and political intertwinement between humans and animals with a special focus on the recurring theme of dehumanization through animalization.</p>

<p>[5] Mauro Pérez Bravo</p>		<p><i>Lamb of God: From the Rite of Sacrifice to a Vision of Brotherhood</i></p>	<p>In the judeo-christian tradition as in many ancient religions the sacrifice of animals is one of the common practices to represent or symbolize the action of man with his gods. Humans are distinguished precisely from non-human animals by the performance of rites: at birth reproduction and death. It is a whole set of human activities to have a religious experience and somehow communicate with the god in whom they believe. Then in this connection between man and god we find nature that is animals. Animals are the communication link between man and god and properly the life and blood of animals. In fact today isolated communities continue to kill animals as an expression of religious sentiment. However we find signs of fraternity with animals in some religious traditions in christianity for example Francis of Assisi is the show par excellence and the culmination of a religious solidarity with animals where they are considered perhaps not conscious way as subjects of rights and to which they should be respected their natural life as humans. It is thus that we intend to analyze the ethical or legal presuppositions that can be derived from this religious expression more fraternal and in solidarity with nonhuman animals.</p>
<p>[8] Estela Torres</p>	<p>Fraternité Sacerdotale et laïque internationale pour le respect animal</p>	<p><i>From The Passion of Christ to the Calvary of Animals</i></p>	<p>From the passion of Christ to the calvary of animals, dominant christian theological paradigms have traditionally believed in the ascendancy of humankind over that of the natural world and its animals placing humans at the center of creation. Consequently animals are believed to be inferior beings at the service of people. The current environmental crisis can be seen as a reflection of this unbalanced relationship. Thus arise ethical as well as theological questions about humankind's role and stewardship regarding animals and nature. The aim of my recent artwork is to approach these questions and have these two disciplines come into dialog. Animal passion is series of drawings started in 2013 in conjunction with my research on animal theology. The aim of these drawings is to parallel in images and in discourse the suffering of Christ as a persecuted innocent put to death with the suffering of the innocent and the voiceless put to death which are the animals. This is done by the juxtaposition of images taken from internet about animal mistreatment with those of religious representations taken from the history of art such as scenes of the passion and crucifixion of Christ from Velazquez, Ribera, El Greco etc.</p>

<p>[9] Anne Hoelck, Ute Hoerner</p>	<p>Meinblau e.V.</p>	<p><i>ANIMAL LOVERS: Artistic Positions On The Current Debate Of Human-Animal Relations</i></p>	<p>In our presentation we would like to introduce the exhibition project ANIMAL LOVERS dealing with current artistic positions on human-animal relations that we realised in 2016 at nGbK Berlin (art association www.nGbK.de). The project embarks on a search for emancipated human-animal relationships. It questions to what extent animals are and can be involved as agents in social processes. According to the transdisciplinary academic field of human-animal studies a change of perspective has also emerged in the artistic research field. We collaborated with artists that regard animals not as “the other” or as a projection surface for human desires and fears but emphasize on seeing them as individuals with capabilities and rights they deal with the ramifications of a reorganisation of coexistence. After a short outline of our concept and research that includes the possibility of artistic collaboration with animals we will introduce selected art works that were contributed by 14 international artists and artist's collectives a.o. Ant Farm, Ines Lechleitner, Hörner/Antlfinger, SinKabeza Productions and NEOZOOM. They expose critically contradictions and clichés in the daily and medialised treatment of animals perform in companionship with animals and invent scenarios of architectures that allows both humans and animals to find their bearings in the habitat of the other. Our aim is to spread our artistic research dedicated to the human-animal question and expand our network of activists artistic and academic researchers in this field. Our exhibition was accompanied by the symposium »Networking Animal Lovers« that took place on the 4th and 5th of November 2016 at ngbk Berlin and our publication including essays on the current debate of human-animal relations a.o. by Kim Stallwood Hilda Kean Will Kymlicka & Sue Donaldson and Hilal Sezgin. April 2017 by Anne Hölck and Ute Hörner. Please find the catalogue (incl.cvs) and the essay publication HERE: HTTP://WE-ANIMALS.DE/DATA/AL_CATALOGUE+ESSAYS.PDF</p>
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<p>[10] Kathleen Bryson</p>		<p><i>Toward an Animal Democracy Not an Animal Kingdom</i></p>	<p>My proposed presentation rooted in my doctoral studies on the same subject focusses on the classic mode of human-animal othering often implicit in media-based cultural discourses. My talk explores how rigid “respectively fluid” the above alterity is via measuring ambiguity tolerance towards hybrid states (e.g. conceiving of humans as chimpanzees apes primates mammals animals; conceiving of non-human animals as persons humans etc.) As reflected in electronic archives covering 16 years of newspaper reporting in the UK (1995-2010) and then subjecting this data to both a quantitative and qualitative analysis measuring the fluctuation of this ambiguity tolerance. My results strongly indicate a distinct “millennial effect” of intolerance and human-exceptionalist essentialism under wider societal stress states such as war economic downturns etc. This suggests that received understandings of concrete descriptions in evolutionary theory such as “human” “animal” and even “species” may function as cultural concepts considered to be natural kinds but also are temporally malleable in both popular and academic discourses. By comparing this socially prescribed human-animal alterity to additional alterities (human-machine heterosexual-homosexual male-female) that I similarly subjected to a statistical analysis during the same 1995-2010 time period I show quantitatively and qualitatively that essentialist thinking “as expressed by ambiguity (in)tolerance in socially empowered individuals” functions as an inhumanisation mechanism to protect one’s perceived ingroup be that humans males or heterosexuals. I argue instead for an ultrahumanisation that may allow for less anthropocentrism less androcentrism and less heterocentrism.</p>
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<p>[12] Robert Hall</p>	<p>Universidad Autónoma de Querétaro</p>	<p><i>A Social Philosophy Perspective: The Argument from Obligation</i></p>	<p>From the perspective of social philosophy we do not start with a concept of law but with the concept of moral obligations among human beings. In the ethical sense "obligation" is a relational concept. Individuals have moral obligations to their parents, siblings, employers, etc and civic and religious obligations as well. Often philosophers say that human rights engender obligations or duties. However from the social perspective moral obligations take precedence over legal requirements. Instead of thinking that the foundation of moral obligations lies in legal rights it is better to recognize that legal rights are founded on moral obligations. From a social philosophy perspective it would be better to ask the question: which of the moral obligations we have to animals can in turn give rise to legal rights of animals? Sue Donaldson and Will Kymlicka are concerned with the political relationship and various types of status of citizens and non-citizens. I would like to reverse order: it would be better to think first of the obligations based on acquired and achieved moral relations and then think about the rights of beings with different civil status. The relationship of owner-pet carries moral obligations or if the animal is for food production it has rights that correspond to domesticated animals. Domestication is a relationship achieved historically millennia ago but continues to the present because domesticated animals cannot survive in nature outside the realm of their relationship with humans. Someone who has inherited or bought domesticated animals has obligations derived from the relationship of domestication. Similarly animals displaced by urban development have acquired rights as obligations of human beings who have destroyed their habitat.</p>
<p>[14] Fernando Luna Hernández</p>	<p>Universidad Michoacana de San Nicolás de Hidalgo</p>	<p><i>Concerning an Act of Animal Cruelty (A Horse a Bullfighter and the Link Theory)</i></p>	<p>Concerning an act of animal cruelty (a horse a bullfighter and the link theory)-Fernando Luna Hernández-on January 2nd 2017 the bullfighter Emiliano Gamero was caught on video hitting a horse multiple times. This act caused a lot of outrage amongst public opinion. The next day the bullfighting website www.mundotoro.com uploaded a video (which duration was of no more than three minutes) where Gamero apologized for his "dumb and blameworthy" behavior. Despite his attempt to apologize many people including other bullfighters expressed a profound disapproval in the websites commentary by cursing and threatening to kill Gamero. These comments caused the website to remove the video and also caused Gamero to limit the accessibility of his accounts on social media. Amongst the most</p>

			<p>outstanding adjectives and insults were those which attributed the bullfighters acts to mental illness and psychopathology this due to the fact that he is considered an “animal abuser”. It is precisely this aspect that i would like to focus on and discuss: animal cruelty and psychopathology two elements that make up what is known as “the connection theory”. A theory that affirms that “those who are violent towards animals are prone to be violent to other humans”.</p>
<p>[17] Karen Dalke</p>	<p>University of Wisconsin-Green Bay</p>	<p><i>Mustang Madness: Managing a Liminal Animal</i></p>	<p>Millions of wild horses descendants of those reintroduced by spanish explorers roamed the landscape long before the united states carved out state and national borders. In the early 1950s the last massive roundup by the bureau of land management (blm) the government department responsible for maintaining rangelands resulted in the capture of more than 70000 wild horses. Since they were not owned by anyone these wild horses had no protections. Velma Johnston better known as “wild horse annie” spearheaded a campaign informing the public how wild horses were being harassed and slaughtered. This resulted in a public outcry for humane treatment and culminated in 1959 with public law 86-234 also known as the “wild horse annie act” prohibiting the use of motorized vehicles to hunt wild horses and burros on public lands. After the passage of this law it became apparent that federal protection and management was essential. Continued efforts resulted in the wild free-roaming horses and burros act of 1971. Moderate voices advocated multiple use of public lands and humane treatment but battle lines emerged between those who sought to eradicate wild horses and others who wanted complete protections for them with no controls. This battle continues to wage. Calls for mass slaughter offer a quick solution to holding facilities at near capacity. An overarching issue plaguing wild horses and burros is perception. One camp wants to treat them as wildlife while the other views them as pests or nonconforming domestic animals. The mustang is not wild or domestic it is a liminal animal. This presentation seeks to explore whether two opposing camps mired in a complex history of distrust can find common ground utilizing Donaldson and Kymlicka’s concept of denizenship.</p>

<p>[18] Rosemarie Mcgoldrick</p>	<p>London Metropolitan University</p>	<p><i>Unscoped Animals</i></p>	<p>To re-imagine wild and domesticated animals for a new ruralism (as opposed to an established urbanism) one may need to remember think of and configure animality as a priori to humanity to understand cities and rural settlements as our own animal homes; to appreciate seas skies rivers fields forests quarries and mines as our own animal resources with our technology as our own animal adaptation. On these terms the human animal may be as wild as any other and both sets may thus meet each other on level ground. In any such posthuman utopian venture a different sort of wildlife art practice may prove useful for new makings and interpretations. That is a wildlife art practice which belongs to no romanticised rural landscape instrumentalised nature reserve or to the micro- and macroscopic lens regimes of wildlife photography and videography but centres instead on what may be observed unscaled by an unenhanced eye or what is made for the sensoria of other wild animals. In making and interpreting such art we may come to understand how few wild animals of much visibility except ourselves there are in a world we have altered over recent millennia how distant and unconfiding those other wild animals often are as well as what little we notice of them and the reasons why. We shall examine art with other wild animals intended as part of its audience as well as wildlife artworks that imply but do not feature wild animals visually.</p>
<p>[22] Jaimie Johnson</p>	<p>Nova Southeastern University</p>	<p><i>The Nonhuman Animal Narrative in Yoko Tawada's Memoirs of a Polar Bear and Franz Kafka's "Investigations of a Dog"</i></p>	<p>I would like to give a talk that compares Yoko Tawada's 2014 novel Memoirs of a Polar Bear to Franz Kafka's animal narratives in particular his short story "Investigations of a Dog". Like many of Kafka's animal tales, Tawada's animal characters relay the world through a first-person nonhuman animal narrative. Tawada's novel follows three generations of polar bears beginning with the grandmother a bear taken from the wild to become a circus performer. The text also temporarily switches to a human trainer's perspective; thus through these human and non-human voices the reader gains insight into a particular animal world a world in which we see a futuristic animal ethics and the subsequent changing perspectives of the internal life of bears. At times memoirs remains realistic much like for instance Kafka's "The Burrow" in its portrayal of the consciousness of a real intending nonhuman animal subject. At other times we see magical realism with a polar bear writing an autobiography and participating in animal labor unions. While Kafka's early 20th century audience may have been less receptive to viewing animal protagonists as existential beings (with only</p>

			<p>recent scholarship focusing on alternatives to anthropocentric readings of animals in literature) current readers of Tawada’s animal narratives might accept a more progressive inventive view of what it is like to be an animal. That is Tawada’s novel comes on the heels of other major contemporary writers who address the real lives of animals such as J.M. Coetzee and Haruki Murakami. With the change in historical reader reception in mind from Kafka to Tawada and the help of animal studies theorists such as Derrida Agamben and the biologist Uexkull i hope to discuss the development from Kafka’s bold experimental animal narratives to Tawada’s tales in 2014.</p>
<p>[32] Adam See</p>	<p>City University of New York</p>	<p><i>In Search of Moral Justification for Behavioral Research on Animal Minds</i></p>	<p>In comparative cognition the majority of research has been -and continues to be- conducted on animals bred and raised in captivity for the purposes of satisfying “sheer scientific curiosity” (Shettleworth 2013). While biomedical experimentation remains a contentious issue amongst philosophers and scientists behavioral research has largely received a free pass as “minimally problematic” or “purely observational” to the contrary I argue that those who engage in or otherwise defend behavioral research face a unique set of oft-neglected challenges that are no less serious from challenges arising from more controversial forms of animal experimentation. There is a crucial sense in which breeding and maintaining animals in captivity for purposes of scientific curiosity is more difficult to justify with reasoned ethical argumentation than are invasive experiments. I defend this counter-intuitive position via demonstrative reasoning beginning with an uncontroversial moral principle: interests motivated by the desire to satisfy intellectual curiosity (with no foreseeable practical benefit) should not compromise or outweigh the welfare-interests of others because the former type of interests are comparably trivial relative to the latter. This principle is non-speciesist applying both to humans and non-humans. Importantly while it does not brand all behavioral research as unethical i.e. Zoological environments are more capable of satisfying it than other captive settings this principle brings to light a series of challenges to routine modes of inquiry in comparative cognition that are remarkably difficult to placate. In</p>

			<p>short despite the wealth of knowledge attained from captive studies the majority of behavioral research conducted on other species (past present and future) is far from easy to justify on moral grounds. This paper carefully lays out these challenges and -most importantly- considers a myriad of counter-arguments and attempts to overcome them. I conclude by outlining practical implications for the future of research programs in animal minds.</p>
<p>[33] Emelia Quinn</p>	<p>University of Oxford</p>	<p><i>The Disgusted Vegan: Contaminating Knowledge and the Limits of Literary Representation</i></p>	<p>Disgust as a corporeal response typified by nausea and anxiety functions for many vegans as a way in which to justify and sustain personal and practical choices beyond traditional modes of argumentation. And yet situated within the unconscious and related to often inexplicable fears of contamination vegan disgust in its inconsistency and unpredictability resists a straightforward identification with a secure vegan identity. Whilst much vegan rhetoric focuses on anthropomorphic projection vegan disgust when experienced at a primal rather than moral level (though this is a knotty distinction in itself) seems to subvert such an identificatory politics through its refusal to recognise the self in the other expressing conversely an intense horror at the incorporation of the other into the self. Across various literary cultural and philosophical studies of disgust it appears as both primitive and ineradicable and a civilising mode of social control. It reveals an interior subjectivity beyond and before culture as much as it creates the very boundaries that enable the individual and the social to be delineated as objects. Such ambivalence over the causes effects and functions of disgust raises questions about the ways in which a specifically vegan disgust comes to be articulated. In this paper i turn to literary examples of disgusted vegans in the work of Margaret Atwood, Alan Hollinghurst and J. M. Coetzee arguing that such disgust appears at the limits of literary representation repeatedly mediated through metaphor. This emptying out of meaning</p>

			<p>continually signifying back onto itself becomes important for understanding how we attach meaning to veganism as a diverse series of beliefs and practices. I suggest that the representation of disgust provides a way to disentangle veganism from its ossification within modern identity politics emphasizing its more nebulous qualities and enacting a productive destabilisation of the subject.</p>
<p>[35] Carrie Freeman</p>	<p>Georgia State University</p>	<p><i>Human Animal Earthling Identity: Common Values Joining Animal Rights Environmentalism and Social Justice</i></p>	<p>To combat our species' unprecedented mass exploitation that threatens the lives of all living beings and the natural world will require the unified efforts of all social movements (on behalf of human and nonhuman species). To achieve this movements must collaborate communication efforts to foster a cultural shift in human identity away from an egoistic anthropocentrism and toward a more humble universal benevolence where people begin to see themselves as "human animal earthlings" this ecologically integrative identity as global team players should inspire humans to enact the major changes needed to create a just and sustainable "humanity" reciprocating the examples set by nature and other animal cultures. To formulate the basis for this shift my upcoming book examines common values present in global rights declarations and in the campaign messages of 16 global social movement organizations who work on human/civil rights nonhuman animal protection and/or environmental issues (ex: Amnesty International, Human Rights Watch, PETA, WWF, Sea Shepherd Conservation Society, The Nature Conservancy, Greenpeace, etc.). My analysis of activist discourse considers ethical ideologies on behalf of social justice animal rights and environmentalism using animal rights' respect for sentient individuals as a bridge connecting human rights to a more holistic valuing of species and ecological systems. I use my findings to recommend a set of self-transcendent universal values (likely related to fairness diversity responsibility life caring reciprocity and community) around which social</p>

			<p>movements can cultivate respectful relations between “human animal earthlings” fellow sentient beings and the natural world we share.</p>
<p>[36] Ana Cristina Ramírez Barreto</p>	<p>Universidad Michoacana de San Nicolás de Hidalgo</p>	<p><i>My Horse Died on a Good Bull / Mi Caballo Murió en Buen Toro'. Horses in an Emerging Spectacle Derived from Brave Bulls Industry</i></p>	<p>Since the last decades of the twentieth century a form of jaripeo (similar to a rodeo event) has been developed involving brave bulls lazadores (males riding horses) trying to rope the bull and not being gored by him (the bull). It is known in the central western states of the country as toros caballeros, toros mataballos (horse-killers bulls) or jaripeo a lazo capa y jinete. In Yucatán is named torneo de lazo or duelo de ganaderías. The star of this new game is the brave bull. If he succeeds "exciting the crowd" by damaging horses or men his fame and his rent price grow for future events. The brave bull is used as a weapon that learns how to be lethal. The lazadores and their horses are invisible agents and easily forgotten. They are horn fodder (instead of cannon fodder or chair à canon). In this paper I focus on the stories of two horses killed in mataballos as told by their owners. I use hemerographic research image analysis and interviews with the owners and others related to the horses killed in these shows.</p>

<p>[39] Clarissa M. Uttley</p>	<p>Plymouth State University</p>	<p><i>Virtual Voyeurism: The 21st Century Zoo?</i></p>	<p>The increasing use of social media to connect humans to the rest of the world has expanded to include the use of web cams not resulting humans watching humans but resulting in humans watching animals. The word voyeur derived from the French noun meaning "one who sees". Over the centuries the connotation of the word has been associated with expansions of this definition to include: peeping tom a prying observer spying on people engaged in intimate behaviors etc. I propose that the act of voyeurism is expanding to include the behavior of observing non-human animals engaged in intimate behavior. The influx of animal cams such as nest-cams (eagles peregrine falcons etc.) Bear cams and the live feed that followed April the giraffe while in labor allow viewers to observe the most intimate moments of these beings lives. If web cams in animal enclosures are considered voyeurism the legal and ethical issues of the act become prominent. In Canada voyeurism is considered a crime. In the United Kingdom non-consensual voyeurism is a crime. While these cases typically involve human victims the field of human animal studies in grappling with the idea of personhood in non-human animals. The implications of personhood rights in non-human species may have serious implications to the legality of web cams in zoos etc. This includes the debate over ownership of the monkey selfie. This presentation will explore the theoretical underpinning of voyeuristic behaviors the human fascination with understanding other species and the impending shift from attending zoos to watching zoo animals from home. Questions for exploration: do web cams change or reinforce our relations with the animals being observed? Why are people drawn to animal web cams? Are the focus animals impacted by these cameras/attention? Who ultimately has control over what is viewed via web cams?</p>
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<p>[40] Jessica Eisen</p>	<p>Harvard Law School</p>	<p><i>Animals in the Constitutional State</i></p>	<p>While many constitutions refer to animals as resources or symbols in recent years a distinct form of constitutional provision has emerged treating the interests of individual animals as matters of intrinsic constitutional concern. The countries with such provisions are Switzerland (as of 1973) India (1976) Brazil (1988) Slovenia (1991) Germany (2002) Luxembourg (2007) Austria (2013) and Egypt (2014). The enactment histories texts and interpretations in these diverse jurisdictions are highly local but this presentation will suggest that these provisions can and should be identified as a distinct and novel category of constitutional provision insofar as they each seek to directly protect animal interests. This presentation will demonstrate that the emergence of these novel constitutional animal protection provisions represents a significant disconnect from prevailing theories of constitutionalism which generally place the dignity and democratic self-assertion of human subjects at their center. This presentation will explore this tension between constitutional animal protection and prevailing theories of constitutionalism and will propose vulnerability theory as a productive alternative. Building on Martha Fineman’s elaboration of vulnerability as a universal “if differentially experienced” trait this analysis offers a way of seeing constitutional animal protection as continuous with existing constitutional values while also attending to the unique harms and politics of contemporary animal exploitation.</p>
<p>[44] Katherine Hessler</p>	<p>Lewis & Clark Law School</p>	<p><i>Animals in Research: Science Ethics Public Policy and The Law</i></p>	<p>The topic of animal testing lies at the intersection between science ethics public policy and the law. This presentation will address the philosophical scientific and legal background and history of animal testing the current legal framework and recent important developments in this area such as the Frank R. Lautenberg Chemical Safety for the 21st Century Act. Professor Hessler brings an international and interdisciplinary perspective to this topic and has published work in this area in the Journal of Toxicology and Environmental Health South Texas Law Review and more. Professor Hessler has researched and written extensively in the area of animals bioethics and the law. She has been invited to present on this topic in Europe, Brazil, Canada, Japan, Kenya and various U.S. law schools including Harvard and UCLA discussing biomedical research toxicity testing and more. Professor Hessler is a clinical professor of law at Lewis & Clark Law School and the first and only faculty member hired to teach animal law full time in a law school. She graduated with a J.D. from the Marshall-Wythe School of Law at the</p>

			<p>college of William and Mary and received her ll.m. from Georgetown university law center.</p>
<p>[45] Carrie Freeman, Debra Merskin</p>	<p>Georgia State University</p>	<p><i>Responsible Media Representations of Animals: Style Guidelines at Animalsandmedia.Org</i></p>	<p>Inspired by the activism of race and gender advocacy organizations in creating media style guides we created a similar resource for media-makers reporting about and representing nonhuman animals fairly: www.animalsandmedia.org. The poster highlights the style guidelines for media producers in the professions of journalism advertising public relations and entertainment media (such as television and film) and offers concrete recommendations for how to cover and represent nonhuman animals in a fair honest and respectful manner in accordance with professional ethical principles. Given the scope of industrialized animal oppression and the global environmental crisis we believe fellow animals as sentient beings warrant not only increased attention in media and popular culture but coverage that encourages human society to transform human-animal relationships in ways that foster less domination and exploitation and more respect care and ecological responsibility. Even though they are not direct consumers nonhuman animals are indirectly affected by media coverage. The lives and habitats of the world's animals are largely dependent on human cultural values language and the resulting worldviews promoted in the media such as the need to encourage humans to identify as animals ourselves. Through the poster at minding animals we hope to introduce animal advocates to the guidelines at animalsandmedia.org so that they can help hold media-makers accountable for the stories they produce that affect animals. Referring to the animalsandmedia.org guidelines can add weight and credibility to any animal advocates' letters of praise or constructive criticism to editors and media-makers locally and globally.</p>

<p>[46] Leonardo Caffo, Valentina Sonzogni</p>		<p><i>Animalism as Contemporary: Philosophy Art Animal Studies</i></p>	<p>In this talk the authors present the idea that "animalism" a word that describes the presence of nonhuman animals in our culture could become an effective approach to study and understand the complexity of the whole contemporary world we live in. Starting from "the argument from relevance" (Hare 1989) we proceed to investigate the presence of the animal in philosophy (Singer 1975) and in art (Baker 2013) with a focus on the human and the animal body in contemporary art practises. This overview stimulates the question whether animal studies when intersecting with animal cognition philosophy of the animality and animal ethics are actually fit to analyse the mentioned complexity of the contemporary. Such philosophical relevance emerges when animal studies shed a new light on entire sections of philosophical thinking: hermeneutics ontology and moral are immediately impacted by this approach considering "different points of view". Animal studies finally are able to stimulate a reflection on the transience of cultural notions when confronted with sensible themes such as moral issues laying basis for a philosophy not only for the contemporary times but first and foremost for a future time. Bibliography: Baker S. (2013) artist/animal Minneapolis and London: University of Minnesota press. Hare R. M. (1989) "relevance" in Hare R. M. Essays in ethical theory Oxford: Oxford University Press pp. 191-211. Singer P. (1975) Animal Liberation: A New Ethics for our Treatment of Animals New York: Harper Collins.</p>
<p>[47] Sara Rachel Chant</p>		<p><i>Factory Farms Puppy Mills and the Morality of Breeding</i></p>	<p>In puppies pigs and people: eating meat and marginal cases Alastair Norcross argues that the severe pain and suffering food animals endure as a result of traditional factory farming is wrong and hence consuming factory-farmed meat is wrong. He asks us to consider the case of Fred who can only experience the taste of chocolate if "cocoamone" is extracted from puppies who produce it "under extended periods of severe stress and suffering" according to Norcross everyone will agree that Fred's actions to acquire cocoamone are morally wrong. After all "[n]o decent person would even contemplate torturing puppies merely to enhance a gustatory experience". Since there is no moral asymmetry between the actions Fred takes to acquire cocoamone and consuming factory-farmed meat Norcross concludes that consuming factory-farmed meat is morally wrong. In this paper we argue that utilitarian considerations represented in Norcross's cocoamone case have important consequences for our behavior toward some animals who are kept as pets. Not only is purchasing factory-farmed meat morally</p>

			wrong but so too is purchasing adopting accepting or rescuing the overwhelming majority of dogs bred today.
[48] Donna Yarri	Alvernia University	<i>To Intervene or not to Intervene? The Issue of the Liminal Feral Cat</i>	The question of what responsibility humans have toward feral cats if any is a hotly contested one. Cats can be categorized in a number of ways: domesticated stray barn feral and wild. However of all these categories it is the feral cat who is most marginalized. Thereby they can pose a predicament for humans in terms of how or how not to care for them. Possible responses to this predicament range from leaving them alone; feeding them but not neutering/spaying; adopting a practice referred to as “trap neuter and release” (trn) in which humans take responsibility for feeding cats curbing their populations and possibly even monitoring their medical condition; and to even euthanizing them. But what is often not considered in this discussion is whether or not the human intervention should vary depending on the actual environment in which the feral cats are living be it urban suburban rural human-managed habitats (including zoos and some conservation programs) or the wild. This paper will explore several perspectives on how humans and feral cats should interact as well as arguments for and against further intervention in light of these perspectives. We will conclude by offering a model for how humans might re-consider the treatment of feral cats depending on the specific environment in which the cats are likely to live out their lives.

<p>[50] Stefan Dolgert</p>		<p><i>I Parasite: A Spider-Wasp Method for Political Philosophy</i></p>	<p>Over the last twenty years biomimcry “imitating natural designs and processes for human purposes“ has emerged from the fringes and become a well-established interdisciplinary subfield especially in fields like urban design (Mathews 2011) and media studies (Parikka 2013). It has also reached politics through the lessons of “warm intelligence” in honeybees (Seeley 2010) and also political philosophy via Michel Serres’ theory of parasitism (2007) and Donna Haraway’s notion of the “cthulucene” (2016). But while Serres’ work is certainly provocative the philosophical relevance of his parasitic subjects remains rather ambiguous. In this paper i propose to bring Serres’ insights on parasitism together with a biomimetic interpretation of the spider wasp inspired by Haraway’s idea of “making kin” in order to generate a distinct conception of the method of political philosophy. I suggest that the spider wasp polysphincta gutfreundi whose larvae neurochemically manipulate their host spider might be a fecund example for contemporary philosophers. I discuss three distinct moments in the wasp’s actions: 1) insertion 2) impersonation and 3) re-wiring and elucidate how philosophical methods inspired by p. Gutfreundi may be usefully compared with those of Quentin Skinner Hannah Arendt and Leo Strauss.</p>
<p>[51] Julia Gutjahr</p>	<p>University of Hamburg</p>	<p><i>Between Caring and Killing --Ambivalences in the Profession of Farm Animal Veterinary Medicine</i></p>	<p>Animal farming is embedded in an ambivalent human-animal relationship and veterinarians play an important role in animal agriculture. Despite this livestock veterinary medicine as a specific healthcare profession has received little attention from human-animal studies or other research fields. Sociological research about people working with livestock animals has shown the ambiguous nature of these relationships (Wilkie 2010). Professional work in animal healthcare also is as in human medicine (Merton 1976) framed by ambivalences. However these differ from other health professions: the specific constellation of actors and professional values which aim to serve both people and animals lead to particularly complex moral issues in daily work (Atwood-Harvey 2005 Swabe 2000) which include for example euthanasia (e.g. Sanders 1995 Rohlf/Bennett 2005). Farm animal medicine specifically holds conflicting demands. Animals are functionalized as commodities and economical constraints determine the value of healthcare but veterinarians also work with sentient beings and have a curative mandate (c.f. “caring-killing paradox” Arluke/Sanders 1996: 85). This paper aims to answer the question: how do farm animal</p>

			<p>veterinarians make sense of job-related ambivalences? The paper introduces a theoretical classification of “ambivalence management” about the ways veterinarians cope with conflicting requirements of their professional work. The basis is an empirical study with qualitative semi-structured interviews with 16 cattle veterinarians in Germany. The results show that vets form complex perceptions about ambivalences and develop a professional identity with strategies to deal with them such as normalization and distancing techniques.</p>
<p>[57] Deborah Erickson</p>		<p><i>A Mixed Methods Study of Telepathic Interspecies Communication with Therapeutic Riding Horses and their Recovering Wounded Veteran Partners</i></p>	<p>PTSD is estimated to affect 14% of deployed military personnel who have experienced traumatic brain injury or combat. It is a soul wound; the functions attributed to the soul are distorted damaged and lost by the horrible wounding of war. This pilot study explored the proposition that telepathic communication between humans and therapy equines may be possible with a human utilizing meditative techniques to shift consciousness. Twelve horses seven veterans diagnosed with PTSD two horse guardians two animal communicators and the principal researcher were involved in the research. Veterans signed a consent to participate and submitted questions for their horses. Animal communicators were physically located in another town from the horses when the sessions were conducted. Five standard questions were asked all horses then the veteran’s questions then the guardian’s questions. The information from each session was emailed to the principal researcher then was shared with the veteran by the guardians. During an in-person or telephone interview with the principal researcher the veterans offered qualitative comments and used Likert scales to rate the usefulness of the information received from 1 (not at all useful) to 6 (extremely useful). The average overall usefulness rating as judged by the veterans was 4.9. The guardians also submitted Likert ratings and qualitative comments on the usefulness of the information received; the guardian’s overall average rating was 5.75. A standard question for all 12 horses was whether they were experiencing any mouth pain; a dental exam by a veterinarian confirmed 100% accuracy of information received telepathically</p>

			<p>from the horses regarding their dental health. The findings of this research appear to support the proposition that animal communication may offer an additional component to a veteran's healing process as well as the body of equine therapy studies and the wealth of literature that supports the human-animal bond.</p>
<p>[58] Katrina Kluss</p>		<p><i>Towards the Ideal in A Non-Ideal World: The Case for Assigning Legal Personhood to Non-Human Animals in Australia</i></p>	<p>This paper proposes a framework in which a practical and socially implementable method of reform in relation to animal rights may be introduced into the Australian legal system. This paper explores professor Robert Garner's adaptation of Rawls' ideal and non-ideal theory namely the enhanced sentience and sentience positions. These positions are critiqued and subsequently modified into what the author has termed the "ideal and non-ideal standards of suffering" in which theoretical baselines are established to guide society towards legal reform in the area of animal rights and welfare. While the author argues that this modified version of Rawls' theory provides a sound theoretical basis for improving the standards of animal welfare at law it is acknowledged that its practical effect is limited. As a consequence this paper develops the standards of suffering further with reference to the works of professor David Favre and professor Steven Wise. The author combines the incremental approach afforded by the standards of suffering with the scale of practical autonomy developed by professor Wise to construct the "ideal and non-ideal personhood parameters". These parameters provide practical guidance as to how legislative reform might be achieved in the area of animal rights and welfare and neutralise the common criticisms of animal rights advocacy by presenting a practical alternative to the traditional species-egalitarian arguments for animal rights.</p>

<p>[59] Aruna Rao</p>	<p>Sri Venkateswara</p>	<p><i>Role of National Parks in Income and Employment Generation</i></p>	<p>The main objective of demarcating special areas as national parks/protected areas has always been conservation of wild life and its associated biodiversity. Most countries the world over have had significant success in this endeavour and numerous studies exist to support this hypothesis. However the reverse effect stemming from the establishment of national parks and the increase in wildlife tourism on the cultural social political and economic life of the local village communities surrounding them has rarely been studied in great detail. It has generally been assumed (both by tourists and local administrators) that the benefits of tourism automatically percolate to the local communities- either directly through increased employment and income opportunities in the park or indirectly through the associated service industries (hotels transportation food handicrafts etc.). In fact it would not be wrong to say that support for the national park and respect for the rules and regulations pertaining to it depends to a large extent on local community support which in turn is motivated in large extent to the monetary/economic aspects of income and employment generated by the park. This paper attempts to address this question in relation to the Ranthambhore National Park- a protected area for the endangered tiger species of India. The research deals with comparing the study village (Sherpur) where some small proportion of the population has found employment in the tourism industry with a control village (Mei Kalan) where agriculture continues to be the primary occupation. By regressing household incomes on household consumption expenditure as well as investment expenditure an attempt is made to analyse the extent of benefits that have percolated to the local population.</p>
<p>[60] Peta Tait</p>	<p>La Trobe University</p>	<p><i>Emotional Misrecognition: Animals in Performance</i></p>	<p>This paper contrasts the emotive representation of symbolic animals in drama with the staging of living animals in performance. There is a long history of presenting nonhuman characters or personae and as una chaudhuri (2016) points out performance should be made about human-animal relationships rather than by putting animals on display. It is clear however that the distinctiveness of an animal species can be overlooked when they stand for and become surrounded by human emotions as happens in performance (Tait 2012). Given the trend to staging animals in contemporary live performance this paper asks: in what circumstances should the nonhuman animal embody species identity in theatrical performance? In addressing this question the paper considers what animal</p>

			<p>studies offers performance studies and the relevance of the writings of for example Peter Singer Derrida Donna Haraway and others to performance artists. Chaudhuri una. 2016. The stage lives of animals. London: Routledge. Derrida Jacques. 2004. "the animal that therefore i am". Translated by David Wills. In Animal Philosophy edited by Matthew Calarco and Peter Atterton 11-28. London: continuum. Haraway Donna. 2008. When species meet. Minnesota: University of Minnesota press. Singer Peter. 1995. Animal liberation. Second edition. London: pimlico. Tait peta. 2012. Wild and dangerous performances: animals emotions circus basingstoke: Palgrave Macmillan.</p>
<p>[62] Carol Gigliotti</p>		<p><i>The Creative Lives of Animals</i></p>	<p>Proposal for the creative lives of animals. Although we tend to disregard animal creativity or not to perceive it as such focusing instead on the utility of animals in our lives countless examples of the lives of animals (both wild and domestic) beg to be valued as creative activities. The emerging story of how scientists and others are discovering animals' creativity has the capacity to change our assumptions about animals and creativity itself. A strong case can be made for valuing animals and their creativity as crucial to understanding the role creativity plays in our ongoing and currently troubled relationship with our home earth and all of its inhabitants. Current research in animal behavior is uncovering many capabilities similar to ours but creativity is still generally endorsed as a uniquely human trait and often limited to the creative arts. The formidable building talents of birds and beavers the musical virtuosity of birds and whales the abstract mathematical abilities of ants and pigeons the sexual inventiveness of slugs and cuttlefish the diplomatic talents of chickens and elephants and the enormous capacity for play of dogs and wolves are missing from books on the subject leaving the reader with the impression that only humans are creative. This is a gap not only in our knowledge of how and why creativity works but also a large gap in our understanding of why creativity exists at all. Ignoring the possibility that animals are also creative closes our minds to possibilities of living in sync with their creativity and the bio-diverse roots from which individual creativity comes.the research presented comes from the book i am currently working on. It is due to be published in the science/nature area of University of Chicago Press in the fall of 2018.</p>

[65] Chloe Taylor	University of Alberta	<i>Vegan Madness: Han Kang's The Vegetarian</i>	<p>In a previous article i analyzed the manner in which female ethical veganism is described as a slippery slope into anorexia (hetero)sexual dysfunction and insanity in the novels of canadian author Margaret Atwood. I related Atwood's pathologizing descriptions of female veganism to nineteenth-century psychiatric treatments of animal activists and vegans and to the late twentieth-century proposal of "orthorexia nervosa" as an eating disorder. In this way i connected Atwood's novels to a history of psychiatry reinforcing animal-based diets by pathologizing people who violate alimentary norms. In this presentation i will expand on my earlier work by considering korean author Han Kang's novel The Vegetarian (2007). Like the characters in Atwood's The Edible Woman (1969) and Surfacing (1972) the female protagonist in Kang's novel suddenly and involuntarily begins to empathize with animals after which she chooses not to eat them: a decision that results not only in social ostracization but in a quick slide into anorexia sexual problems and madness. While in Atwood's novels the female protagonists recovers their sanity and normative sexual relations by eating meat in Kang's novel the protagonist persists in her veganism thereby dividing her family destroying her marriage sliding into anorexia and eventually dying of self-starvation in a psychiatric hospital. Kang's The Vegetarian was the first of her novels to be translated into english and was awarded the prestigious man Booker Prize in 2016. The celebration of this work indicates not only its undeniable beauty but also persistent associations between veganism femininity sexual dysfunction and insanity in the social imaginary. Rather than combatting these cultural associations through an insistence on the normalcy or rationality of veganism this presentation argues that we should draw on the insights of crip theory and the anti-psychiatry movement to deploy a mad vegan queer crip feminist refusal of animal-based diets.</p>
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<p>[68] Marcel Sebastian</p>	<p>University of Hamburg</p>	<p><i>Pandora's Box - Why the Prohibition of Dog Slaughter in Germany Took Over 30 Years of Political Debate</i></p>	<p>Due to the cultural classification of dogs as companion animals the consumption of dog meat was never popular in the federal republic of germany. Therefor a number of attempts were made by different governments and political parties to prohibit dog slaughter. However over a period of more than 30 years four of the attempted new bills were unsuccessful and only the fifth was passed. The paper answers the question of why it was not possible during these years to enforce a prohibition of dog slaughter despite massive efforts by governments and political parties based on the theoretical approach of institutional path dependency we argue that the continued legality of dog slaughter can be understood as an institutional lock-in situation. The approach examines to what extent the persistence of the institutional permission of dog slaughter can be explained by the theory of "increasing returns". This assumption is examined with a historical empirical case study based on the method of "process tracing". The study shows that the persistence of the institutional permission of dog slaughter cannot be explained by 'increasing returns'. Rather it can be explained by the complexity of the institutional regulation that allows the slaughter of dogs as a part of the slaughter of livestock in general. Since the proposed bills in all four unsuccessful cases were argued for on moral grounds the adoption of the bills would have endangered the foundation of the institutional legitimacy of slaughtering livestock. Pandora's box would have been opened and the status of other animals species as slaughter animals would also have been threatened. The enforcement of the prohibition of dog slaughter was only achieved after it was no longer argued for on moral grounds. A moral special position of dogs was bypassed and the box of pandora stayed sealed.</p>
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<p>[70] Karen Mancera</p>	<p>Universidad Nacional Autónoma de México</p>	<p><i>Ane Lsilvopastoral Systems: A Feasible Step Towards Humane Livestock Systems in Latin America</i></p>	<p>Livestock production is one of the most important anthropogenic drivers of environmental change as it is associated with deforestation and loss of habitat for wildlife. It is also one of the most important economic activities in latin america where the conversion of natural areas to extensive monoculture grazing systems increase welfare problems for production animals. Despite these issues livestock production is a strong industry unlikely to disappear in latin america in the near future due to cultural and economic reasons. Thus as a feasible alternative to minimise land conversion in the short-term alternative livestock systems that include environmental and animal welfare priorities have been suggested. These alternatives aim to transform livestock production into an activity that generates the least possible impact for animals as well as maintaining economic social and environmental sustainability in a context were poverty and human subsistence are also great challenges. Silvopastoral Systems (SPSS) which are associations of pasture land with trees or shrubs are one possible solution to this problematic that has been proven to benefit wild and production animals. SPSS provide landscape complexity which increases birds bats and insect populations as it provides habitat for species whose requirements can be fulfilled by spss. Furthermore for production animals the use of sPSS decreases aggressive interactions improves thermal comfort and health markers and possibly affects the fearfulness levels of animals and their overall quality of life. In Mexico systems with silvopastoral characteristics already exist due to traditional practices tools such as the analysis of landscape structure and the use of animal welfare protocols can be utilised to stimulate the prevalence of these systems and stop land conversion. Ultimately the use of spss is a feasible way to initiate the transformation to a more humane and welfare-focused consumption approach.</p>
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<p>[71] Jorge Vélez Vega, Josué Imanol López Barrios</p>	<p>Universidad Nacional Autónoma de México</p>	<p><i>The Modern Biopolitics Spectacle: An Interpretation of Fehér Isten (Hagen And I)</i></p>	<p>This paper pretends to analyze the hungarian film Feher Isten (Kornél Mundruczó 2014) (White God for the U.S.) Which portraits the friendship between a dog and a girl and narrates the vicissitudes that the dog's life is subjected to after being abandoned on the streets of Hungary. We study the film with the purpose of thinking about the domination which is exerted on daily basis to animal life in our case the life of dogs beyond of all fiction. This analysis uses biopolitics studies as a framework through authors such as Michel Foucault Giorgio Agamben Joseph Dinesh Wadiwel and Donna Haraway. The main contributions of this work will be: a) to discuss some considerations between biopolitics and animal life; b) by the analysis of the movie illustrate the biopolitical implications that the case of dog city populations have. Our proposal is to think the kennel as a space of captivity and extermination. We understand that the kennel the same as the lab and the slaughter house operates as exception camp where the life of the dogs is submitted to the sovereign power. In order to show that we will develop the argumentation as follows : 1) we will explain the movie White God and its relation to the life of dogs; 2) we will explore the possibilities of Hagen as a companion animal; 3) we will explain racism the law and the exclusion of animal life in the kennel; 4) we will explore tecnobiopolitics and the animal instrumentalization; 5) and finally we will talk about bare life and the camp and its relation with animal life and specifically the life of dogs in the kennels.</p>
<p>[73] Yalan Chang</p>		<p><i>Animal-Assisted Therapy: Traumatic Experiences and Service Dogs in Until Tuesday and Max</i></p>	<p>This paper argues that Luis Carlos Montalván's Until Tuesday: A Wounded Warrior and the Golden Retriever who Saved Him (2011) and Boaz Yakin's Max (2015) highlight the harsh realities of how war changes those who experience it and the importance of animal-assisted therapy (AAT) in which human-animal bond is mutually beneficial. Luis Carlos Montalván an Iraq war veteran who suffered the symptoms of post-traumatic stress disorder (PTSD) recovered from psychological and physical wounds left from war through the company of a service dog tuesday. Similarly a malinois dog Max who suffered PTSD after helping american marines in Afghanistan is finally met up with the delicate dynamics of the human-dog relationship. The paper consists of two parts. The first attempts to construct a theoretical framework of animal-assisted therapy drawing from the works of Luis Carlos Montalván (2011) Boaz Yakin (2015) Gary Jones (2014) and Cathy Scott (2015) to illustrate a discourse of animal-assisted therapy that dates back to</p>

			<p>the times of the eighteenth century. The second part of the paper gives a thematic reading of two manifestos Marc Bekoff's the Animal Manifesto and Donna Haraway's The Companion Species Manifesto to investigate how cross-species interaction and company help either war veterans or war dogs go through the post-traumatic stress in light of the power of affective transformation and "a possible introduction to other-worlding" (Haraway).</p>
<p>[74] Michele Merritt</p>	<p>Arkansas State University</p>	<p><i>Problematizing Emotional Support Animals</i></p>	<p>While service animals such as seeing eye dogs have been around for quite some time more recently emotional support animals (ESAS) have become prominent. Instead of helping with disabilities such as blindness or deafness esas serve person suffering from "invisible disabilities" conditions like PTSD or depression. The types of animals employed as esas ranges from horse to hedgehog but as is the case with the assistance animals for the blind and deaf the predominant animal found among ESAS is the dog. First i discuss why dogs excel at providing support for persons suffering from emotional distress. I argue that dogs are unique due to their co-affective attunement with us and if we look at the way embodied cognitive science tends to discuss the mind many of these explanatory frameworks prove useful in understanding dogs and their socio-cognitive abilities with humans. Next i examine the ethical and legal problems that can or already have resulted from the rise of esa dogs in so many public places. Chief among these worries i argue is the failure to "accommodate the accommodator" one person's aid can be another's emotionally triggering nightmare. Thus my paper is threefold: first i offer an explanation for the cognitive mechanisms that underly ESAS' capabilities and why this illuminates some interesting facets of human cognition and affect. Second although I am generally enthusiastic about the increased tolerances of esas in public spaces I argue that accepting the argument that they ought to be permitted everywhere wholesale is far too problematic. Instead as a third aim of my paper i argue we can adopt a similar framework as our canine companions have over the years namely that of affectively co-attuning ourselves to the emotional needs and concerns of everyone involved in a more ESA-friendly world.</p>

[77] Kalli Doubleday	University of Texas at Austin	<i>Feeding the Wild: Nonlinear Liminality in Management of "Wild" Apex Predators</i>	<p>This paper explores the Rajasthan forest department's feeding of an elderly tigress named Machli and her consequent liminal status between a wild life and a captive life. Machli is regarded as the world's most famous tiger as a result of her decade's long starring role in multiple documentaries broadcast to international audiences. Many people display a relational empathy towards Machli. This has resulted in a powerful ethic of care materialized in the forest department's realignment of resources to care for her in old age; specifically to keep her from an unbecoming end of starvation. Machli's relationship to humans and other tigers contribute to scholarship that interrogates notions of "wildness" "pristine nature" and the social construction of the nature-society divide through the case of an individual animal's celebrity and consequential human-animal relations. Most scholarship centers on species or a population in theorizing human-animal conservation relationships. I argue that greater attention needs to be paid to the complex scalar entanglements of individual animals and how this impacts perceptions about conservation practices and wild nonhuman life more generally. This is particularly true as individual animal celebrity grows across a broad spectrum of wild captive and domestic spaces and projected or rejected domesticity. Machli's case highlights and allows for theoretical intervention into changing normative human-wild animal relations across scales and species. The research for this case study took place when Machli was 17 in the summer of 2014 through 50 in-depth interviews from five localities. Each is within 400 kilometers and/or within a day's drive to Ranthambhore tiger reserve.</p>
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<p>[78] Hazuki Kajiwara</p>	<p>Rikkyo University</p>	<p><i>Human-Animal Interaction Following a Nuclear Disaster in Japan</i></p>	<p>This paper discusses some features of the interaction of humans with their companion animals following the march 2011 nuclear disaster in Fukushima Japan. In doing so some aspects of the ways such relationships are embedded in Japanese society are revealed. Six years later in 2017 nuclear contamination and the on-going exile of the victims and their animals remain as issues confronting Japan. This report is based on data collected between from twenty five field trips to Fukushima and other areas hit by the march 2011 tsunami. Interviews with 53 guardians aged 7 animal rescue activists and 5 other individuals. That data is further supplemented by a questionnaire survey completed by 74 guardians evacuated from the Fukushima area. Roy Bhasker provided a framework for highlighting some of the deep social structures. The major finding was that the life of companion animals was not valued either by the public at large or by the various governmental agencies dealing with the disaster. Guardians and animals were excluded from participation in formulating and executing relevant policies. Two considerations were at play in this regard crucial causal mechanism of the phenomenon are outlined. First rather than a concept of "animal rights" the dominant mindset was shaped by a vague concept of love and protection for animals. This outlook in turn fit in with the dominant framework of capitalism in which animals had a value only as an input for production or as a product to be consumed. The above findings suggest that it might be more fruitful to focus on the "bonding rights"---a recognition that individual citizens have a vested interest in the relationship they have established with their animal companions just as they have an established interest in the relationships they have created with their spouse civil union or foster family.</p>
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<p>[79] Chris Fegan</p>	<p>CCA</p>	<p><i>1)History Of Catholic Animal Welfare and 2)Modern Catholic Animal Welfare in the Era of Pope Francis</i></p>	<p>This is a submission of an abstract in relation for two distinct but closely related presentations. The intention is to give both a short tour of the history of animal welfare from and within the catholic church tradition up to and including the present day but to concentrate on the key event in modern times and it' impact and implications which is the publication in 2015 of the encyclical letter laudato si by His Holiness Pope Francis. The importance of this document cannot be underestimated and its effect both within and indeed without the catholic church has been profound far reaching and yet and indeed in many ways still to be felt-this is a document that will have an effect for may years and decades to come. All encyclical letters by any pope are an important event to all of the 1.4 billion catholics around the world but however this one was not limited to catholics and was the first encyclical letter by any pope in history to be written for all people of faith and indeed none in other words to every one on the planet. The two presentations will demonstrate that despite some well known and obvious example the catholic church has always cared for all of god's creation and the encyclical is the latest in that tradition but perhaps tyhe most important ever as it carries the full weight of catholic social teaching-it is fitting that these two presentations will be given in Mexico which is home to over 100 million catholics who comprise over 82% of the mexican population and who like everybody else are "called to arms" by Pope Francis in support of God's creationanimals and the environment-all of which are of course inextricably interlinked.</p>
<p>[80] Chris Fegan</p>	<p>CCA</p>	<p><i>1)History Of Catholic Animal Welfare and 2)Modern Catholic Animal Welfare in the Era of Pope Francis</i></p>	<p>This is a submission of an abstract in relation for two distinct but closely related presentations. The intention is to give both a short tour of the history of animal welfare from and within the catholic church tradition up to and including the present day but to concentrate on the key event in modern times and it' impact and implications which is the publication in 2015 of the encyclical letter laudato si by His Holiness Pope Francis. The importance of this document cannot be underestimated and its effect both within and indeed without the catholic church has been profound far reaching and yet and indeed in many ways still to be felt-this is a document that will have an effect for may years and decades to come. All encyclical letters by any pope are an important event to all of the 1.4 billion catholics around the world but however this one was not limited to catholics and was the first encyclical letter by any pope in history to be written for all people of</p>

			<p>faith and indeed none in other words to every one on the planet. The two presentations will demonstrate that despite some well known and obvious example the catholic church has always cared for all of god's creation and the encyclical is the latest in that tradition but perhaps tyhe most important ever as it carries the full weight of catholic social teaching-it is fitting that these two presentations will be given in Mexico which is home to over 100 million catholics who comprise over 82% of the mexican population and who like everybody else are "called to arms" by Pope Francis in support of God's creationanimals and the environment-all of which are of course inextricably interlinked.</p>
<p>[81] Kate Stewart, Mathew Cole</p>		<p><i>The Complex Legacy of Donald Watson for the Vegan Movement</i></p>	<p>Donald Watson has been a key figure in the modern vegan movement since his role in the mobilization of a group of "non-dairy" members of the vegetarian society who together formed the Vegan Society in 1944. For the first few years of the Society's existence he was secretary then president of the society and editor and a key author of its publication "vegan news". In 1951 Watson and his family moved to the lake district after which he only rarely published articles about veganism again most notably a short series of 'retrospect' articles in the vegan society's magazine in 1989 and 1990 and an interview with George Rodger published in the vegan in 2002 3 years before Watson's death. His writings that are in the public domain retain significant interest for vegan and animal rights scholars. His writings are often quoted to support and criticize issues within the vegan movement without a comprehensive knowledge of the diversity and complexity of the positions he articulated. This paper presents early findings from our analysis of a recently discovered and vast archive of Watson's personal papers -including lectures draft articles correspondence and personal notes- which have not previously been available in the public domain or studied by researchers. They add detail to what was previously known about the early years of the vegan society and about Watson's own views on veganism which variously fascinate challenge and inspire. The paper highlights how important his writings are but also highlight the risks of heroizing movement figures. We are very excited to be able to share some of this material for the first time.</p>

[84] Beril Sözmen	Boğaziçi (Bosphorus) University	<i>Towards a Patient-Centred Virtue Ethics</i>	<p>Virtue ethicist traditions are open to the objection that their focus on eudaimonia and the character of the agent leaves the moral patient at the mercy of the agent. In her relations with other animals the human moral agent can be distinguished by certain virtues: compassion justice temperance, or by vices: selfishness greediness cruelty. In order to develop into an agent whose virtues motivate and determine her actions towards other animals she must have acquired experience and honed her relevant skills so as to recognise and do justice to the complexity of the moral situation. While this is an advantage of virtue ethicist accounts the emphasis on the moral agent makes the rightness or wrongness of the treatment of the patient an issue about the agent. I argue that ethics in general and animal ethics in particular must have the moral patient the recipient of the agent's actions in its centre. I suggest that there is a way of keeping the advantages of virtue ethics i.e. Its emphasis on the complexity and particularity of the situation while directing its focus from the moral agent to the moral patient not only by using the distinction between self-regarding and other-regarding virtues but also by conceptualising moral agency as created in response to and therefore derived from the need of the moral patient. Towards such a virtue ethicist stance i will argue that one must :a.) Give more weight to intersubjectivity and understand the moral situation as an encounter that establishes agency and patienthood rather than assigning these beforehand. B.) Emphasise that it is the condition of the (animal) patient that makes a situation a moral situation. C.) Respond to the situationist challenge that character traits are much less powerful in a given situation than a virtue ethicist assumes.</p>
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<p>[86] Markus Vinnari</p>	<p>University of Tampere</p>	<p><i>Hierarchy of Sustainable Development Objectives --Integrating Non-Human Animal Actors</i></p>	<p>Ever since the notion of sustainable development was introduced scholars have attempted to vest the arguably vague and ambiguous term with conceptual precision depth and clarity. One stream of such conceptual work has focused on (re)defining the term. In the specific context of the food system scholars have suggested for instance the inclusion of new dimensions of sustainability and the replacement of the prevailing systemic approach with an actor-based ethically diverse framework. Yet despite these numerous contributions the hierarchical element of sustainable development objectives remains undertheorized. The purpose of this paper is to address this gap in research by introducing a hierarchical framework of sustainability objectives in the context of the food system and involving the three actor groups of humans domesticated animals and wild animals. In our hierarchy the level 0 objective is to acknowledge the existence of different actors within each group while level 1 objectives relate to fulfilling these actors' basic needs. We operationalize level 1 objectives for humans domesticated animals and wild animals as respectively wellbeing welfare and harm avoidance. Level 2 objectives are associated with the rights of each actor group operationalized as the basic rights of human beings the right to live of domesticated animals and species survival in the case of wild animals. Level 3 objectives relate to quality of life and equality. We operationalize these as the goals of equality and self-actualisation for human beings and as self-actualization for domesticated and wild animals provided that the latter groups' level 2 objectives have been attained first. As concerns societal implications this hierarchical way of understanding sustainability objectives offers a clarified view of the need to improve the conditions of non-human animals and it also offers a clear vision to strive for.</p>
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[87] Rajesh Reddy	Lewis & Clark Law School	<i>Beef Bans and National Bloodshed: Navigating the Human and Nonhuman Animal Violence of India's Postcolonial Proxy War</i>	<p>Nowhere else has an animal been elevated to a more vaunted status than the common cow in India. Held sacred in hindu scripture and associated with the maternal for the milk they provide cows occupy a sacred and familial place for hundreds of millions on the subcontinent. As such the beef-ban laws promulgated by the world's largest democracy are often framed as a simple desire to protect a cherished animal's well-being. Yet also affected are India's most vulnerable minorities: Christians, Muslims and scheduled castes whose traditions and livelihoods are tied to cattle production. Given these competing interests the cow has found itself at the nexus of a religiously inspired war one sparked by hindu nationalists' forewarnings of a "pink revolution" in which cows are indiscriminately slaughtered. This propaganda has inspired a rash of beef-ban laws the aftermath of which has seized the media with reports of vigilante groups killing minorities upon rumors of involvement in the beef trade all too common.given these complexities the issue of where animal activists should side on India's beef bans is justifiably fraught. While increasing protections for animals should be championed the question of how far and in what form this support should extend when animal protection are exploited to target minorities demands scrutiny. In essence this talk promises to bring a legal and historical focus to India's beef-ban laws thereby acknowledging the interests of the country's majority and minority groups as well as those of animals themselves. This talk will present animal activists with concerns to consider when confronted with protectionist measures that necessarily implicate human rights issues. While no easy answers exist this talk arrives at a pragmatic resolution as to how animal protection activists might best move forward.</p>
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<p>[88] Stacy Hoult-Saros</p>	<p>Valparaiso University</p>	<p><i>The Mythology of the Animal Farm in Children's Literature</i></p>	<p>This presentation summarizes the findings from my 2016 book <i>The Mythology of the Animal Farm in Children's Literature: Over the Fence</i>. The book explores variations on five common thematic devices (anthropomorphism freedom commodification protection and willing submission) in farmed animal fiction for children. My close readings draw on wide-ranging fields of inquiry (among them animal theory psychoanalysis marxism theories of child development histories of farming and domestication and postcolonialism) to uncover the processes through which reassuring myths have been superimposed over the realities of contemporary farming. In spite of the underlying seriousness of the project the material lends itself to sometimes humorous explications that provide insight into the complex workings of a literary genre based on the covering up of real animal lives. I argue that children's materials do not merely depict a sanitized idealized vision of the lives of farmed animals; they systematically represent the polar opposite of the truth about animal lives: anthropomorphic character development (vs. The objectification of animals as products); unrestrained freedom of movement and expression (vs. Real conditions of extreme confinement); voluntary self-commodification (vs. The forcible expropriation of animals' bodily products); protection from harm (vs. Human-inflicted cruelty); and willing submission (vs. Total dependence on humans brought about by various aspects of domestication). I show that the depiction of the idyllic family farm as a "natural" environment for certain animal species obscures their real-life fate as both commodities and unwilling commodity producers; the anthropomorphic attribution of humanlike speech to animal characters gives voice to the voiceless so that they might readily acquiesce to their own subjugation and exploitation.</p>
<p>[89] Susan Nance</p>	<p>University of Guelph</p>	<p><i>Who is a Greyhound? Defining Dogs and People at the Track and in the House</i></p>	<p>Using greyhounds in North America as a case study this research paper examines how people both materially and figuratively construct particular dogs' bodies needs and behaviours to their own advantage and how we may ask the dogs to speak for themselves about this. Beginning with a brief history of commercial dog tracks and the public controversies over them this talk employs sociological work by Lynda Birke and others on the interrelation of animal behaviour and human culture to explain contemporary debates among greyhound breeders trainers owners and adopters over greyhounds right to free movement. To do so this talk examines greyhound management in track facilities and people's homes to explain what stories people in each</p>

			<p>place tell about themselves through their dogs by casting them as breed members or family members respectively. In both cases the analysis adapts animal welfare science research to a critical animal studies approach to show how greyhounds in their own way challenge their living conditions in both settings and how animals and people exist in context-specific symbiosis. Sources for this research include greyhound breed histories and training guides textual and video social media posts race industry memoirs and promotional materials and greyhound adoption group literature as well as gaming industry websites and periodicals.</p>
<p>[90] Martin Rowe</p>	<p>Brighter Green</p>	<p><i>The Vegan America Project</i></p>	<p>Our planet is changing faster and more dramatically than once thought possible; our adaptive strategies will need to be greater than our political social and technological resources can encompass. Veganism needs to be up to the task of framing ideas policies and imaginative tropes to change the public conversation for the next twenty years and beyond: not only because our current treatment of animals is unethical or our diet unsustainable and unhealthful but as a practical means of addressing climate change and a heuristic device to conceive the currently inconceivable. This is the Vegan America Project. In my presentation which outlines the project i describe Brighter Green's investigations of our society based on an assumption that the U.S. becomes vegan. We're looking at technological breakthroughs economic trends climate change realities and public policy. We're examining natural-resource use and urban and rural life and delving into the way society reflects wealth and gender identity. As such the project isn't "just" about animal rights public health or climate change but a reimagining of what it means to live well in the anthropocene. We're incorporating five forms of social change thinking that help us contextualize and deepen our analysis: the "architecture of choice" or "nudge" ideas popularized by Cass Sunstein; market-based technological development; intersectional systemic change; public policy; and "conservative" resistance to change. We're aware that the project may offer ideas that seem inconceivable unpalatable and/or impractical. It may offer more questions than answers technologies and businesses that need to be developed and political and social realignments that have yet to be achieved and seem unachievable. But that's the point. The project is not the end; it's the beginning of a conversation we will eventually be forced to have. Why not begin now?</p>

<p>[91] Björn Freter</p>	<p>Independent Scholar</p>	<p><i>Anti-Enlightenment and Practical Nihilism. On the Industrial Mass Killing of Non-Human Animals</i></p>	<p>There has been much debate as to the difference between humans and animals. It is not our intention to become involved in this speculation but rather to ask what this difference whatever it may be actually means or rather what it certainly does not mean: it certainly cannot we believe provide a justification for the industrially organized oppression and killing of non-human life. There is no doubt that the difference between the human and the non-human animal enables this oppression. However the possibility to oppress and the realization of this possibility are two very different things. intraspecifically there is a broad consensus that the realization of oppression despite the possibility of doing so should not come to pass. Anybody who does not adhere to this is ostracized for example as racist. "Might is right" is not considered valid among humans: man in man's opinion is the one animal that may not be oppressed. Interspecifically however we encounter precisely this logic of dominance that is so reviled in an intraspecific context: man kills in an industrially organised manner that which cannot defend itself because it cannot defend itself. man thus engages in practical nihilism and anti-enlightenment. This nihilism is threefold: 1. We bring suffering into reality which is not "we consider here only industrial mass livestock farming" born of necessity but rather of desire. 2. We behave in an anti-humane way against our own nature. For as the field of social psychology has shown (particularly Melanie Joy) considerable intrapsychic and social work is required to be able to see past the horrors of industrial killing. 3. We demean our capacity for reason. Because the suffering of millions of animals is indeed not irrelevant for us we deliberately enter into a self-delusion that we defend with arguments drawn from supposed reason.</p>
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<p>[92] Ursula Aragunde-Kohl, Gabriela Gutiérrez</p>		<p><i>Human Animal Bond: A Source of Wellbeing and a Therapeutic Tool</i></p>	<p>The aim of this study was to better understand the general beliefs and attitudes toward companion animals in Puerto Rico. This relationship becoming a possible source of wellbeing and a therapeutic catalytic tool in our participant life's. Data was collected in an empirical method using an autoadministered questionnaire developed by the authors. The target populations of this survey were puerto rican residents aged at least over 21 years. The total data collected was a total of 1327 responses. The results showed that 84% of the participants indicated they have an animal companion in their home. The majority (39%) of the participants indicated that they spend 12 hours or more with their companion animals. Concerning activities with their companion animal's participants said that they stroked (94%) played (92%) talked (89%) and walked (57%) their companion animals. Concerning the human animal bond participants rated their companion animals as extremely important (72%) very important (24%) neutral (4%) not that important (0.4%) and not important (0.1%). They also rated their companion animals as family members (99%). The results of this study align with other research on the topic that show that human animal interaction enhance and facilitate positive traits in us. This study confirms that the human animal bond in puerto rican communities is very strong and significant. It suggests that people interact and include (daily company sleeping arrangement and leisure activities) their companion animal in everyday activities this in turn having a positive effect on both participants (human and animal). This providing us the opportunity to create spaces where people can connect through their companion animal with other human beings. In addition this relationship can become part of individuals healing process in turn enhancing their quality of life.</p>
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<p>[93] Ursula Aragunde-Kohl, Gabriela Gutiérrez</p>		<p><i>The Role of Animal Companions in the Decision Making</i></p>	<p>Puerto Rico has witnessed an alarming increase in violence and crime rates in the last few years. The situation is reaching crisis proportion and provides a serious threat to the well-being and survival of children youth women families animal companions and communities. Furthermore the rate of violence against females is very high in our country. This investigation wants to better understand how domestic violence victims relate to their companion animals and if this relationship is a buffer in the cycle of violence. Also we want to understand if this relationship has an influence on the victim's behavior and decision making regarding to leave the abusive relationship and of seeking shelter because of their companion animal. The target populations of this survey are women and men who are or have been in a domestic violence situation in Puerto Rico. Preliminary data shows (n = 458) that 94% feel that their companion animals are very important and 99% indicated that they obtain positive things in regards to their companion animals. Specifically about the data regarding domestic violence 40% (n= 200) of our participants have been in a domestic violence situation and in 88% of cases their companion animals helped them endure that situation. In regards of getting help 91% participants said that they don't know of any shelter in pr where they could take their companion animals and 92% indicated that bringing their companion animal to the domestic violence shelter wasn't an option. This research provides the opportunity to understand the relationship between domestic violence victims and their relationships toward their companion animals. In Puerto Rico there is a need to start facilitating conversations that expose the importance of companion animals at community and governmental levels.</p>
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<p>[95] Alex Lockwood</p>	<p>University of Sunderland</p>	<p><i>A "Useful Uselessness": Vegan Practices of Bearing Witness at The Slaughterhouse Gates</i></p>	<p>Beginning Life in Toronto in 2010 The Save Movement is a grassroots vegan activist network of 150+ groups in a dozen countries. Central to its activism is bearing witness to nonhuman animals as they are transported into slaughterhouses; attempts to relieve suffering momentarily (with water); and bringing awareness to the plight of nonhuman commodification through video footage imagery and testimony with the goal of convincing others to practice veganism. at the toward a vegan theory conference in Oxford UK May 2016 Sarah Salih suggested such activism was "useless" in that it did not "save" the unique animals in the trucks (she attended vigils in Toronto). Critiques of activism are necessary for the movement to understand its contribution to the goal of ending nonhuman exploitation. This paper responds to Salih in attending to the effects of heightened encounters of embodied contact that take place in the difficult and negotiated spaces on the verges (often literally) between everyday life and the industrial organisation of nonhuman bodily appropriation. Employing ethnography interviews with save activists and drawing upon work from critical animal studies and vegan studies (inaugurated by Laura Wright's the Vegan Studies Project) this chapter interrogates levinasian concepts of ethical responsibility to the other that pre-empts their call but whose demands can never be fulfilled and are therefore ontologically "useless". I propose the idea of a "useful uselessness" in relation to this vegan activism noting how it opens out the closed spaces of material entanglement shared between human and nonhuman at the intersection of slaughterhouse and public way; and recognises as "impossible" the demands of vegan advocacy for animals but that nevertheless argues for an ongoing ethical obligation to bear witness in making answerable our normative exploitative relations with nonhuman others.</p>
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<p>[95] Rebecca Ellis</p>	<p>Western University</p>	<p><i>Do Bees Havea Right to the City? Pollinator People and the Creation of s Multi-Species Urban Commons</i></p>	<p>Bees are in decline across North America and many parts of the world to an extent that the UN Food and Agriculture Organization has identified this as a major threat to global food security. The reasons for the decline are complex and include increased pesticide use by farmers loss of habitat and food sources and ecological changes associated with climate change. The decline of both wild and managed bee populations has begun to have damaging impacts on agriculture on a world scale and could lead to potentially catastrophic disruptions in ecosystem function. In response it has become common to acknowledge and attempt to put a monetary value on the "eco-system services" provided by both managed and wild bees. This concept is gaining traction within government industry ngos academia and even among environmentalists. However it too often represents a neo-liberal approach to "nature" that further commodifies animals and non-human nature for profit.in this paper i will problematize the language of eco-system services and will argue that we need to instead examine the ways in which "pollinator people" are creating "multi-species commons" in which wild and managed bees and by extension other non-human animals - can flourish alongside people. Cities in particular offer spaces in which to create multi-species commons that challenge the commodification of "nature". This is owing to the dynamism and diversity inherent in cities as well as the growing body of scientific evidence that demonstrates that many bee species thrive in the urban environment. I will conclude by arguing that bees and other non-human animals also have a 'right to the city' and should be considered in urban struggles over the commons.</p>
<p>[98] Georgina Aimé Tapia González, Nancy Elizabeth Molina Rodríguez</p>	<p>UNIVERSIDAD DE COLIMA</p>	<p><i>Males and Animal Rights Movement: Towards a Redefinition of Masculinity in Ecofeminist Code?</i></p>	<p>Different studies on gender within the animal rights movement (Donovan 1990; Del Valle 2004; Gaarder 2011; Carmona 2012; Balza and Garrido 2016; Velasco 2017) coincide in pointing out that a central feature of this movement is the overwhelming participation of women a characteristic which is not found in other forms of social mobilization. This paper aims to make a first attempt at profiling some of the men that belong to animal rights groups in order to gain insight into their perspectives on: why they consider that their participation is much lower than the percentage of women? What have they learned and what have they contributed to the animal rights movement? Has their militancy in the movement brought them positive values for the transformation of their masculinities? In what ways? In relation to the above the central question of this study is: does the</p>

			<p>participation of males in the animal rights movement contribute to the emergence of critical masculinities in the face of anthropocentrism androcentricity and other forms of discrimination?our goal is to explore emerging masculinities based on the linkage between species as well as their relevance to further discussions on gender and animal ethics. The theoretical bases that support this paper draw on new masculinities studies the ethics of care and constructivist ecofeminism. We use qualitative methodology through the use of narrative accounts to show how males construct their masculinities and their militancy in the animal rights movement of Colima Mexico.</p>
<p>[99] Petra Andersson</p>		<p><i>"The Horses Are My Colleagues"</i></p>	<p>At a riding school the horses work some hours a day mostly by being ridden by the riding school pupils (or customers). These are often children and teenagers. In practice the horses are as important at the riding school teachers in the pedagogic work at the riding schools or perhaps even more important. No horses no riding school. In a multidisciplinary study we are looking at swedish riding schools from some ethical points of view. Among other things we examine how the responsible personnel at the riding schools view their horses.the question for this part of the study is then: how do the riding school leaders understand their horses? Who are the horses according to them? How do they perceive the horses' welfare needs and what are the conditions for offering the horses at a riding school a good welfare? An interesting result is that most of the interviewees talk about the horses as their coworker. They definitely prefer to talk about them as kind of coworker or workmates than as pedagogical tools or something like that. The horses are as necessary as the riding school's (human) teachers and absolutely crucial for if and how the children learn to ride. This gives in turn rise to an interesting discussion: what is it and how is it possible to view a horse as a coworker? In the paper that question is discussed from the perspectives of the horses roles (Lerner 2008) horses as friends (Hausberger et al 2017; Mathews 2007) and horses as coworkers (Forsling 2001).</p>

<p>[100] Sune Borkfelt</p>	<p>Aarhus University</p>	<p><i>Literary Empathy for the Nonhuman Animal? Exclusions Misconceptions and Ways Forward</i></p>	<p>In general research on the relationship between empathy and fiction tends to simply overlook or ignore nonhuman animals while the few exceptions to this rely on particular conceptualizations of animals that make their claims of empathy for animal characters problematic in some respects. Most importantly Suzanne Keen's seminal work on literary empathy emphasizes the role of anthropomorphism which both limits her scope and ultimately threatens to undermine arguments about empathy for nonhuman animals. In this paper I argue that approaches to literary empathy are lacking insofar as they overlook ignore or misconstrue the nonhuman and that this causes problems not only for theories on relations to animals (in and outside of fiction) but also for theories on empathy and literature more broadly. Including the nonhuman in considerations on literary empathy is important not just because such considerations reflect and mirror real-life instances of empathy but also because theories made on a purely humanist or anthropocentric basis run the risk of flaws in their arguments and of overlooking their own more far-reaching potential. Finally I suggest new ways of approaching the nonhuman animal in the context of literary empathy using examples based on depictions of slaughter and abattoirs in literary fiction.</p>
<p>[101] Leslie Irvine</p>	<p>University of Colorado</p>	<p><i>Filling The Ark: Improving Animal Welfare in Disasters</i></p>	<p>When disasters strike people are not the only victims. In the United States hurricane Katrina raised public attention about how disasters affect dogs cats and other animals considered members of the human family. Oil spills fires and other calamities affect animal populations on factory farms in research facilities and in the wild. By recognizing that humans make animals vulnerable to disasters we can begin to question and change the practices that put them at risk. This presentation makes a broad appeal for the ethical necessity of better planning to keep animals and people out of jeopardy. It also makes a strong case for rethinking our use of animals to create more secure conditions for human and non-human life.</p>

<p>[102] Stephen Blakeway</p>		<p><i>Donkeys in Disasters and Emergencies</i></p>	<p>This presentation highlights how working animals are affected by disaster events as victims alongside other human and non-human animals but soon become an essential part of rescue and rehabilitation teams. This has implications for how they are treated in disaster mitigation programmes. Akin to human labourers "working animals" - animals used for low status mechanical tasks - occupy an ambivalent position in human communities. Their work is essential but often undervalued. They themselves can go unrecognised or disregarded. Again as with human labourers this low status has economic and moral consequences such as inefficient modes of work and poor welfare although examples of good practice do exist. Humanitarian agencies categorise disasters in various overlapping ways. Working animals can be affected by many categories including geophysical events such as volcanic activity in Mexico and earthquakes in the Himalayas; climatic events such as floods and droughts in Africa; and chronic complex emergencies such as the civic instability in the Middle East and displacement of people in Eritrea and Sudan. General lessons about disaster preparedness apply equally to working animals: build resilient services and infrastructure and bring working animals into the planning implementation and reflection phases of a disaster response. Oie welfare standards livestock emergency guidelines and sometimes animal protection legislation already exist. However constraints to adaptation and implementation are hindered by the low status of working animals. In some cases eg disease control interests of high status animals can prevail over those of working animals.the way forward is to recognise the essential role of working animals; to implement oie standards; and to learn from enlightened good practice in welfare assessment handling nutrition harness hoof-care and veterinary provision; and from expeditions tourism and the military in planning. Extending workers' rights to working animals would provide an additional level of protection.</p>
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<p>[103] Debra Merskin</p>	<p>University of Oregon</p>	<p><i>Nevermore: Ravens in Game of Thrones</i></p>	<p>"Quoth the raven nevermore". This phrase is likely the most often heard raven reference in English literature. It comes from Edgar Allan Poe's 1845 poem "The Raven" in which a distraught lover mourning the death of his beloved Lenore hears a tapping at his "chamber door". When curiosity gets the better of him he opens the portal a raven enters his room and perches on top a bust of Pallas which sits above the door frame. The narrator invokes the talking bird's reputed prophetic skills in order to ask questions about whether or not he will be reunited with his love even in death. To each and every question the bird responds with only one maddening word: "nevermore" the mythological characteristics and notoriety of the raven are called forth in this poem as well as in other re-presentations of the bird. Western mythology, lore, folk, and fairy tale have constructed the bird into a symbol of darkness, evil, prophecy, and foreordination far removed from his/her actual nature. Crows and ravens are common narrative devices used in television programs (the following) and movies to indicate danger and invoke a sense of doom and are "among the most vivid and widely employed animal symbols" (Lawrence 1997 p. 9). This paper uses conceptual metaphor (cmt) (Lakoff & Johnson 1980) and conceptual blending (cbt) theories (Joy Sherry & Deschenes 2007) to unpack the use of ravens in the first season of HBO's Game of Thrones (GoT). In this study the concept of raven is linked as a visual metaphor to re-presentations in popular culture in general and got in particular. The impact of re-presentations on species is discussed in terms of the ongoing contribution to the stereotype of the birds as only and forevermore dark and foreboding.</p>
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<p>[106] Anna Banks</p>	<p>University of Idaho</p>	<p><i>Northern Dancer's Legacy: 'Slow Violence' in the Breeding of Thoroughbred Racehorses</i></p>	<p>Kentucky derby winner Barbaro was favorite to win the 2006 preakness stakes when his leg fractured early in the race. Two years later Filly Eight Belles fractured both forelegs while pulling up after the derby and in 2011 Rewilding tripped and fractured his leg at ascot racecourse. These three events have two things in common. First they were sudden dramatic violent events that happened to high profile thoroughbred racehorses captured spectacularly on national television in prominent races. Second all three horses were descended from the renowned stallion northern dancer. This latter commonality is not surprising given that an estimated 75% of today's thoroughbreds descend in part from northern dancer and that in 2015 every contender for the derby was line bred to some degree to the "dancer clan" animal geneticists remain divided on whether the high degree of inbreeding in thoroughbreds is related to an increase in leg fractures and other injuries on the racetrack but noted scientists have stated that excessive degrees of line breeding are "worrisome" and are concerned that genetic variation is at significant risk of loss if current practices continue. This paper explores the custom of line breeding in racehorses to select for specific genes with the singular goal of perpetuating speed in young horses. I contend that this practice constitutes what Rob Nixon calls "slow violence"; violence of a different kind one that is gradual non-spectacular with cumulative effects which develop so incrementally that it is typically not recognized as a form of violence. My argument expands Nixon's categories to include anthropogenic breeding programs that i propose threaten to deplete the gene pool of a specific breed -- here thoroughbred horses -- a practice influenced more by the commodification of the racing industry than by concerns for the welfare of the horses.</p>
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<p>[107] Paola Fossati</p>	<p>University of the Studies of Milan</p>	<p><i>Animals and Personhood: Some Thoughts on the Emergence of Pet Custody Disputes</i></p>	<p>People who live with pets in many cases see their pets as a family member. They tend to love them forever sometimes even longer than they love their spouses. However domestic animals are considered to be under the exclusive control of humans. Traditionally they are regarded as objects of property. Due to their property status in the eyes of the law pets are collated with other family property. This is relevant to pet custody matters. Such disputes fall within divorce financial proceedings. nevertheless despite pets are considered personal property they have the unique nature of living and sentient property; this type of property has "interests". In this perspective "the best interest of the animal" as a sentient being should always be taken into account. Recently the standard used to resolve pet custody disputes that reach the courts are: first the application of pure property law principles and secondly the application of a "best interests of the animal" test. The focus on applying strict property law rules gives greater bargaining power to the person with the better claim to title despite that person may take little account of the animal. On the other hand having a test that includes aspects of the animal's welfare will have a wider scope in private negotiations as well as in court proceedings. It can be argued that the law needs to adapt more suitable rules even in determining pet residence disputes. applying rules like the ones that protect the "best interest of the child" can provide a useful eyepiece through which to view pet custody. It will help to focus on meeting the welfare needs of pets and it more accurately reflects the status of pets as sentient beings and valued companions. An early stage of the referenced paradigm shift towards legal personhood for animals?</p>
<p>[108] Lynn Mowson</p>		<p><i>Boobscape</i></p>	<p>This paper will examine the two works 'Boobscape' 2016-2017 and 'Slink' 2014 that I will be exhibiting in 'animal no humano' - the exhibition accompanying minding animals. 'Boobscape' emerged from traumatic insights into the horrific lives and deaths of agricultural animals. The series is driven by an empathic engagement with non-human others and a desire to express the entangled relationships between human and non-human agricultural beings. 'Boobscape' is a response to the dairy industry; the work is a monstrous amalgamation of paradoxical breasts / boobs playing with and transgressing the borders and boundaries between human and non-human; motherhood and breeder teats and nipples mammalian dripping milk and breasts and udders. 'Boobscape' builds upon and references the</p>

			<p>material developments of my previous series 'Slink' 2014 named after the luxury leather taken from fetal calves slaughtered in the dairy industry and valued for its soft unblemished finish. This paper will outline why they linger discordantly between beauty and horror empathy and erasure and are purposefully ugly and tender.</p>
<p>[109] Emma Clifford</p>	<p>Animal Balance</p>	<p><i>Igniting Social Change to Protect all Species</i></p>	<p>To make any lasting changes to a situation one first has to ignite a flame of social change a guiding light that allows people to see an alternative direction one that they may not have considered leading them to a different way of thinking and then acting. Charles Darwin instigated social change in 1859. Prior to his publication of the "Origin of Species" the public still held firmly to the belief that a divine force had created all animals on the planet not natural selection. 158 years later our mission is to protect all species equally to not kill one animal to protect another. To evolve our sensibilities and compassion to the point where we discard speciesism and instead ask society to protect all equally as that is the only way our planet will survive. Incredibly our story begins on the very archipelago that darwin visited the Galapagos Islands. 14 years ago i learned that every non-native species bar humans living on the galapagos islands were being systematically killed. I formed animal balance to essentially put speciesism on the table and work to change our perspective to one of equality and redefine the prejudicial terms "native" and "non-native". In this talk i will examine the way in which the social change occurred on the islands and why. We will see the evidence from videoed interviews of the local people and the authorities and look at the results of the sociological survey. We will also see hard data from the authorities that plots the populations rise and then their natural decline. We will show how the Galapagos evolved from a place of killing to protect to a place of compassion and respect.</p>

<p>[110] Andrew Fenton</p>	<p>Dalhousie University</p>	<p><i>Co-Creating Decisional Authority in Compromised Spaces</i></p>	<p>It has been noted that Sue Donaldson's and Will Kymlicka's 2011 book <i>Zoopolis: A Political Theory of Animal Rights</i> is probably the most significant work in nonhuman animal political theory to have been published in recent years. Despite continuing social controversy around laboratory animal research Donaldson and Kymlicka do not discuss it in any detail and what they do say embraces a strong abolitionism. I will explore how laboratory animal research can be ethically analyzed using Donaldson's and Kymlicka's framework but without embracing abolitionism. Though they presuppose a strong animal rights framework i will examine a "diluted" version. This is to test a claim made early in their book that their framework can enrich discussions of our political duties to other animals even if we deny other animals inviolable rights. Donaldson's and Kymlicka's approach revolves around some basic human-nonhuman animal relationships reflecting the relational turn in applied ethics writ large. Of the three categories that they offer to capture these relationships namely co-citizen denizen and sovereign community member laboratory animals bear the closest resemblance to animal co-citizens (though only imperfectly). I will offer some suggestions about what has to change in the treatment of these animals to better align with that category. Donaldson's and Kymlicka's emphasis on human-animal relationships is not only important for laboratory animals it can usefully improve the working conditions of laboratory staff and personnel. After all as it stands various laboratory staff and personnel can develop bonds with the animals in their care that make it difficult to follow certain protocols as well as create a deep lasting negative impression. Though as i will show a diluted Donaldson's and Kymlicka's political theory can apply to animal research ethics it can only do so though only if we ask more from all members of our society.</p>
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<p>[111] Heather Kendrick</p>	<p>Central Michigan University</p>	<p><i>Blaming the Animal</i></p>	<p>Ethicists have traditionally excluded (non-human) animals from the category of moral agents and this exclusion has often been used as a justification for either lowering or denying their moral status. Challenging the prevailing view by arguing that animals can have moral agency may therefore be seen as a promising approach for improving animals' moral status. I will argue to the contrary that animals are better regarded as moral patients and that attempting to bring them into the circle of moral agents does them a disservice. Moral agency is the necessary and sufficient condition for being praiseworthy or blameworthy and i will argue that it is a dangerous mistake to praise or blame animals for their actions. Those who ascribe morality to animals tend to focus on the issue of praise recounting striking and moving stories of animals engaging in cooperative empathetic or altruistic behavior toward other creatures sometimes even individuals of other species. The drawback of bestowing moral praise however is that those who can be praised can also be blamed. I will explore the concept of blame focusing on the problems inherent in blaming animals for apparent wrongdoing. One concern is that it will result in some species being elevated above others simply because their natural tendencies happen to include behaviors that in human beings we regard as morally better or even just more useful to us. I will argue that animals cannot be blamed nor can they be praised because they lack the ability to evaluate and revise their own motivations. Rather than harming their status as moral patients this in fact protects them from harmful and unjust moral evaluations.</p>
<p>[112] Kathrin Herrmann</p>	<p>Johns Hopkins Center for Alternatives to Animal Testing</p>	<p><i>Animal Experimentation: Flaws And Harms and Ways to Work Towards a Paradigm Change</i></p>	<p>Legal reforms around the world frequently don't provide sufficient tools to protect even basic animal needs, let alone animal well-being. Yet, Directive 2010/63/EU of the European Parliament and the Council on the protection of animals used for scientific purposes appears progressive in comparison to other legislation with its statement in recital 10 that the final goal is the replacement of procedures on live animals as soon as it is scientifically feasible. Unfortunately, the Directive does not provide a plan of action on how to achieve this goal. However, it is realistic that this paradigm shift can be accomplished since there are strong scientific, ethical and economic grounds as well as increasing public concern about the use of animals in science. In the first part of this paper, the main weaknesses of animal research are discussed. Furthermore, the harms to both non-human animals and humans caused by the reliance on animal-based research are reviewed.</p>

			<p>The second part of the paper focuses on ways to work towards a paradigm change to an animal-free world of research, testing and education. The main obstacles to overcome seem to be the vague provisions regarding animal replacement, the lack of education and training on alternative, animal-free approaches and insufficient funding for the development of animal-free methods. Hence, a demand for action on the political level is central to achieving this imperative paradigm change, but sensible contributions on the individual level are also essential.</p>
<p>[113] Lisa Strömbeck</p>		<p><i>In Bed</i></p>	<p>Skin on Fur Hand on Paw Hip to Hip. Body to Body. A photo series that studies humans sleeping with their dogs. anxiety and depression are part of many people's lives especially in the scandinavian countries. In Sweden suicide is the most common cause of death for men under 45 years of age. Vitamin D insufficiency might be one reason but these people probably didn't have the chance to discover how much anxiety can be eased by lying close to an animal. It's soothing and as described by scientists it's probably the effect of the oxytocin hormone. Could the fact that we currently own pets in record numbers in the western world have to do with a fundamental need among human beings for contact with other mammals? A need that in the present day and age is fulfilled to a far lesser degree than it has been in the past. Today there are far fewer farmers and most of them work on an industrial scale. Fifty years ago there were still many small-scale farms with a few cows pigs chickens cats and dogs. Animals lived close to people. I was brought up in a self-sufficient household with a cow who got a calf once a year sheep and a dog. As a child I would seek consolation with my dog or with the cow and calf when I was sad. My parents were always working and didn't have time to hug and cozy up with their children on the sofa. As we in the western world have become increasingly wealthy with larger living spaces our children are expected to sleep in their own beds and rooms. Grownups without sexpartners sleep alone. That's how pets have made their way into our bedrooms. We need that body contact that flow of oxytocin.</p>

<p>[114] Brett Mizelle</p>	<p>CSU Long Beach</p>	<p><i>Squirrel Trouble: Violence and Care in Historical and Contemporary Human-Sciurid Relationships</i></p>	<p>This paper drawn from my forthcoming reaktion "animal" series book squirrel examines the "squirrel wars" that have emerged over the mass killing of sciuridae a family that includes tree squirrels ground squirrels marmots and prairie dogs among other rodents. Case studies include the efforts to exterminate ground squirrels to protect california agriculture during the first world war the prolonged twentieth-century campaign to eliminate prairie dogs from the great plains and the ongoing battle over non-native gray squirrel populations in the United Kingdom and Europe. In these and other instances definitions of sciurids as "pests" and myths about their effects on multispecies communities have led to the destruction of millions of animals. However these eradication efforts are often hotly contested mobilizing many humans into physically and affectively intensive labor on their behalf. Conflicts over native and introduced sciuridae around the world raise vital questions about the proper home for nonhuman animals in the Anthropocene the epoch when human activities have had a significant global impact on the earth's ecosystems. Bringing together transnational and historical american studies animal studies and the environmental humanities I focus on sciurids and their detractors and allies tracing the juxtaposition of violence and care of coercion and hope that characterizes the lives and deaths of squirrels (and other animals and plants) in the debate over their appropriate homes on a changing planet. This analysis of the heated debates over the mass killing of these charismatic little animals foregrounds the activity and agency of sciuridae in our multispecies world. By examining our complex human ideas about and practices toward sciurids I demonstrate how the intense and dedicated care of squirrels' human supporters cannot be extracted from a broader framework of violence highlighting both the profound challenges and opportunities we face in sharing our home with nonhuman animals.</p>
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<p>[115] Heta Lähdesmäki</p>	<p>University of Turku</p>	<p><i>To Kill a Wolf in The 20Th Century Finland. Notions on Othering and Animality</i></p>	<p>If someone wanted to kill a wolf in Finland during first part of the 20th century they did not have a hard time justifying it. To kill a wolf was a normal and "natural" way to react to their presence. There weren't many wolves living in the country but those dwelling in Finland often stirred a wish to get them killed. Mass-hunts were popular entertainment and a sighting of a single wolf could lure hunters from all over the country. According to law everyone had the right to kill wolves anywhere in the country and the government encouraged finns to hunt them by paying bounties. Even when wolf conservation began in the 1970's and became stricter in the 1990's it was possible to kill wolves. Many finns felt that it was vital to be able to kill at least problem wolves. In my paper I look past the normalness and naturalness of the killing of wolves. I use various historical sources concerning human-wolf relationship in the 20th century Finland and link the killing of wolves to the processes of othering and animality. Being inspired by feminist science studies scholars Birke Bryld and Lykke (2004) I argue that non-human animal otherness and animality are doing or becoming instead of essence. Wolves could be killed (even when the species was under conservation) because they were "just" animals and symbolised otherness compared to humans. By killing wolves humans strengthened the human-animal divide. Nevertheless one should not only focus on humans; wolves who lived in a bodily and sometimes distant sometimes close relationship with humans took part in the processes of othering and animality and also had a say in their killing.</p>
<p>[116] Kathleen Job</p>	<p>Cardiff University</p>	<p><i>Ethical Review of Animal Experimentation: Fit for Purpose?</i></p>	<p>In the UK the animals (scientific procedures) act 1986 specifies a 3-tier licensing system which covers the place the person and the project. This enabling regulation provides a protected space within which scientists can experiment on animals subject to the conditions of these licences. All project licence applications must complete a local ethical review process before they will be considered for approval by the home office. Following an undercover investigation of animal research at imperial college by the British Union for the Abolition of Vivisection (BUAV) in 2013 an independent expert investigation was launched. The resulting report known as the brown report described the Animal Welfare and Ethical Review Body (AWERB) operating at one of the UKA's most prestigious research-intensive universities as not fit for purpose. Despite calls for increased openness and transparency in the regulation of animal research in the UK there is limited information in the</p>

			<p>public domain particularly around ethical review. Therefore the reports published following this investigation provide a unique glimpse into its operation and possible consequences for the laboratory animal. This paper draws on empirical qualitative research from the uk on ethical review processes undertaken during a biomedical ethics studentship which helps to put the recommendations regarding awerbs in context. It questions how an ethical review process is considered fit for purpose and whether this represents an ethical framework written into the law when the underlying assumptions of animal experimentation are not being challenged.</p>
<p>[117] Stella Hockenhull</p>	<p>UNIVERSITY OF WOLVERHAMPTON UK</p>	<p><i>Screening Performance: An Ethical Analysis of the Use of Animals Onscreen</i></p>	<p>Historically non/human animals have appeared in film under a variety of guises: routinely they are personified and given human traits including speech and agency to propel the narrative. Indeed anthropomorphic interpretations dependent on digital means editing and cinematography make the non/human animal appear to perform and operate as a conscious intending subject. This is a state termed "disnification" by Steve Baker which is problematic because it follows a kind of pattern: when the animal is put into visual form it seems somehow to incline towards the stereotypical and disnification makes the narrative lens lean towards sentimentality a concept that is incompatible with scientific discourse. For Baker disnification renders non/human animals with human characteristics in an oversimplified fashion that means they are not taken seriously and their individual needs not catered for. This is rarely life threatening but can mean discomfort and misery for them onscreen. It is not only the film language (cinematography and editing) that mobilizes disnification: the trainer/non/human animal relationship also facilitates this concept. Frequently the trainer makes the audience believe they and the non/human share a similar acuity even though it is impossible to know if this is true (arguably it is not). Accordingly because of this arrangement the non/human animal appears to display a set of character traits that deceive the spectator into believing s/he has reasoning powers akin to humans. Therefore the relationship between human and non/human characters appears cooperative and mutual which is not necessarily the case. Using specific case studies this paper analyses the ethics of using non/humans in film and television and while it acknowledges the necessity of incorporating livestock pets and wild animals in narrative</p>

			<p>and non-fiction cinema and often as the central protagonist in fiction it argues in favour of greater moral consideration for their emotional welfare in the "workplace".</p>
<p>[120] Tessa Laird</p>	<p>School of Art University of Melbourne</p>	<p><i>Cinemat: Can the Screen Become Animal?</i></p>	<p>This paper touches on a range of experimental short films and videos featuring animals including Carolee Schneemann's Fuses (1965) Bill Viola's I Do Not Know What It Is I Am Like (1986) Camille Henrot's film Spatial (2007) and Grosse Fatigue (2013). Non-human subjectivities are evident in all these works which not only feature animals but utilize avant garde filmic practices including scratching the "skin" of the film repetition rhythm patternation color play and experimental sound in order that the film itself "Become Animal". Following the post-internet aesthetic of Henrot's Grosse Fatigue I will discuss the anonymous online phenomenon of the animated gif in which animals particularly cats predominate. I interpret these films and videos via my concept of the cinemat which can be understood either as a singular cinematic animal the becoming-animal of the filmic medium itself or both simultaneously. Riffing off Derrida's textual-animal hybrid the animot cinemat as the "anima" in animal implies breathes life back into the archival medium of film which renders the living eternally undead at the moment of capture. Cinema comes from the greek kinema movement so cinemat can be read as a movement-malady like an animal pacing in its cage. Such a stuttering however as Deleuze and Guattari have suggested in relation to literature and voice might have liberatory potential working against filmic capture. The contemporary incarnation of the stuttering cinemat comes via the animated gif and its desktop cinematic medium. Reviving avant garde</p>

			<p>techniques of tape and video loop technology for an internet age the animated gif infects mainstream culture with a becoming-animal of the screen. The animated animal caught in the "net" or the "web" exceeds its capture transforming the internet into a virtual bestiary in which medium viewer and image form desiring machines for becoming-animal.</p>
<p>[123] Jennifer Byrne</p>	<p>James Madison University</p>	<p><i>Identity and Volunteerism with Endangered Species</i></p>	<p>In this project, driven by identity politics and the literature on prosocial behavior, I explore the identity of volunteers that are involved in the conservation of wildlife. Identity theory indicates that individuals become involved with organizations and causes because 1) they identify with their role as a helper or volunteer and/or 2) identify with those that they seek to help. Those that choose to focus on conservation issues have a unique, but less understood identity that builds upon ideals of caregiving and empathy. I use a grounded theory approach to develop a theory to explain why some individuals are motivated to focus their volunteer efforts on wildlife, particularly with regards to threatened or endangered species. I develop an original data set from conducting on-site interviews with volunteers at organizations that offer long-stay, interactive programs in Namibia, Uganda, and Zambia. This will enable me to draw conclusions about what motivates people to conserve endangered species, and to make policy recommendations about how to sustain volunteerism in the face of unprecedented threats to biodiversity.</p>

<p>[125] David Pena-Guzman</p>		<p><i>Toward an Embodied Theory of Animal Minds: Phenomenology's Promise</i></p>	<p>This paper explores temporal experience in nonhuman animals. It argues (i) that nonhuman animals have an embodied subjective schema of time and (ii) that various forms of human activity (like captivity in zoos) can destroy these schemas thus preventing animals from synthesizing a coherent temporal experience of the world. The polar bear is used as an example. Polar bears are "photoperiodic animals" this means that their experience is organized around seasonal cues and indicators. Polar bears for example rely on the arctic's photoperiod to know when to start preparing for the harsh winter solstice when to enter diapause when to mate when to hunt etc. And since the most common feature of their environment is the winter's darkness we may say that darkness is a chief "norm" of polar bears' experience of time. Darkness represents a parameter that if breached prevents these animals from projecting themselves into their environment in normative fashion. Latitudinal translocation of polar bears destroys their circadian and circannual rhythms and alienates them from their niche-specific "seasonal clock" which is a necessary condition for their social and cultural lives. At lower latitudes there is simply not enough darkness. And the bears feel temporally "out of joint". For polar bears therefore living in areas below the arctic circle is a form of ontological violence since translocation targets not so much the quality of their experience as the latter's conditions of possibility. The paper calls for animal studies experts to abandon the purely cognitivist conception of mind that has so far shaped debated about animal minds' and in which "mind" is reduced to "mental states" (understood as hedonic states). Said experts ought to embrace an embodied conception of animal minds that only a robust phenomenology of animal experience can provide.</p>
<p>[126] Mary Trachsel</p>	<p>University of Iowa</p>	<p><i>Pigs: Domestication Captivity Escape Sanctuary</i></p>	<p>In the U.S. The pig population is densest in the midwestern state of Iowa. Iowa is now home to approximately 23 million pigs more than seven times the number of humans in the state. This paper introduces the regional agricultural context in which the Iowa Farm Sanctuary appeared as a place where a tiny fraction of Iowa's pigs find refuge as escapees from the industrial agriculture system that dominates the state's economy and geography. The paper then speculates on the instructional value of the Iowa Farm Sanctuary in a state and national community where the pork industry's marketing message has been exceptionally successful. The paper concludes by comparing the welfare of two categories of escaped pigs in Iowa: those</p>

			<p>few that have found sanctuary in captivity and those that have joined the growing feral pig population in Iowa and are considered "nuisance animals." The author of the paper grew up on an Iowa farm and brings an intimate acquaintance with pigs to this analysis of the pig population's welfare status in Iowa today.</p>
<p>[127] Hope Ferdowsian</p>		<p><i>A Common Moral Vision Toward Human and Animal Rights</i></p>	<p>At times throughout history cruelty against people and animals has been treated as one problem. As a result some causes to protect people and animals have historically united over a common moral vision including concerns about justice and respect for individual rights. Today social movements to protect people and animals largely operate in separate silos. Given the enormous task of taking on multiple sources of oppression it's unsurprising that social justice movements now work in separate spheres. Rather than working toward the full protection of people and animals many have ascribed to culturally constructed identities "group identities" grounded in restricted independent categories. In some important instances this approach has resulted in victories including for those working in the field of animal protection; it has created space for marginalized individuals where there once was none. However there are also significant limits to such a narrow approach. Despite strides in some areas activists working on behalf of animals wage many of the same battles against cruelty that advocates did in the late nineteenth century. In this session we show how a fuller approach to social justice which addresses violence against people and animals is advantageous and necessary. We discuss opportunities to bridge the gap between protections for humans and nonhuman animals including through the law media public health education and commerce. We discuss evidence-based strategies to address gaps in empathy as well as concrete opportunities to deconstruct systems of exploitation.</p>

<p>[128] Rebecca Walker</p>	<p>University of North Carolina at Chapel Hill</p>	<p><i>Unheard Frequencies in Animal Research</i></p>	<p>To inhibit "vocalizations" in past biomedical research dogs' vocal chords were sometimes severed. Today's researchers worry about how to identify suffering in mice pups or adult rats both of which use ultrasonic vocalizations in distressed states. Beyond the literal ability to humanly "hear" research animals (either by design or nature) research animals typically live tucked away from the public's gaze (and hearing) in animal housing facilities. But it is not only research animals that may not be heard as animal researchers themselves are often mute in the public sphere both about the nature of their work involving animals and about the moral complexity that they face in undertaking that work. Critically for the bioethical approach to these issues there are some ideas that have come to be silenced within animal research including appeal to animal rights (marginalized as belonging to the rhetoric of dangerous animal "activist" groups) questioning the moral "costs" that science may exact (as the ultimate appeal is to the scientific rather than moral justification) and even distinctively ethical obligation itself (which is translated as individual "feelings" on the one hand and compliance with regulatory regime on the other). Similarly for groups opposing animal research discussion of the moral complexity of such work and the ethical nuance with which it is practiced may be tuned out. In this talk I examine the moral implications of these unheard voices within animal research and argue for expanding the frequencies in which the animal research debates are heard within bioethics.</p>
<p>[129] Rebecca Walker</p>	<p>University of North Carolina at Chapel Hill</p>	<p><i>From Mice to Primates: What Should Virtue Ethics Say About Research Animal Moral Status?</i></p>	<p>In animal research harmful animal studies are typically justified by appeal to human benefit and researchers aim to use the "lowest" species suited to their science aims (e.g. Mice before primates). Philosophers interested in animal moral status have typically addressed the issue from comparative rights or welfare perspectives. In so doing they have paid careful attention to creature capacities. However virtue ethics which focuses on agent character and the well-lived life has made significant inroads in practical ethics. Can virtue ethics make sense of questions of the relative moral status of different species of research animals and the humans who benefit from their use? Some have argued that comparative moral status considerations are out of place in virtue ethics because of its focus on an agent's character and distancing from general principles of right action. Others have tried to offer virtue-based approaches to moral status. One manner of attending to the moral value of other creatures is to be appropriately responsive to their</p>

			<p>needs interests and welfare. Many of the virtues fundamentally involve requirements for such appropriate responsiveness. Taking a turtle from its natural habitat as one's pet is not kind even if it will live longer. Providing a needed vaccination for a companion animal is compassionate even for an animal disliking shots. However these virtue-based responses are different from comparative moral status evaluations. Such evaluations instead purport to impartially justify potential trade-offs between the lives or welfare of creatures with different capacities. So called "life boat" scenarios. I argue however that such comparative moral status evaluations rely on implausible moral suppositions. In particular on an ideal of moral impartiality and a vision of the moral significance of individual creature capacities which do not fit within our broader morality.</p>
<p>[130] Linda Johnson</p>		<p><i>"Capturing" the Hunted Hare: An Artist's Ethical Dilemma in Eating Wild Game</i></p>	<p>In the early modern period artists painted food animals in a myriad of ways. Usually as pendants to human life in pastoral scenes landscapes still life paintings genre scenes and vanitas portraits. While the portrayal of food animals as property and gastronomic delicacies demonstrated wealth good taste and refinement many paintings of animals "alive or dead" embodied moral messages of greed and gluttony that reflected the tensions inherent in a rising mercantile economy. Moreover the conflicting perceptions of animals as commodities was debated by many compassionate writers and artists who lamented some of the cruel practices inherent in raising livestock for food. Yet there is little evidence to suggest the same ethical motives were extended toward eating wild animals. Eating wild animals involved methods of capture that became a recreational sport largely debated upon moral grounds but only as a check to humankind's brutalizing nature. However the doctrine of man's stewardship toward animals was now making it impossible to condone killing animals for any reason other than food or clothing. "Jean-Baptiste-Siméon Chardin's haunting portrait titled Rabbit with Copper Cauldron and Quince leaves nothing to the imagination as to the wild hare's destiny. While the hare will be cooked into a human entrée the curious absence of sporting instruments "the gun hunting bag whistle and snare" is a telling break with the traditional emblems of victory made popular in dead game portraiture. In order to explore the disparity of the human-animal relationship regarding wild animals as food i examine the</p>

			<p>representation of food animals "both domestic and wild" in the genre and still life paintings.</p>
<p>[131] Yoko Kito</p>	<p>National Institute of Technology Nagano College</p>	<p><i>Keiji Nishitani's "Non-Duality of Self and Other" (Jita-Fuji) and Animal Ethics</i></p>	<p>Keiji Nishitani (1900-1990) a philosopher of the kyoto school mainly discusses "non-duality of self and other" (jita-fuji) in his book "Religion and Nothingness" (1961). The "non-duality of self and other" is one of the central ideas of mahakura buddhism and is a concept that states that the self and others (jita) have an independent yet indivisible (fuji) existence. The philosophy of "non-duality of self and other" is closely related to the idea of "mahā karunā". Then is the philosophy of "non-duality of self and other" applicable to animal ethics also? In this presentation I consider whether Keiji Nishitani's idea of "non-duality of self and other" is applicable to animal ethics in accordance with his understanding of "others". Nishitani described "non-duality of self and other" in the form of "the self and all other things" in relation to the self. There is no individuality of others in "all other things". Moreover "self" in "non-duality of self and other" is not the self of self-centeredness but self of "non-ego". This is because altruism in "non-duality of self and other" is achieved only by "non-ego". This "non-ego" is also "the standpoint of ānyatā". According to Lori Gruen and Deane Curtin self-consciousness as individuals otherness and responsibility are necessary in the ethical handling of animals. However Nishitani's "non-ego" or "the standpoint of ānyatā" is quite different from this idea. Further "ānyatā" is "self-awareness" and therefore lacks the characteristic of community. In other words it is difficult to establish "the standpoint of ānyatā" as the ethics of the community. Therefore "non-duality of self and other" may be an individual's code of conduct but it is difficult to position it as the ethics of the community. In this presentation I</p>

			will also compare Schopenhauer's "identität des wesentlichen" and Nishitani's "non-duality of self and other". [2]
[132] Hugo Fortes	University of São Paulo	<i>Landing for Thoughts and Birds</i>	<p>In the book "Natural:mind"(originally published in portuguese as "natural:mente") Vilém Flusser reflects on the interactions between nature and culture in techno-scientific society. In the chapter "birds" Flusser affirms that in the past birds were described as a link between angel and animal working as a connection between men and the divinity. On the other hand Flusser writes that nowadays birds have lost their mythical presence as symbols of freedom to become entities that live in the space between airplanes and cars and are transformed in objects of scientific investigation. The sublime connotation of the flight that once belonged just to birds has been replaced by the technological possibility of flying in airplanes and spaceships. The contact zone between humans and birds has always been conflictual. To get closer to birds humans have continuously imprisoned them making them loose their most important attribute: the sense of liberty. In my recent solo exhibition "Landing for Thoughts and Birds" I discuss these questions by means of videos photos installations performance and objects that focus on the human desire of flying and the manifold meanings of birds. Birds are living beings that share the urban space with us have necessities that we difficultly comprehend and have abilities that we will never really achieve . The techno-scientific flight can maybe achieve higher velocity and height but it cannot correspond to the sense of freedom that birds represent. Can men get in contact with the real animal or just with its symbolical representations? And how these representations can help humans to get closer to other animals to respect them and to understand</p>

			<p>them? Maybe art can make our thoughts fly free as birds and contribute to understanding our condition as cultural-natural beings that share the same living space with other species.</p>
<p>[133] Eva Meijer</p>	<p>University of Amsterdam</p>	<p><i>You See We Are All Political Animals or: The Importance of Moving from Nonhuman Animal Rights to Interspecies Democracies</i></p>	<p>Proponents of nonhuman animal rights usually want to establish just treatment of other animals through installing laws that would protect their basic liberties. In this scheme humans design the laws involved and other animals depend on humans to interpret them and speak for them. Even proposals that ask for extensive reformulations of nonhuman animal representation for example in the form of trustees or proxies such as official advocates and ombudspersons added by institutionalized systemic accountability by ethological experts media animal advocates and others still start from the idea that humans act on behalf of nonhuman animals and not from the idea that nonhuman animals can or should be able to express themselves politically. This is unfortunate because nonhuman animal political participation is important for nonhuman animals and for democratic reasons. Other animals speak and act politically and this needs to be taken into account if we want to move beyond anthropocentrism. Extending existing political structures and institutions to incorporate nonhuman animal interests and voices can form a starting point for building new relations but in order to develop a non-anthropocentric society we will also need to develop new political practices and institutions with them. In my presentation I will first outline why political nonhuman animal participation is important and how we can begin to extend existing political structures to include nonhuman animal political voices broadly understood. In the second half of the talk I will focus on developing new political interspecies experiments which can inform existing political structures and can function</p>

			<p>as a starting point for new political practices and institutions. I discuss existing situations in which humans and other animals co-shape the grounds for interaction and explicate their political value and i discuss the potential of farm sanctuaries as spaces for further political interspecies experiments.</p>
<p>[134] Nicholas Silcox</p>	<p>Rutgers-Camden</p>	<p><i>Creature Queer: Species Liminality and Posthuman Ethics In Shelley's Frankenstein</i></p>	<p>The creature from frankenstein has long been shorthand within environmental and animal protection circles for the shortcomings and consequences of scientific discovery and human manipulation of biological development like "franken-foods" or "franken-fish" etc.. Similar arguments are made about so-called invasive species lab animals and other "out-of-place" species. Central to this anxiety is the inability for humans to classify these particular creatures. They are both what they once were and what they are now and often those two things are conflicting. This same anxiety is a central question in Frankenstein poignantly articulated by the creature himself when he wonders "[m]y person was hideous and my stature gigantic: what did this mean? Who was i? What was i?" (Shelley 97). In this paper I argue Victor Frankenstein's creature is like genetically modified and out-of-place species "species queer". Utilizing Butler and other queer theorists I answer the creature's question; he is human and nonhuman both and neither entirely. Biologically and socially he contains elements of humanness and nonhumanness. At the intersection of nature and culture the creature exists in a liminal zone between the two. Victor's renunciation and abandonment of the creature are reflected in mainstream culture's refusal to recognize other animals as well as and more importantly the savior-by-extinction position espoused by radical ecological and animal activists regarding other similar species-queer creatures of the contemporary world. Building off of Cary Wolfe's model for posthuman</p>

			<p>ethics as well as Haraway's theory of co-evolution i seek to reclaim Frankenstein for animal studies and activists as a cautionary tale not of the consequences of science or human discovery but of denying human responsibility to other creatures especially those that we helped to bring into the ecological system.</p>
<p>[135] Carol Kline</p>	<p>Appalachian State University</p>	<p><i>Exploring Millennials' Perceptions on Eating or Not Eating Animals</i></p>	<p>Vignettes (or third person stories) are effective in studying problems in which evaluations are deemed complex and they provide opportunity to control for moderating variables. In this study a vignette design was used to explore intentions and experiences of members of generation y related to eating animal-based protein at home and while traveling. Variables investigated were consumption patterns at home vs. As a tourist eating meat from exotic vs. "ordinary" animals animal welfare and the effect of meat production on the environment. Various patterns in 1) decision-making about eating/not eating meat 2) perspectives on non-human animals and 3) related world view will be shared and connected with various psychological concepts and ethical paradigms. The focus on millennials builds off the growing research into their dining and travel lifestyles patterns and motivations. The insights will give shape to ethical considerations internalized by individuals regarding their role in food supply chains natural resource conservation and the interconnectedness of species.</p>

<p>[138] Bjørn Kristensen</p>	<p>Oregon State University</p>	<p><i>An Ethical Analysis of Captive Predation and the Development of Clean Meat for Nonhuman Animals</i></p>	<p>In this paper I respond to a major oversight in contemporary animal ethics discussions: the moral problem of captive predation. While attention has been given to wild animal predation most notably by Jeff McMahan the suffering caused in sustaining captive carnivorous animals is absent from the discourse. McMahan argues that humans have an obligation to reduce suffering by aiding prey animals in the wild. I present his arguments in favor of interfering with predation as well as arguments against such obligations presented by tom regan. McMahan lays the groundwork for a wide range of interference; however interfering to the extent he suggests is currently unfeasible. I maintain that his arguments become stronger when applied to captive animals. Captive predation presents a situation where humans have already interfered and where further interference to alleviate suffering caused in sustaining captive carnivorous animals is practical and morally necessary. I consider carnivorous animals kept as pets in zoos and aquariums and in rehabilitation centers. These are cases in which both proponents of interference and non-interference with wild animal predation can agree. Cultured meat is an ideal candidate for replacing the meat being fed to these animals. Currently cultured meat research is directed entirely toward supplementing meat consumption by humans. While this could satisfy those that will not shift to a plant-based diet it is arguably only being done due to difficulties in behavior change. Humans lack a nutritional need for meat. Carnivorous animals kept in captivity must consume meat to survive. I argue that it makes as much if not more sense to direct research and development of cultured meat toward supplementing the diets of captive carnivorous animals. Feeding these animals cultured meat would result in an immense reduction in suffering and death for those animals that would otherwise be killed to sustain them.</p>
<p>[139] Karen M Morin</p>	<p>Bucknell University</p>	<p><i>Conceptualizing a Trans-Species Carceral Geography</i></p>	<p>Carceral geography has concerned itself with spaces of confinement very broadly conceived and operating at every scale from the global to the personal. Although incarceration has conventionally come to refer to the legal confinement of sentenced offenders under the jurisdiction of the state the carceral has also come to be understood as embracing the myriad ways in which persons could be confined by other means "spaces of detention of refugees noncitizens asylum seekers the trafficked and the renditione" as well as embracing those "transcarceral" spaces into which the more formally carceral constantly seeps. In this paper i propose to engage with</p>

			<p>interpretations of "the carceral" as also including spaces of nonhuman confinement. In so doing I bring together carceral geography and critical animal studies to engage with nonhuman forms of confinement enclosure and captivity at various scales. What is it that makes us think of confinement of various kinds human and nonhuman as being carceral or not? Case studies focus on nonhuman animal confinement commodification and killability within the U.S. agricultural industrial complex and medical industrial complex.</p>
<p>[140] Cassandra Hanrahan</p>		<p><i>Re-Imagining Social Work and One Health Through a Non-Anthropocentric Anti-Oppressive Lens</i></p>	<p>The three branches of medicine "human veterinarian and conservation" have undergone a significant shift toward greater integrative thinking about health and welfare. The global emergence of one health has grown out of a number of social economic political biomedical and environmental pressures and influences acting both internally on the theoretical limits of the health professions and disciplines and externally on their relationships to one another and to their respective service sectors. The call to develop an integrative research service capacity and infrastructure to address complex propitiously sets the stage for a paradigm shift. The momentum for such a shift is a more equitable application if the pivotal concepts of interconnectedness diversity and interdependence central to one health discourse and to critical anti-oppressive social work (AOSW). While integrative thinking has been a core component of one health and AOSW both are limited by anthropocentric bias. The consistent omission of non-human animals and natural environments has narrowed not only earlier systems and later ecological thinking within social work. AOSW is in fact oppressive because its critical knowledge and value base embodying the fundamentally political concepts of justice power intersectionality transformation and advocacy do not account for the privileging of humans among species or of social environments over natural ones. The human-other animal and social-natural dichotomies fundamentally constrain its ontological scope limiting moral consideration of the needs and interests to one species. At the same time despite one health's integrative epistemology manifested in the development of multi-sectoral collaborative efforts the absence of core critical concepts within its discourse that elucidate and problematize human power and interpretations of difference restricts its transformative potential. This paper explores the intersections between</p>

			<p>aosw and one health but which to date have not been formally recognized. I aim to combine the former with its</p>
<p>[141] Jeannette Vaught</p>		<p><i>Eco-Toxicity in Post-Colonial Africa: Locusts Lemurs and The Bio-Poison "Green Muscle"</i></p>	<p>Laboratory approaches to locust eradication have changed over time moving away from chemical pesticides and towards biological techniques in the late 1980s and 1990s. In the early 2000s a product called "green muscle" was touted as an eco-friendly non-chemical product that could precisely kill only locusts without also killing other conspecific insects in the treatment path. This shift away from chemical warfare has been occasioned less by locusts themselves than by the value of other animals in their path but not only insects. Recent locust plagues (2004 2013) that devastated agricultural regions of africa and australia threatened various charismatic endangered species such as lemurs and occasioned great concern over the use of chemical anti-locust measures that could harm non-locust species. How does one justify eradicating one species in order to save another? These interspecies conundrums have led scientists into the murky spaces of determining animal and human value in the post-colonial twenty-first century. This talk tells the story of the awkwardly-named lubilosa a french research consortium that developed "green muscle" but could not bring it to market because of international corporate and political conflicts growing from old colonial wounds between Europe and Africa. This paper reconsiders "green muscle" as a product that reveals the eco-toxicity of the juncture between agriculture science tourism and politics.</p>

<p>[142] Philip Mckibbin</p>	<p>The University of Auckland</p>	<p><i>Loving Justice and Non-Human Animals</i></p>	<p>Unuhia te rito o te harakeke kei hea te k��mako e k��? K�� mai ki ahau 'he aha te mea nui o te ao?' m��ku e k�� atu he tangata he tangata he tangata! The Politics of Love is a new political theory which affirms the importance of people and extends beyond us to non-human animals and the natural environment. In this seminar I will discuss 'loving justice' as it relates to non-human animals. I will argue that loving justice can be understood as having two 'ends': the alleviation of suffering and the promotion of human dignity. I will explain why the alleviation of suffering especially that of non-human animals should be central to our conception of justice. I will also explore the idea that because justice is a 'human project' a focus on human concerns (i.e. The promotion of human dignity) is justified but only where it does not harm non-human animals. Finally I will argue that indigenous peoples might lead us in reimagining justice for animals. As well as understanding the importance of living in harmony with the natural environment we are sensitive to issues of power and as Peter Singer has written unless you also oppose speciesism 'no basis remains from which you can without hypocrisy criticize racism or sexism'. I am an independent writer from Aotearoa New Zealand of P��keh�� and Ng��i Tahu descent.</p>
<p>[143] Vannya Isabel Gonz��lez Nambo</p>	<p>Universidad Michoacana de San Nicol��s de Hidalgo</p>	<p><i>Schopenhauer the Pessimist Who Raised his Voice for Animals</i></p>	<p>Arthur Schopenhauer was a german thinker who lived and died in the 19th century. Well known as pessimist he was the first philosopher establishing an argued complain about human cruelty to animals. Even though suffering was consubstantial to life not all pain inflicted to animals was justified. In his philosophical system he made them participants from cosmos and not like means but like members. He mentioned them in almost every work he wrote. He conceived them as intelligent and conscious beings as subjects of motivations; he considered them beautiful manifestations in aesthetics subjects of rights worthy of respect and esteem companions of this world and friends. Mainly he affirmed all animal kingdom including man had he same origin and essence which was will. After this he established ideas in which he expressed his posture about animals. They were related to metaphysics ontology ethics art politics and even eudemonology his practical proposal of how to survive in this world full of pain. Schopenhauer��s capital interests were addressed to ethics. The most relevant topic in this area was his call to compassion. He believed this was the real moral basis due to was able to provoke a spontaneous and disinterested action extended to the abstention of harming others the</p>

			<p>contribution to someone else's wellbeing and the capability of identifying oneself with another's being pain. Those ideas were not only applicable to mindkind but to all living creatures including animals. This was a need to cover in order to have a less painful way in life in company of our world mates. Schopenhauer asked to change our mind about animals before associations laws and philosophy made it.</p>
<p>[144] Desmond Bellamy</p>		<p><i>Minding Cannibals: From Becoming Meat to Becoming-Animal</i></p>	<p>When philosopher Val Plumwood was attacked by a crocodile in Kakadu National Park in 1985 she glimpsed an indifferent world in which she was "just food". At the same time she asserted her belief that she was so much more than "just meat". The billions of animals on death row awaiting human consumption would concur. How and where do we draw the line between edible and abject? My paper will examine manifestations of human cannibalism: is the concept simply a trope used to demonise the "other" particularly favoured by colonialists or does it challenge our most profound social gustatory practices? Animals we eat must be commoditised de-animalised made unrecognisable as formerly living things we must obscure what Carol Adams calls the "absent referent"². Cannibalism inserts another step humans must be animalised before they can be de-animalised. This process of turning a human into meat is shocking because of assumed largely unexamined concepts of human singularity. My presentation seeks to challenge the humanist cartesian belief that humans are ontologically non-animal. Alterity and reification of the "other" are used to objectify both non-humans and also those humans who are excluded from subjectivity due to race creed politics gender sexuality disability or age. Cannibalism is at its most basic about treating humans as objects: meat. It is on the dinner plate that the abyss between human and "animal" is most challenged. How might consideration of cannibalism texts effect a greater understanding of the way humans behave toward other animals? The abjection experienced by witnessing the objectification of humans can aid in deconstructing the human/animal binary and thus recognising the damage done to the</p>

			<p>environment our fellow creatures and each other through the use of the rhetoric of animality.</p>
<p>[145] Susan Eirich</p>		<p><i>Bringing Animal Individuality into Conservation Decision Making</i></p>	<p>It is easy to generalize the idea of "wildlife" and not understand the dramatic impact of our actions on individual animals. What does it mean when we "lose wildlife" or hear of "species extinction". Each individual animal that dies is not just a "species member"; it is the loss of a life. The loss of that animal its intelligence wisdom passions and one chance at life. Living with rescued wildlife over their lifetimes i have been fortunate to see the intense individuality of each bear wolf bison and other wild animals native to the us rocky mountains. Sharing stories of their individuality adds the critical element of who these beings are to more biological reasons for how critical it is to save wildlife corridors and habitat. Understanding their individuality helps us feel the immediacy of what we are doing which is what best motivates us to action. This is even more important now in view of climate change as an added pressure on wild animals. It also gives concrete substance to the more abstract ethical issue of seeing all life as having inherent worth. When we begin to value wild animals as individuals as well as species representatives we begin to make conservation decisions on a different basis; one that includes compassion. This can lead to an entirely new way of doing conservation. It is also easy to generalize when we are not familiar with specific animals or species as is so often the case with wildlife. This talk is an attempt to bring people closer to the reality of who these beings are through stories and observations based on having lived intimately with them for decades and begin a discussion of how to apply this awareness to conservation practices.</p>

<p>[146] Melody Owen</p>	<p>Oregon State University</p>	<p><i>Zoomorphic Interlace</i></p>	<p>I am presenting a series of slides that illustrate the phenomenon of the human/animal hybrid from ancient art (Illuminated Celtic Manuscripts, Totem Poles, and Egyptian Gods) to the present day iteration of hybrid avatars and superheroes. As I am an artist and not a historian, the presentation will be an impressionistic and exploratory in nature. I am interested in the emergent conversation around “indistinction” as described in Matthew Calarco’s book “Thinking Through Animals” and looking at art through that lens. My current MA thesis is a curated exhibition about the way contemporary digital artists translate the idea of the animal: a tripartite of the digital/human/animal and I would love to discuss this as well. But this particular presentation is more about the blurring of the boundaries between us and them. It is about what human/animal hybridity is getting at in art and culture. Why do we blend ourselves with the non-human animal in our imaginations when we have cut ourselves apart from them in our realities? I will present visual examples from medieval bestiaries to Second Life avatars and as many as I can fit in between.</p>
<p>[147] Katherine Grillaert</p>	<p>University of Veterinary Medicine Vienna</p>	<p><i>A Relational Approach to Understanding Aggression in Pet Dogs</i></p>	<p>In Western societies dogs share our homes and are often regarded as best friends and family members. Humans may receive work benefits through sport and service and health benefits through the companionship of dogs. Owner-dog attachment styles are similar to those described between mother and child and owner-dog interactions can initiate a positive feedback loop of oxytocin a hormone which mediates social relationships in both partners. Dogs and humans have a unique potential to share a rich relationship one perhaps even approaching that of parent and child. Despite the ability of dogs and humans to form exceptional and intimate inter-species bonds incidences of aggression may disrupt this relationship. As aggression is the leading behavioral reason for pet dog relinquishment the discrepancy between our expectations of how a pet dog should behave and the actual experiences of many pet dog owners brings serious consequences. In this talk I will define aggression and explore this concept when applied to a pet dog. Following Clare Palmer's relational approach I will use five paradigm cases to illustrate that aggression is characterized by context rather than defined solely as an intrinsic trait. Therefore our ethical duties toward dogs are not only dependent on their capacities but also their relations with humans. Finally I will explore how the pet dog's vulnerability to its human relations which are always chosen by the humans and not the</p>

			<p>dog itself bring about an additional special obligation from humans beyond those introduced by domestication alone. Such obligations include purposeful breeding of pet quality dogs responsible socialization of puppies and dogs and the avoidance of force-based training methods.</p>
<p>[148] Lorraine Russell, Rachel Hogg</p>		<p><i>Bad Dog! Disgust Anthropomorphism and Moral Outrage as Predictors of Punitive Intentions Towards Dogs</i></p>	<p>The use of punishment is common among pet owners yet few studies have examined what factors predict punishment use. The study aimed to test whether disgust sensitivity and the tendency to anthropomorphise would predict intentions to punish dogs for undesirable behaviour. In addition to these trait-level constructs the study examined whether moral outrage emotions predicted the intended use of common punishment techniques. The majority of the (n = 474) participants were Australian female and held strong positive attitudes towards dogs. Participants completed the individual differences in anthropomorphism questionnaire (ida-q) the disgust scale-revised (ds-r) and responded to vignettes depicting undesirable dog behaviour. Additionally participants completed a moral outrage questionnaire and then reported how often they thought they would use 12 common punishment techniques. Multiple regression analysis found that disgust significantly predicted punishment intentions however anthropomorphism did not. A 2 x 2 ANOVA found a significant interaction between animal anthropomorphism and disgust on punishment intentions. Increased punishment intentions were observed when disgust sensitivity was high and anthropomorphic tendency was low. Individually each moral outrage emotion had a significant positive relationship with the intended use of punishment techniques. However when these variables were entered simultaneously into a multiple regression only anger and contempt remained significant predictors. A limitation of the study was that the ida-q did not perform as expected. The study has implications for human-dog</p>

			<p>interactions and suggests that some of the same processes that influence our appraisals of humans are also relevant to our appraisal of dogs and their behaviour.</p>
<p>[149] Rachel Hogg</p>	<p>Charles Sturt University</p>	<p><i>He Knows his Job: Conceptualising a Sporting Partnership in Elite Equestrian Sport</i></p>	<p>The horse-rider relationship is considered fundamental to equestrian sports yet the nature of this relationship remains contested within an elite sporting context. Equestrian dyads are widely referred to as being in "partnership" with one another suggesting that a particular type of relationship may be necessary to achieve sporting success. The linguistic implications of the term "partnership" have been conceived in positive terms reflecting a relational shift from dominance to mutuality and reciprocity. Conversely some have argued that referring to an interspecies "partnership" represents a linguistic act of anthropomorphism that prohibits recognition of the species boundaries that exist between horse and rider. A social constructionist grounded theory methodology was drawn upon in the current study to examine the language used to describe elite equestrian dyads and the implications of this language for how horses are positioned and understood in a sporting context. In-depth qualitative interviews were conducted with thirty-six elite former elite and sub-elite international riders. Study findings indicated that narratives of "partnership" were invoked by emphasizing a goal- and work-oriented dynamic between horse and rider driven by mutual action and a sense of equality. "Partnerships" symbolized the ultimate form of relationship between horse and rider and this narrative aligned with and reinforced participants' identities as professional athletes. Talking about partnerships created a niche for describing horse-rider interaction as a form of work and such references served to reinforce equestrianism as a legitimate career and form of social enterprise dually entered into by horse</p>

			<p>and rider. These findings highlight one specific way that equestrian athletes reduce the species gap between horse and rider and elevate the relationships they experience with horses. Given the exploitative potential of using animals in sport the language used to describe how interspecies relationships are understood and managed in this context warrants careful consideration.</p>
<p>[150] Erika Cudworth</p>	<p>University of East London</p>	<p><i>Revisiting Domination and Affection: Vulnerability and Power in the Lives of Companion Species</i></p>	<p>This paper draws on an ethnographic study undertaken in two locations in the UK where fifty two people were interviewed about their experiences of living with dogs. One theme from the data is discussed the ways in which the practices and relations of everyday life inside and outside the shared space of "home" raise highly ambiguous questions about what it means to "own" a dog. Alongside fun and love and friendship the data revealed the "darker" side of living with dogs. Interviewees were concerned about a popular culture of machismo in which dogs were weapons or "trophies" about levels of systemic cruelty towards dogs and generally negative attitudes towards them. Interviewees held liberal notions of dog training often voicing the opinion that they wanted "a dog not a robot" [2]. Yet what comes through clearly is that however mindful human practices the domination of non-human animals shapes the lives of companions in dog-land and the lives of dogs are precarious. In the stories of the lives of dogs in this study there are histories of neglect and of cruelty reflecting the wider structural features of human domination where animal companions are concerned - the millions of abandoned beaten malnourished and neglected dogs resulting in part from the exploitative production of the pet industry. Yet as Donna Haraway and others point out other things go on. The human participants in this study adapted in often extreme ways to share both their lives with dogs very conscious of Jeffrey Masson's (1998) observation that "we are essentially</p>

			<p>jailors of dogs"②. Yi-Fu Tuan (1984) suggests there is a special exercise of power in the making of "pets" one of playful domination which captures the ambiguous entanglement of dogs and their humans trying to live well in a human-centred world.</p>
<p>[151] Elizabeth Tellez, Beatriz Vanda Canton</p>	<p>UNAM</p>	<p><i>Bioethical Analysis of Benefits for Animals Used in Biomedical Research</i></p>	<p>Experimentation with animals has favored advancement in knowledge. The results of these investigations often enrich the benefits in favor of human health. Except in veterinary medicine the other biomedical sciences have not evaluated the extent to which experimental subjects belonging to a species other than our own are benefited. It implies that we are being specieists. A key point in this regard is whether the generation of episteme can be justified at any cost or if all knowledge is valuable per se especially if it is obtained at the expense of life or the pain of others who do not need or demand such knowledge. There are non-antropocentric ethical theories that help us to decide in which cases it is justified to obtain knowledge when performing research with animals. According to regan nonhuman animals are subjects of moral consideration therefore moral agents must advocate in favor of animals so they can also receive benefits from experimentation such as humans. As stated by taylor the principle of justice to animals must be applied in terms of distributive justice; consequently animals must have the same importance and consideration in order to receive the benefits achieved by science and research. Singer names this as the principle of equal consideration of interests in which the pain and suffering of experimental animals must be taken into account with equal importance considering their vital needs and interests and providing them what their species require. Taylor's principle of restitutive justice must be applied returning to animals the equivalent of what is received or restoring the damage done to the animal used in the experiments compensating him or others of his species in</p>

			<p>the form of retribution and even restitution of his health.</p>
<p>[152] Tomohiro Inokuchi</p>	<p>The University of Tokyo</p>	<p><i>Anthropomorphic Representation and Affection: A Feminist Approach</i></p>	<p>Representation of animals as people with whom we can develop intimate relationships is prevalent especially in the post-industrial world but it often contains two elements which can be problematized: emotion and anthropomorphism. Emotion as opposed to reason has tended to be considered as insignificant or inconsequential. In contrast to utilitarian or deontological point of view however virtue ethics and feminist ethics reevaluate the significance of emotion. In particular some feminist studies focusing on care theory strongly insist on introducing sympathy and compassion into animal ethics. On the other hand it has also long been argued whether anthropomorphism is an incorrect manner in which we humans perceive and describe animals although it was common in earlier times. Scientists and philosophers have often accused it of narcissistic projection distorting objective interpretation and representation of animals per se. However a positive dimension of anthropomorphism comes to draw more attention in recent animal studies by distinguishing anthropomorphism into plural types or discriminating between non-anthropocentric and anthropocentric one. this paper focuses on arguments by a feminist researcher Donna J. Haraway expressing her dog love and admittance of anthropomorphism as an example and clarify what type of anthropomorphism can be affirmed or denied in them. Following analysis also discloses that a certain kind of representation still remains arguable. Emotional and anthropomorphic representation of animals can provide further ethical implication by means of interpretation.</p>

<p>[154] Kyle Johannsen</p>	<p>Trent University</p>	<p><i>Does Assisting Wild-Animals Require Destroying Their Habitats?</i></p>	<p>In light of the tremendous amount of suffering animals experience in the wild an increasingly large number of animal ethicists are embracing "fallibility-constrained interventionism": the view that humanitarian intervention in nature is desirable but should be constrained by our ignorance of the inner workings of ecosystems. According to one such proposal we should conduct further research on crispr gene drives in hopes of developing ecologically safe methods for reducing the number of uncared-for offspring wild-animals give birth to. However it might be argued that the case for intervention is incompatible with a fallibility constraint. If as interventionists often claim the collective suffering of wild-animals exceeds their collective enjoyment (they experience negative net welfare) then why bother with caution at all? In fact it might be argued that ecological destruction should be the goal of intervention as habitat destruction would decrease the size of wild-animal populations thereby reducing net suffering. In this paper I argue that net suffering does not imply that habitat destruction should be the goal of intervention. On the plausible assumption that negative duties carry greater weight than positive duties the harms of habitat destruction likely outweigh its benefits. On the other hand though net suffering does suggest that fallibility is somewhat less of a worry than anti-interventionists tend to think. Since habitat destruction promises to reduce net suffering interventions that inadvertently cause ecological damage may very well increase animal welfare and this is a factor that should be accorded some weight when deciding what the acceptable level of ecological risk is. In light of the above it seems that fallibility does not weigh so heavily as to paralyze intervention altogether.</p>
<p>[157] Marius Crous</p>	<p>Nelson Mandela University</p>	<p><i>Queers and Their Pets: Kinship and/or Accessory?</i></p>	<p>This paper investigates the relationship between queers and their pets as depicted in a selection of visual texts. In his review of Alice Kuzniar's <i>Melancholia's Dog: Reflections on our Animal Kinship</i> Peterson (2009) addresses some of the issues associated with an almost "aberrant love for animals"². Pets are often seen as surrogate children in hostile and homophobic environments pets provide unconditional love to their owners. What we have to make of "stop making our dogs gay" campaign I am not sure. Perhaps it was meant as satire? Often dogs are mere accessories especially the smaller breeds who can fit under the arm or into a handbag. It is also the case with cats: persian cats are groomed and displayed. Regarding this Andrew Deprisco author of <i>Woof! A Gay Man's Guide to Dogs</i> (Bow Tie</p>

			<p>Press) cautions: "gay men/ some gay men are unafraid of exaggeration moved by strong emotion and passion and tend to go a wee bit over the top. For us gay men who truly live for our dogs we give our whole hearts to everything we love and our dogs are on the top of the list right above our partners parents and personal trainers". Liberace was buried with a photo of his beloved dog Baby Boy and he once said "I won't say I spoil them. It's more the other way around. They spoil me with endless loyalty love and fascination". The selection of a particular type of pet is also significant and will be analysed in relation to the visual semiotics in the particular representation.</p>
<p>[158] Diana Webber</p>		<p><i>'Life on Nuts and Grasses': P.G. Wodehouse, Early Twentieth-Century Vegetarianism and the Problems of Meat Consumption</i></p>	<p>This proposed paper will juxtapose the representation of eating animals in two early novels by P.G. Wodehouse in order to interrogate the complexities of eating meat in the early twentieth century. "Something Fresh" (1915) features a dyspeptic american millionaire prescribed a vegetarian diet of "nuts and grasses". Following the establishment of the International Vegetarian Union in 1908 the narrative reflects on the increasing prevalence of plant-based nutrition in twentieth-century Britain. Yet it does so with a condemnatory perspective clearly regarding meat as "real food". Conversely Wodehouse figures a meat-free diet as inherently weakening and unsatisfying tantamount to starvation. While Wodehouse's representation of vegetarianism appears straightforward "Love Among the Chickens" (first published in 1906 but revised and reissued in 1921) portrays a much more nuanced picture of meat consumption. The novel focuses on the narrator and his friend Ukridge making a haphazard attempt at chicken farming in rural England. The text contemplates the problems of commodifying living beings in a manner that sits uneasily beside its predominantly comedic tone. Despite fowl disease farm mismanagement and a dire financial situation the characters perhaps face their greatest discomfort in eating the chickens who are "serve[d] up in some cunning disguise". Comparing these two novels offers a complex portrait of the ambivalence surrounding meat consumption at a time when plant-based rhetoric was challenging the traditionally meat-heavy British diet. While P.G. Wodehouse's writing never fully rejects this culture of eating animals "Love Among the Chickens" nonetheless exposes how the uneasiness of an omnivore diet cannot be resolved. Even within the structure of the comic novel with its generic expectation of plot resolution</p>

			meat remains a point of contention.
<p>[159] Eduardo Santurtun, Alex Mayers, Faith Burden</p>	<p>The Donkey Sanctuary</p>	<p><i>The Global Demand for Donkey Skins and its Effects on Welfare and Livelihoods</i></p>	<p>The objective of this research project was to establish the extent of the global donkey hide trade and the consequences on animal welfare and livelihoods of the people who depend on them. This is the first global insight into the donkey trade. A literature review and interviews with key animal welfare partners around the world revealed were analysed and revealed serious issues for equine welfare, livelihoods and, potentially, the species as a whole. China's donkey population has nearly halved in the last 20 years suggesting a highly unsustainable trade that is conservatively estimated at 4 million donkeys per year. Entrepreneurs are now looking for donkeys worldwide to satisfy the growing demand. This demand has been fuelled by increased demand for luxury products including ejiao a Traditional Chinese Medicine (TCM) ingredient made using donkey hides. Despite their essential role in livelihoods and community resilience donkeys are largely invisible in livestock policies, livelihoods and humanitarian projects. Findings indicate that donkeys are frequently stolen from owners across Africa and illegally slaughtered in the bush for their skins. Elsewhere, donkeys are bought at less than current market value and are transported in inhumane conditions to recently built slaughterhouses. In the short term donkey owners are facing their livelihood being stolen and donkey prices that have increased up to tenfold within a few years leaving them without the means to replace animals they depended on. This demand risks the welfare of donkeys the communities who live with them and, within a few decades, perhaps the</p>

			<p>species as a whole. Recommendations include a halt to the trade in donkey skins until the impact of the trade can be shown to be both humane for donkeys and sustainable for the communities that rely on them.</p>
<p>[160] Nigel Mccollum</p>	<p>University of East London</p>	<p><i>A Posthuman Exploration of the Impact of Dog Meat Trader Incursions Within a Thai Urban Space: Bringing The Spatial Turn to Human-Animal Ethnography</i></p>	<p>Utilising critical posthumanist theory my research within an urban space in Thailand will focus predominantly on the non-human bodies free-roaming dogs as co-inhabitants of these urban spaces with the (pre-)dominant human. While there remains valid debate around the limitations of how one species -myself the human researcher- can give a voice to the non-human animal - the free-roaming dogs of Thailand - I believe there are ways to offer up fresh approaches to ethnographic outputs considering multispecies coexistence. By utilising spatial theory within human-animal ethnography we can examine the space itself a Thai urban setting. The power vectors the "interlocking systems of domination" (Adams & Donovan 1995) can be perceived differently and reveal much more through the revealing research prism of the lefebvrian concept of "space" understood as a process that responds to power relations (Shaw 2016). Posthumanism I will assert is an "affirmative condition" (Braidotti 2017) creating alternative potentialities. Henri Lefebvre's writings on space always come back to questions about how we can improve the quality of life. For him to do that we must alter the way we perceive conceive and produce space. Yet this of course fails in that it excludes all living forms within that space that are not human. What we as human-animal ethnographers of space can do through posthumanism is actively include non-human bodies. These fresh insights can in turn enlighten spatial theory itself by bringing it out of the constraints of humanist orthodoxy. Carol Adams & Josephine Donovan "Animals and Women: Feminist Theoretical Explorations" (1995: Duke univ press)Rosi</p>

			<p>Braidotti "Memoirs of a Posthumanist" (2017 Tanner Lecture: Yale University) Debra Benita Shaw "Radical Space" (2016: Rowan & Littlefield)</p>
<p>[161] Delia Langstone</p>		<p><i>Law and Ordure: Doggy DNA and the Policing of Public Space</i></p>	<p>Like human animals nonhuman animals are increasingly finding themselves the objects of technologically mediated surveillance. In 2016 a pioneering DNA registration scheme was launched in London: poopprints is designed to gather samples from offending dogs and to identify them and therefore their owners for punitive action. The scheme gave rise to mirth in the press not least because of the location of the pilot. Tv news and the press reported that there would be "pugshots of the worst offenders". The scheme has been hailed as a badge of considerate dog ownership yet far from being a laughing matter also one that can be franchised to offer diverse income streams being described as advantageous in the age of austerity. Recently it has been reported that this scheme is to be rolled out in other areas and is moving from being voluntary to being mandatory with the enforcement of public space protection orders (PSPOS) necessitating outlay from dog owners to be able to access protected "public" spaces. PSPOS have been described as "geographically defined asbos" that have come into force under the anti-social behaviour and policing act (2014); they often work to criminalise activities that were not previously considered illegal. Within surveillance studies the surveillance of nonhuman animals has often been overlooked either focusing on epidemiology or being side-lined as being something on the periphery of human-animal behaviour. This paper argues that some forms of animal surveillance are subject to surveillance creep and result in social sorting and curtailment of freedoms of animals and their</p>

			<p>human animal companions. As Virginia Woolf's <i>Canine Creation</i> observed "the dogs of London Flush soon discovered are strictly divided into different classes". It investigates this phenomenon and considers the ramifications of animal surveillance drawing on news.</p>
<p>[162] Liliana Cisneros Dircio</p>	<p>UNAM</p>	<p><i>Objectification of Non-Human Animals and Women: A Perspective of the XIX Century Science</i></p>	<p>The purpose of this conference is to present a retrospective of the XIX about the ideological constructions performed in experimental science about non-human animals and women. In England and the United States alike activist women began to link the feminist struggle and the animal protection struggle specifically the one against vivisection the most prominent of which is Frances Power Cobbe a feminist who's work denounced the abuses committed by medicine over non-human animals during the victorian era. Although in past centuries Western science's history had shown epistemological tendencies toward speciesism and sexism it was during the nineteenth century that these approaches were emphasized especially in medicine due to the mechanistic theory that permeated the physiology of the time. Power Cobbe pointed out parallels of abuse in medicine against animals and women; she even compared vivisection equipment and instruments with those used in gynecological examinations. Just as patriarchal society reduced women to the role of the reproductive machine for the species and sexual object vivisection limited any other animals to a specific role: to be instruments at the service of a male-speciesist science. In this way "woman" and "animal" concepts are instrumentalized constructions inferior to the category of "human-male-scientist". Finally in a context of anti-speciesism and feminism this presentation will transition Frances Power's work to the contributions of Carol Adams Josephine Donovan and Kenneth Shapiro under the current intersectionality vision.</p>

<p>[163] Ricardo Ezequiel Medrano Colón</p>	<p>UNAM</p>	<p><i>Meat Production And Mexican Policy Of Climate Change A Critic Glance From Vegetarianism</i></p>	<p>The livestock sector plays an important role in climate change representing 14.5% (7.1 Gt CO₂) of human-induced greenhouse gas (GHG) emissions (Gerber et al 2013 p.15). Although fishing and aquaculture have less impact this both activities also contribute to ghg emissions. Similarly the production of meat and its sub-products have a serious impact on land degradation pollution and lack of water and detriment of biodiversity. As mitigation actions technological efficiency has been chosen to maximize productivity and reduce costs. Nevertheless this idea is not the best mechanism to achieve the decarbonization of the sector because the use of materials and energy must be reduced. In this sense a change of diet to vegetarianism would be more effective. However awareness of this issue in developing countries is limited. For example in Mexico there are few practical studies about the impact of diet and the methodology to measure GHG emissions (in the case of livestock production) doesn't use a holistic approach and only takes direct emissions into account enteric fermentation and manure management (INECC 2016) underestimating the true value of emissions. Another additional problem are the discourses that are emitted from the way of life of "carnism" which reproduces ways of being and serves as a justification for atrocities and in benefit of a minority. The main objective of this presentation is on the one hand to show that the mexican policy of climate change has not been taken seriously the effects of the production of meat and sub-products both for methodological issues and for the discourses that justify carnism and on the other hand to enunciate vegetarianism as the option that produces the least possible harm in the environment as well as in the social economic ethical and spiritual sphere.</p>
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<p>[164] Stephen Hobden</p>	<p>University of East London</p>	<p><i>A Terraist Manifesto for Posthuman Emancipation in the Anthropocene</i></p>	<p>In response to the multiple crises that constitute the anthropocene/capitalocene this paper sets out a manifesto for a creaturely politics and promotes a strategy of terraism in which the flourishing of posthuman community might secure political change from the bottom up. This rejects a position of liberalism in which grand calls are made and demands placed on existing international institutions. Rather the paper endorses and develops critical approaches to life in and beyond the anthropocene / capitalocene. "Creaturely" is taken to mean a politics that stresses the bodied nature of the human and our bedding in vital networks with other beings and things. This not only implies a critical perspective on the human centred organisation of our economic system our social practices and our ways of doing politics. It also requires a shrinking of the idea of "the human" as we know it and a transition to a more embodied "animal" condition in which we humans share vulnerabilities with other creatures and living things. Second the paper wishes to see the development of ways of flourishing in our precarious times in particular through posthuman communities and commoning practices.the paper emphasises the possibility of fruitful futures even in times of extinction and great precarity for vulnerable embodied critters. We and a multiplicity of other species create eco-systems and possibilities for life continually. These contexts of mutuality might be thought of as political in that they address the problem of what might be done in the face of an uncertain future and the crumbling of the certainties of the framework of modernity.</p>
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[165] Mia Macdonald	Brighter Green	<i>Nature's Rights and Animal Rights: Convergences and Differences</i>	<p>This presentation investigates the philosophical ideas and positions behind the movement to provide a legal framework for natural entities and its relationship with human rights philosophy and animal rights. Using examples and approaches from various regions i discuss how concepts of nature's rights and animal rights are being applied and the implications these strategies have for human and biotic populations. Advocates of nature's rights include those using courts of law and constitutional reform to protect the environment and indigenous peoples who draw upon long-held beliefs and customs regarding their world. These theorists and campaigners argue that the legal system needs to recognize ecosystems so they receive the attention and protection they require. They also hope that extending a conceptualization of biocentrism into the law will lead to humans altering the relationship they have with earth where we hold rights over all others to one where the needs and rights of ecosystems are respected and integrated in public and environmental policy that protects the planet for future generations of many species. Even though reverence for earth is found in ancient scripture and has existed among indigenous communities for millennia the effort to accord nature legal rights is only a phenomenon of a few decades. As such documentation and results are either non-existent or hard to find. Concern for the welfare of nonhuman animals has equally ancient roots. Yet like nature's rights codification of that welfare and the philosophical groundwork to extend certain rights to animals have only become visible recently. Although the language approaches and outcomes for advocating nature's rights and animal rights' can differ greatly I suggest it's unlikely one will succeed without the other. I present some ideological overlaps and offer potential opportunities for collaboration while addressing the bases for divisions between these two distinct rights-based movements.</p>
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<p>[166] Mia Macdonald</p>	<p>Brighter Green</p>	<p><i>The Triangle: the Evolution and Future of Industrial Animal Agriculture in the U.S. China and Brazil</i></p>	<p>To many people around the world a "better life" means meat eggs dairy and other animal products, a vision closely linked to the industrialized west. As living standards improve in emerging economies rising consumption of animal products is one factor fueling the expansion of western-style large-scale intensive animal agriculture (factory farming) and feed-crop monoculture. Such practices present considerable challenges for climate change natural resources environmental health public health farmers' livelihoods and animal welfare. In this presentation I describe how the U.S. China and Brazil, the three big players in the global meat and feed sector form a "triangle". The U.S. is a major exporter of mature industrialized livestock production chains; China is a rapidly growing economy with a huge appetite for animal products; and Brazil is torn between the seeming economic benefits of increasing livestock-related agricultural production and the need to protect some of earth's most ecologically vital ecosystems. I demonstrate how technical innovations and government subsidies after World War enabled big agribusiness to integrate: facilitating capital concentration promoting factory farming and creating oligopolies. China and Brazil are following the West's lead not only scaling up animal production but allowing market penetration by multinational agribusinesses capital-intensive production chains and management patterns. One common justification in these countries as in others is that growing demand makes intensive industrialized production inevitable and desirable. Yet we know such an evolution is unsustainable adjustable and even avoidable. I describe how "delegitimization" (discussed in the context of curbing fossil-fuel consumption) has the potential to reduce meat-consumption especially through reconsidering the relationship between human beings and animal products. I argue that for such a "globalization from below" to succeed policy support is needed including establishing consumption levels reducing subsidies to meat and feed sectors setting stricter environmental regulations with stronger enforcement and educating the public.</p>
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<p>[167] Perla Anerol Sifuentes, Jaime Paneque-Gálvez</p>	<p>Universidad Nacional Autónoma de México</p>	<p><i>Effects of Audiovisual Material on Animal Exploitation in the Food Consumption of Middle School Students</i></p>	<p>Animal agriculture is the human activity that contributes most to environmental deterioration because it is the main cause of climate change, habitat destruction, biodiversity loss, and soil and freshwater contamination. It also generates serious public health problems and socio-environmental injustice. Additionally animal agriculture is responsible for the largest slaughter of non-human animals. Plant-based diets and the adoption of veganism (an ethical and political position that rejects speciesism and animal exploitation) are some viable alternatives for solving these problems. It has been suggested that ethical arguments and the use of audiovisual materials are the most effective methods to promote veganism. Therefore, the objective of this work was to compare the effects of five videos on animal exploitation (in relation to a talk and a control group) in middle school students. Two visits were made (from February 20 to May 9 2017) to 25 groups of three high schools in Azcapotzalco Mexico City (n = 659 and n = 551, respectively). Questionnaires were applied to assess attitudes towards animals (the skills and rights they recognize) the degree of animal consumption before and after treatment and the willingness to reduce or eliminate their consumption. preliminary results suggest that all groups (including control) reported a high willingness to change their consumption of animal products (mainly to decrease it). However, the most explicit videos (Rastros México-Animal Equality and Farm to fridge-Mercy for Animals) were those that generated a higher decrease and elimination in the consumption (mainly in the meat of pork, cow, chickens and marine animals). Women reported lower initial and final consumption as well as more willingness to change consumption. In addition a slight negative correlation was found between the initial consumption and the willingness to reduce or eliminate it. This work provides relevant information to effective animal advocacy in Mexico City.</p>
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<p>[168] Stephen Blakeway</p>		<p><i>Donkeys In the Anthropocene</i></p>	<p>The anthropocene is proposed as a new epoch. The extension from local to universal of dominion over all other life - all wild or feral nature brought into work - could be one marker of this new age of human impact on earth. Life embroidering itself rich and deep within the fabric of space-time is a startling concept. The human quest to dominate entirely this extraordinary being presents profound existential and moral challenges. These include harms to individuals who can like us recognise "good life" and suffering and to Umwelt and Gaia concepts related to the intrinsic nature of ecosystems and the Earth. Donkeys walk into this paper as an "every-animal" representative of all nature. Wild and feral donkeys are increasingly squeezed, managed, harvested. Work diversifies and intensifies. Demand for milk and gelatine subjects donkeys to the same tools of intensive exploitation as other high-production farmed animals and a trade in skins fast changing global donkey demographics. Donkey pericardium for replacement human heart valves emerges as a potential alternative to pig. For donkeys volition and moral agency diminish. Will entropy energy/capital-flow inevitability lead to ecological degradation with life's detailed embroidery scrubbed to patchy abstract monochromes? Life itself works against statistical trends in thermodynamics. Morality, emotion, rationality have emerged across species to help in this work. How can we re-imagine our relationships with other living beings, re-engage nature in creative collaboration? Animal otherness emerges extraordinarily in poetry, documentary, science. Conversations about animal protein are global; and many eat less. People do inspiring practical things with animals. Re-wildings work. Philosophers champion animal morality, animal rights and workers' rights for animals. The OIE recognises "one welfare". Precaution exists in legislation and international environmental agreements. Conferences like this raise awareness. Can the anthropocene become an epoch of human harmony within nature? There is hope.</p>
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[169] Susanne Karr	Frau	<i>Human Superiority?</i>	<p>Susanne Karrminding animals Mexico human superiority? Even with broad minded well-trained thinkers such as philosophers psychologists and sociologists there seems to prevail the belief that there is something like a fixed barrier between human and non-human animals. In an often dogmatic repetition of traditional hierarchies there emerges an unwillingness to debate scientific issues of human-animal relationships such as similarities between so called pets and so called live-stock and their very different -if not to say contradictory- treatment and interactions with them. When it comes to diets it is strongly remarkable that people tend do downplay their consumption of meat indicating that there is a (sub)conscious knowledge of its moral and environmental questionability. My non-vegan acquaintances and friends usually try to avoid the topic yet some of them order food with animal ingredients provocatively maintaining their "freedom" in spite of me. Trying to find out more about the motivation of otherwise highly reflective and self-conscious persons i decided to sketch and present an interview relating results of cognitive psychology ethology and philosophical issues concerned with the idea of the soul of living beings with scientific data on production from animal ingredients. The idea is that the results of these interviews should be meaningful for further insights into argumentations beyond suppression and dissociation. My philosophical arguments refer to the ongoing discussions on the "animal persona" (Carol Adams) consciousness in juridical and cognitive contexts (Carolín Raspé Alva Noe) and empirical philosophical insights (Vinciane Despret Markus Wild). The claim that living beings are existentially connected with each other leads to the challenge of changing perspectives and eventually behaviour.</p>
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<p>[170] Erin Mckenna</p>	<p>University of Oregon</p>	<p><i>Living with Livestock</i></p>	<p>No matter who you are where you live what you do and don't eat your life is entwined with livestock. Human history and our present condition has been intimately shaped by our relationships with those animal beings now seen as livestock. While there is cultural variation in the us those animals include chickens turkeys sheep goats pigs and cattle. These beings have been domesticated and have long been used to provide humans with eggs milk meat wool and leather. Cattle and oxen helped make farming possible (and in some instances more problematic) by providing the power to plow and pull wagons. The bodies of these various animals have also been used to provide humans with resources such as glue and gelatin things that moved technology and food in different directions. Today cows can be found in a myriad of products some of which include detergents toothpaste mouthwash lipstick soap shampoo candles marshmallows gum jelly beans gummy bears mayonnaise crayons paint wallpaper floor wax lozenges vaccines and many medications. The list goes on and on. In addition their manure and composted corpses made the farming of crop foods more possible. Even a vegan today especially if s/he eats organic produce is eating food that has benefitted from the contribution of animal byproducts. There is no way to extract oneself from the lives and deaths of other animal beings so developing ethical relationships is important. I propose that a pragmatist ecofeminist perspective provides an important guide to developing ethical relationships with livestock animals that is grounded in experience evolutionary history and actual relationships. It accommodates complexity and change and it respects other animal beings as individuals in their own right. I use the philosophy of John Dewey to develop this ethic.</p>
<p>[171] Jaime Vieyra García</p>		<p><i>Animal in Fabula: Aesop and Children's Education</i></p>	<p>My communication aims to expose and value the educating power of the fables of Aesop one of the fundamental authors of classical greek culture and whose heritage has been transmitted to our days through writers such as Jean de la Fontaine Félix María Samaniego and Augusto Monterroso. Despite its profound influence on the most diverse times and cultures little attention has been paid to both the formative content and the discursive operation of fables in which various animal figures placed in conflictive or problematic situations make decisions and carry out actions that lead to moral teachings. I am interested in exploring the transposition of the figures of various animals into the experience of human animals interpreting their pedagogical performance and evaluating their possible creative</p>

			<p>appropriation in terms of the formation of human beings in the planetary culture that we need today.</p>
<p>[172] Sharri Lembryk</p>	<p>University of New South Wales</p>	<p><i>Anthropomorphic Bias in Animal Ethics</i></p>	<p>Peter Singer (1981) uses the metaphor of the expanding circle to describe the historical extension of moral consideration from that of the able-bodied white man to "eventually" the non-human animal. I argue that this metaphor and mode of expansion evidences an orientation in ethical discourse that is at its core human and assert that this implicit anthropocentrism renders animals to the moral periphery. Comprised of three parts my presentation will explore the implications of using humans as an evaluative and epistemic reference point in inquiry and ethical discourse. I will look at the problem of epistemic arrogance (or an ignorance of one's own ignorance stemming from an unreflective assumption of authority) and draw on the work of Thomas Nagel (1974) and Linda Alcoff (1991-92 2007) to examine why such arrogance should be taken to task. By differentiating between limited and limiting epistemologies i hope to provide a framework through which current constraints on our knowledge of animal experiences might be challenged. While limited epistemologies are (by definition) insurmountable limiting epistemologies those epistemic practices and conceptual frameworks which cultivate ignorance and anthropomorphic bias could with time be overcome. By acknowledging and deconstructing these epistemic barriers and evaluative frameworks humans can redesign the moral sphere to better incorporate non-human animals. What I aim to do with this talk is bring into focus a deep-rooted structural challenge that ethics must face if it wishes to succeed in a more just inclusion of the radical other.</p>

<p>[173] Angel Daen Morales García, Jonatan Job Morales García, Angelica Morales Garcia</p>		<p><i>The Jaguar in the Mexican Law. Challenges and Mechanisms for It`s Conservation.</i></p>	<p>The present work analyzes the importance of the jaguar (panthera onca) holistically in the mexican social and environmental context as well as the main challenges that confronted this feline to have an effective protection in the mexican legal system examines the efficiency of criminal and administrative environmental institutions associated to fight against to the ilicits and environmental crimes that affect this species the results of this analysis discloses the principal problems that confronting the jaguar to have effective protection associated with access to the environmental justice concluding that the loss of habitat wildlife trafficking and the direct deaths of jaguar by anthropogenic origin seriously affect populations of this species in Mexico also it is necessary create an holistic national strategy that includes cultural elements to give hope to this majestic emblematic species of Mexico.</p>
<p>[174] Angela Martin</p>	<p>University of Fribourg</p>	<p><i>Distributing the Resources of a Society -- The Claims of Animals</i></p>	<p>In my talk I will argue that many contemporary theories of distributive justice such as egalitarianism prioritarianism sufficientarianism utilitarianism and the like imply that animals if anti-speciesism is taken seriously have a claim for the resources present in human societies. In fact animals have a claim for way more assistance and support than commonly assumed. These resources and assistances may take different forms and i will outline some in detail. First animals have a claim to the land they inhabit. A priori humans should refrain from extending their habitat to places inhabited by wild animals. If they have to do so for unavoidable reasons animals have a claim for compensation and measures should be taken to reduce all potential harm for animals. Furthermore animals have a claim for the resources and goods of human societies. That is the resources of a country should be distributed in a way that also considers the welfare of animals domesticated ones liminal ones and wild ones. This implies that a just allocation of resources within a society should also take into account its animal members regardless of whether they are domesticated or wild animals. As I will argue while some goods and services are required for all animals others may be more specific to particular groups of animals. In practice this means that animals have for example a claim for health care for protection and aid in distress (such as provision of food) and a claim for education in the case of domesticated animals so that they can insert themselves into neatly into human society similarly to children.</p>

<p>[178] Gerardo Tristan</p>		<p><i>High Fences to Jump: The Challenge of Transforming the Animal Rights Movement into a Truly Diverse and Multi-Cultural Movement.</i></p>	<p>I am examining the very recent history of the animal rights movement its composition/ membership/leadership and some of the challenges this critical examination brings up and what this means for activists and the ar movement. My presentation is not from an academic point of view but rather from an activist one. I am hopeful that discussion our history and examining various transcendental moments of the ar movements will bring interesting questions as well as possible paths and avenues to be explored by animal rights activists supporters and scholars in order to move ar movement and its actual agenda to a much broader audiences and start to create a more inclusionary and diverse movement. I am looking at this history from my own experience as indigenous/queer/mexican/immigrant/working class to these texts: Animal Revolution by Richard Ryder Animal Century by Mark Gold The Animal Rights Crusade by Jasper and Nelkin Animal Liberators by Susan Sperling Woman and the Animal Rights Movement by Emily Gaarder Animal Rights by Harold Guither and Grawl by Kim Stallwood. I am attempting to answer questions such as: what the history of this movement tells to nonwestern activists? What kinds of strengths/weaknesses it brings to our specific activism and the place/s we do it? My presentation aims to opens up channels of conversation on the challenges and possibilities of the animal rights movement brings to all of us and its meant to be a starting point on an ongoing and larger conversation on the subject and not a conclusive/prescriptive conversation on this subject.</p>
<p>[179] Mark Causey</p>		<p><i>Justice for Animals as Virtue</i></p>	<p>"This is the most terrible case of injustice i ever heard of" Fern complains little fern Arable of her father's intention to dispatch a runt piglet in the opening pages of E. B. White's classic Charlotte's web. This paper will take Fern's appeal to justice as opposed to sympathy or compassion seriously. I will argue from a virtue ethic perspective that human exploitation of other animals as in the example of raising pigs for food even "humanely" is vicious rather than virtuous. Unlike other virtue ethicists who have taken up this issue in terms of intemperance (Hursthouse) or mercy (Rowlands) I side with Nussbaum in considering justice the appropriate category in which to locate the discussion. Unlike Nussbaum's more complex and demanding capacities approach however I argue that sentience alone is sufficient to qualify other beings for considerations of justice [sufficient but perhaps not necessary since it could well be the case we owe justice to non-sentient nature as</p>

			<p>well]. Justice for animals with potentially broader implications for ecological ethics leads to a state of affairs more conducive to eudaimonia. My virtue ethics is not about using other animals to practice our virtues on rather it is precisely because of the nature of the animals themselves "their sentience" that qualifies them for considerations of justice. But insofar as practical ethics is about directing human behavior my argument is based on our desire to become virtuous rather than vicious agents. This ethic is anthropocentric in the sense that it focuses on human conduct and our ability to deliberate and choose our actions but it is not speciesist in the sense of ignoring the interests of other species. I conclude that the only just position to take requires the complete abolition of the exploitation based on the property</p>
<p>[180] Sharon Wilcox</p>	<p>University of Wisconsin-Madison</p>	<p><i>Elusive Subjects: Placing Value on Jaguars in the American Southwest</i></p>	<p>Drawing from recent work in human-animal studies and animal geography this paper explores the ongoing debate surrounding the conservation status of the jaguar (<i>panthera onca</i>) north of the U.S.-Mexico border as a way to illustrate and interrogate the ways in which value and place are constructed for wildlife species. This paper seeks to demonstrate the ways in which human-animal studies and affiliated disciplines can inform broader analysis inclusive of scientific cultural economic and political factors that act in concert to inform notions of priority for imperiled species. Rare and elusive jaguars make infrequent but regular appearances on the landscape of the american southwest. Over a span of twenty years these cats have been tracked photographed and sighted in the american southwest on at least ten different occasions. However a great deal remains unknown about the ecology status and distribution of these felids leading to debate as to the ecological and biological significance and priority of these individuals on the fringe. Furthermore public reception of these cats is equally fraught and often characterized in terms of immigration drawing parallels to human migrants using the same physical corridors to cross the political border. Thus both scientific and popular discourses share common fundamental concerns with species nativity rarity and worth. These constructions of value are both temporally and spatially conditional and exceedingly variable and popular media politics art zoos animal rights movements and the press that all contribute to discursive construction of knowledges of jaguar-ness that form the rationale for conservation initiatives within american society. Debates</p>

			<p>over the conservation priority of these jaguars demonstrates the complicated ways in which notions of place and value are constructed for a species within a broad range of ecological biological political economic and cultural contexts that have very real and consequential impacts on the lives of animals.</p>
<p>[181] Clare Fisher</p>	<p>La Trobe University</p>	<p><i>“They’re Not a Real Breed!”: ‘Designer Dogs’ and the Challenges They Present to Dog ‘Breed’ Authority</i></p>	<p>In Australia the growing popularity of "designer dogs" -purposefully bred cross breeds such as the puggle (pug cross beagle) cavoodle (cavalier cross poodle) and cavador (cavalier cross labrador) --- is the subject of much controversy and at times even anger and animosity. Many of the concerns relating to "designer dogs" and their breeding are certainly valid for example many are bred in large-scale commercial breeding facilities also known as puppy factories and are often sold in pet shops. Breeders of pedigree dogs have indeed been the harshest critics of "designer dogs" arguing they are simply over-priced "mutts" with some going as far to suggest that they cannot be considered "real" dogs. However the criticisms from pedigree breeders appear to reside less in a concern for "designer dog" breeding welfare and more in the challenge these dogs present to traditional "breed" paradigms. Thus in this paper i suggest that the popularity of "designer dogs" for pedigree breeders symbolizes a loss of social ownership authority and knowledge over what can be considered a "breed" in contemporary society. Drawing upon historical works which trace the emergence and establishment of pedigree breeding this paper will demonstrate how the formulation of pedigree breeding in the past and "designer dog" breeding in the present share many similarities with respect to anxieties and frustrations felt over their breeding as well as their relationship to economic agendas "fashion" and claims to scientific expertise. Overall within this paper i aim to</p>

			<p>begin a critical exploration into the relatively un-explored emergence of "designer breeding" analysing the ways in which power and authority over dogsâ€™ bodies and their breeding has always and continues to jostle for authority.</p>
<p>[182] Norie Neumark, Maria Miranda</p>	<p>VCA University of Melbourne</p>	<p><i>Waiting... For Animals in the Arts</i></p>	<p>This paper discusses our ongoing art project <i>Waiting</i> by engaging with theories and other art projects. <i>Waiting</i> is a durational collaborative art work co-composed by us and our worms. Initially we sensed an affinity with worms through our commitment to recycling and their composting/transformational skills. We wanted to explore ways to work with animals as artists without playing on sentimentality or exploiting their vulnerability. To work with them attending to their intelligence and creativity and waiting for their rhythms. The paper like the project is nourished by transdisciplinary theories including animal studies eco-feminism and new materialism. How do theories speak to art works and how do art works speak to theories. What can they offer each other? The paper brings our own and other art works into conversation particularly with the theories of Vinciane Despret and Anat Pick. Despret importantly describes possibilities of human-animal relations as a mutual attunement a passionate bodily with-ness. This attunement depends on the availability of the bodies to each other to practices that transform. Pick proposes a vital sense of the material obligations and shared bodily vulnerabilities that characterize the creaturely commonality and "point of encounter between human and animal" (pick creaturely poetics). The project and paper ask how to make an art work that is not "about" animals nor about "representing" or "displaying" them but expresses instead a changing relationship. In the art work we hope to make audible and visible that there is much we can experience with worms without limiting what that can be. The project and</p>

			<p>paper aim to open a sense of potential and possibilities and a sense that there can be unexpected profound and intimate moments with animals in the arts if one waits. No creatures suffer in the making of this work or the writing of this paper.blog: https://workingworms.net/</p>
<p>[183] Martha Cattell</p>	<p>University of York</p>	<p><i>A View to a Kill: Representing Animal Death in 19th Century Whaling Marine Paintings</i></p>	<p>British artist John Ward's (1798-1849) The Northern Whale Fishery: the "Swan" and "Isabella" (c. 1840) is described on the website of the national gallery of art washington as possessing a "charming and appealing subject". A puzzling description perhaps when you consider that it illustrates multiple examples of whales being hunted and killed. This paper aims to challenge such descriptions and is born out of a desire to explore with close visual analysis the representation of animal death in 19th century whaling marine paintings. This is a topic that has so far been overlooked but is key in exploring wider questions surrounding the liminal space between the reality and representation of animal death. It uses Ward's the Northern Whale Fishery: the "Swan" and "Isabella" (c. 1840) as the main case study in order to consider how whaling marine paintings like the trade itself objectify the animal subject through the mediated representation of its death. Focusing on three main factors including idealisation recording and visibility it will show how Ward's work does not represent fact but instead contributes to a form of "mythmaking"-to use Roland Barthes term- which conceals a reality and encourages future whaling. I consider how the mediated visuality of the whale's lives (and deaths) must be redefined to what they are which i argue is an appropriation that ultimately subordinates animals here specifically whales to their market value. ("The Northern Whale Fishery: the "Swan" and "Isabella" National Gallery of Art Washington DC 2017 https://www.nga.gov/content/ngaweb/collection/art-object-</p>

			page.138852.html [accessed 5 june 2017])
[184] Ana Vieyra	UNAM	<i>The Place of Non-Human Nature in J. G. Von Herder's Idea of Humanity</i>	<p>My main aim in this presentation is to uncover the role of non-human nature in the development of J.G. von Herder's concept of humanity (Humanität) and specifically the way in which this understanding of humanity works as orientation of how human beings should relate to other animals and plants. This concept of humanity is not solely a descriptive one; it also works as a normative guiding force that drives humankind towards its supposed destiny. In the first part of this presentation I will begin by exploring what according to Herder and in clear contrast to the theories of his teacher Immanuel Kant makes human beings different from the rest of the animals. The fact that this difference is purely physiological doesn't allow for a complete metaphysical break between human and non-human nature as for Herder the particular form of rationality that characterizes humans is neither inherent nor innate. Then I will continue the discussion of humanity and the problems concerning its definition. Despite these problems I will argue that one of the main components of his idea of humanity rests on an empathy (Mitgefühl/Sympathie) that does not limit itself to other humans but relies on the acknowledgment that we share the earth with other beings with their own internal organic forces (Kräfte) and of whom we also depend.</p>

<p>[186] Michelle Sinclair</p>	<p>University of Queensland</p>	<p><i>Engaging Livestock Stakeholders in Improving Animal Welfare Standards by Culture</i></p>	<p>The World Animal Health Organisation (OIE) has international animal welfare standards that 181 member countries are signed to however many of those countries are not implementing these standards. Discovering why and how best to encourage uptake of improved animal welfare strategies in different nations may benefit from a novel approach one focused on better understanding the key stakeholders as the key decision makers. Understanding cross-cultural differences in attitudes to animal welfare issues is also important in maintaining good international relations including economic and trade relations. Under the "Animal Welfare Standards Project" (aimed at capacity building for improved animal welfare available at www.animalwelfarestandards.org) this study aimed to investigate the attitudes and motivations of stakeholders towards improving the welfare of animals during slaughter and transport primarily in Asia (China Thailand Vietnam and Malaysia). The importance of motivating factors such as religion knowledge levels monetary gain availability of tools and resources community issues laws approval of supervisor and peers were investigated along with the strength of different demographic factors in the formulation of animal welfare perception. Investigations in this study and resulting studies aim to reveal ways in which key decision makers involved in critical moments of animal welfare could be collaboratively engaged to improve practices that minimize suffering. The findings in this area of research will advise the improved development of international animal welfare initiatives. This could include an increased ability to tailor programmes to audiences by culture and the effective allocation of project resources for maximum impact; both not for profit advocacy and governmental policy implementation.</p>
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<p>[187] Mylene Ferrand</p>	<p>University Bordeaux-Montaigne France</p>	<p><i>Animals and Contemporary Mexican Art</i></p>	<p>Following the example of other liberation movements the advent of environmental awareness and the recognition of animal sentience (the Cambridge Declaration on Consciousness 2012) as well as bonds that link these "fellow creatures" (Cora Diamond) to humans are profoundly changing routine western thought imbued with naturalism. Art and its history are no exception. Animals sensitive bodies are the very essence of art and its emotional basis. What is the situation in contemporary Mexican creation? Other living and mortal creatures are often used in art for their artistic symbolic or market-oriented dimension. Do any artists work directly or indirectly with animals as a subject in itself with an intrinsic value? What are the changes in the depiction of animals symptomatic of? Can imagery or imagination art in other words play a role in the transformation of how animals are perceived? How do we ensure art is no longer restricted to humanity but that it is also accessible to other forms of intelligence? Many questions are central to this presentation. Using four examples of Mexican artists: Minerva Cuevas, Ariel Guzik, Yolanda Gutierrez and Gabriel Orozco the history of Mexican contemporary art will be analysed taking ontological pluralism into account and questioning hierarchies particularly those between humans and animals. The change in perspective appears to have wide-ranging consequences for art too artists are no longer marginal individuals focused on their sole subjective voice but emerge as connected to other existing symbols of the world in the form of recipients, emitters and passers.</p>
<p>[188] Angel Alonso-Salas</p>	<p>UNAM</p>	<p><i>Schopenhauer and Atman. Bioethics Reflections About the Ethics of Dogs and Animal Suffering</i></p>	<p>The identification of Schopenhauer's phrases against animal abuse is well known as well as society's role towards non-human animals and dogs' values, virtues and ethicities. One of his dogs (a poodle) was called "atman" a notion that in Sanskrit refers to the "soul of the universe". This paper will talk about the work of the German philosopher and his position towards the animals as well as details of his biography that will allow us to argue the motives that lead Schopenhauer to being a defender of the animals and the reasons to consider that dogs have more ethics and values than the same human beings. Likewise with the biographical information to the philosopher of Frankfurt I will argue the reasons why the dogs are part of the universal soul which must be in harmony with the cosmos and universe reading from the texts of the Upanishads and Schopenhauer's works.</p>

<p>[189] Fernando Arroyo</p>	<p>TerrAnimal Ecuador</p>	<p><i>Human-Dog Relationship in Quito's Peripheral Neighborhoods</i></p>	<p>Quito capital city of Ecuador has approximately 2.5 million inhabitants and about 600000 dogs; most of these animals live in peripheral or rural neighborhoods. First impressions infer that the relationship between humans and dogs (and their welfare) seems to depend on several factors including people's education their economic and cultural level and the human perception of animals. This study was conducted in two peripheral neighborhoods and researches the perception that humans have about dogs whether they are considered owned or abandoned; and how this perception relates to animal welfare. Interviews were conducted with neighborhood residents and the perceptions they have about the human-dog relationship in their area as well as their own experiences. On the other hand dog welfare was evaluated using parameterization based on the "five freedoms" of animal welfare guidelines. The conditions of the animals were observed and measured according to a scale adapted from a validated multidimensional chart of welfare stages. The observed groups of animals were established according to dog congregation spaces and mobilization routes (according to the interviewees' indications). The groups were observed for specific periods of time and photo and video samples were collected for further welfare analysis. Finally both dimensions were evaluated to establish the relationships between the quality of the human-dog relationship and the welfare of the observed animals. Preliminary results determine that within the neighborhood with average economic income among the residents there are multiple perceptions about the relationship between humans and dogs; these can range from those concerning caring mutual care or even mistreatment and cruelty. Animal welfare is neither complete nor frequent in these neighborhoods; abandonment and irresponsibility are often visible. key words: human-dog relationship animal welfare Quito Ecuador</p>
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<p>[190] Jennifer Parker-Starbuck</p>	<p>Royal Holloway University of London</p>	<p><i>Animals in the Machine: Robotic Animal Agents</i></p>	<p>Examining "cross-species" performance encounters between humans animals and technologies this presentation frames forms of roboticized/mechanized animals/insects on what ranciere calls a "political stage" as a potential form of dissensus. While animals are frequently subsumed within hybridized/technologized practices this paper argues that if considered as dissenting figures animals might disrupt growing conflation between animals and technologies. Building on my work around cyborgs and the non-human "others" this presentation illustrates the development of several types of robotic animals and insects from animal drones and animal "spys" to artistic robotic/cyborgian animal installations. My aim is to begin to discern in which cases a possible animal "agency" might provoke a rethinking of the human-technological-animal relationship. Looking specifically at work such as korean/US artist Doo Sung Yoo's animal-machine hybrids biomimetic "mixed societies" of robotic and live cockroaches and animal drones and automata this paper examines questions of relationality and possibilities for how mechanized animals controlled by humans and at times at their least "animal" might produce a disturbance that provokes possibility as a dissenting agent. Following Jane Bennett's suggestion that we need "new techniques in speech and art and mood to disclose the participation of nonhumans in our world" (Bennett 225) this paper argues for hybrid works as "techniques" that might startle and provoke new modes of thinking about animals in an anthropocene age. Also keeping in mind that as this quote suggests we inevitably recognize the anthro-centrism implied in "our" world this paper looks at examples that are co-productions in this triangular relationship between humans technologies and animals/insects that might begin to trouble the exclusively human-driven examples that in small ways begin to introduce an interdependent encounter and redirection of thought where the nonhuman might enter as an "actor".</p>
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<p>[191] Andrea Gutierrez</p>	<p>Univ. of Texas at Austin</p>	<p><i>Elephants Inside Temples: Divine Ritual Agents and Mediators</i></p>	<p>Recently three elephants have been removed from a prominent Hindu temple site spurred by animal rights organizations like PETA drawing attention to problems concerning the asian elephant in captivity in temple and royal complexes across south india. The cultural value of this animal developed over more than two millennia in india in complex animal-human relations. How were these relations expressed historically in sanskrit texts such as the arthaśāstra and the mānasollāsa? What can these ancient and medieval texts on elephant language training and care inform us about elephants' religious role today in temple culture and practices? Utilizing participant observation interviews and philological study I attempt a holistic informed view of the elephants' involvement in present-day hindu temple life and how this came to be from past ritual and traditional practices largely from royal contexts involving this animal. My emphasis on the elephant's activities and on interactions between elephant and religious practitioners present the elephant herself as sacred site religious mediator and agent. At some temple institutions care and reverence for the elephant allow her to have vastly better conditions than at palace complexes in contemporary India. In some cases this might present a less dismal possibility for the large captive population of this complex social and intelligent animal who also often suffers in human-animal conflicts in the "wild". Recent ethnographies have focused on human Mahouts and have dealt with human-elephant relations in other countries. Scholarship on the elephant has not sufficiently addressed the asian elephant's training language or participation in South Indian life past or present nor the animal's involvement in hindu worship and religious life. My presentation bridges historical elephant care activities and language to her present roles as religious mediator participant agent and god shedding new light on this beautiful animal.</p>
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<p>[193] Carrie Hamilton</p>	<p>University of Roehampton</p>	<p><i>Mourning Leather: Queer Histories Vegan Futures</i></p>	<p>In the spirit of the Mai call this paper explores the intersection of animal rights with queer theory. While most literature on veganism and sexual politics focuses on food (Adams 1990; Hamilton 2016) this widens the scope to queer attire specifically in fetish and sex radical communities. The paper combines autoethnographic reflection research on queer s/m and leather scenes (Rubin 1981 1991) and writing on grief and mourning from ecofeminism (Gruen 2014) and queer ecology (Mortimer-Sandilands 2010). Arguing that a radical queer ethics necessitates giving up leather I ask how we might honour affective attachments to leather and its role in generating queer kinship (Van Doorn 2015) while giving up animal skins. This giving up involves a dual process of mourning: for the animals (Stanescu 2012) whose lives and histories have been made absent (Adams 1990) through our fetishisation of leather as a conduit of human desire and for certain practices that have bound together marginal communities. I thus mobilise queer theories of mourning as a political act (Crimp 2002) for the project of creating new forms of queer kinship. Adams c.j. 1990. The sexual politics of meat. New York.crimp d. 2002. "Mourning and Militancy" in Melancholia and Moralism. Cambridge mass.gruen l. 2014. "Facing death and practicing grief" in c. Adams and Gruen eds ecofeminism New York. Hamilton c. 2016. "Sex Work Meat: the feminist politics of veganism" feminist review 114.mortimer-sandilands c. 2010. 'Melancholy natures queer ecologies' in mortimer-sandilands and b. Erikson eds. Queer ecologies. Bloomington.rubin g. 1981. "The Leather Menace" in samois ed. Coming to power. San francisco. Rubin g. 1991. "The Catacombs" in m. Thompson ed. Leatherfolk Boston. Stanescu J. 2012. "Species Trouble" Hypatia 27 1. Van Doorn n. 2015. "The Fabric of our Memories" memory studies 9 1.</p>
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<p>[194] Samantha Noll</p>		<p><i>Climate Induced Migration: A Pragmatic Strategy for Wildlife Conservation on Farmland</i></p>	<p>This paper turns to pragmatism for strategies to assist with the timely implementation of conservation efforts as it provides tools to unfreeze policy decision making so that stakeholders from farmers to wildlife organizations can readily address impacts associated with climate induced non-human migration. The first section of this essay introduces readers to the topic of climate induced migration and provides an overview of how agriculture could either inhibit or help facilitate migrating species. The second section then applies Thompson's analysis of water policy specifically his triangular structure of libertarianism utilitarianism and egalitarianism to the problem of non-human climate refugees to identify positions that could be taken as producers policy makers and other stakeholders determine if they should adopt strategies to assist migrating species. This analysis ends with the argument that the field of applied ethics while useful for identifying key policy positions can provide little insight to stakeholders facing issues associated with climate induced migration. The final section of the paper turns to pragmatism for strategies that could help guide wildlife conservation decisions on the ground. It is the author's hope that a wide range of readers will find this paper useful as it brings together work in environmental ethics wildlife conservation literature and public policy.</p>
<p>[195] Arturo Morales-Campos</p>		<p><i>The Biological Roots of Ethical Behavior</i></p>	<p>The present work tries to show briefly the close relation between the experimental sciences (biology and neuroscience are between them) and some ethical behaviors. This relationship also reveals the origin of these behaviors that unlike what we will see are not unique or exclusive to the human being. Several scientists (V. Gr. Enrico Coen 2013 and Antonio Damasio 2010) have shown that the evolution of animal species displays ethical behavior which has been established from generation to generation and that consequently the human being has acquired them to ensure at best his own survival. The latter survival would be the core or all ethical action. Then our work proposes that ethical behavior in humans is a legacy that began 3800 million years ago in unicellular life forms. Therefore the roots of human behavior are of animal and vegetable origin.</p>

<p>[196] Alejandra Reyes Ortiz</p>	<p>Benemerita Universidad Autonoma de Puebla</p>	<p><i>Animal Abuse from a Criminological Vision</i></p>	<p>According to revealed data provided by the national institute of statistics and geography (inegi by its name in spanish instituto nacional de estadística y geografía) mexico is ranked third place worldwide with the highest number of records of abused animals. There is a deficiency in the legal framework of animal protection and a lack of programmes that contribute to the prevention of animal abuse; which is important to analyze from a psychological and criminological point of view as well. Animal cruelty behaviors are psychological disorders and symptoms of a major mental disorder people who commit acts of cruelty towards animals do not stop there a lot of them go on and start harming human beings afterwards since there is a relationship between the anti-social personality disorder and the fact of having records of animal abuse. For years animal cruelty during the childhood years was not considered to be a symptom of any particular psychiatric disorder; however at present it is considered an unusual or off-the-track behavior. Frank R. Ascione points out that abusers choose vulnerable targets offenses towards animals spouses children and the elderly go together oftentimes. Every time children mistreat animals they could be repeating a behavior they learned at home; just like their parents they are reacting to anger or frustration with violence. This violence is directed to the only family member that is more vulnerable than they are: an animal. As for the diagnostic and statistical manual of mental disorders (dsm-iv-tr) it points out that among attention deficit disorders and disturbing behavior (which are presented in children or teenagers) abuse towards people or animals exists among criteria for the diagnosis of the dissocial personality disorder. It more specifically says that one of the criteria is physical harm manifestation against animals.</p>
<p>[197] Christopher Chapple</p>	<p>Loyola Marymount University Yoga Studies</p>	<p><i>Animal Ethics Through a Narrative Lens</i></p>	<p>More than forty years have elapsed since the publication of Singer's seminal work Animal Liberation. In this presentation nonviolence toward animals will be explored as inspired by Singer's call that we must recognize this unwarranted tyranny name it and in the spirit of Gandhi find the wherewithal to make changes even and especially small changes that in the aggregate can effect lasting change. Rather than attempting to form a comprehensive reasoned argument for the protection of animals this article will first begin with personal narrative and then turn to correlative views from indian literature. Specifically the next section will focus on two undertakings that I know well: the creation of a vegetarian restaurant on</p>

			<p>long island and the establishment of a national park and research center in Madagascar. The following section will explore stories from Hindu buddhist and jaina traditions in which non-human animals seemingly display greater wisdom and dare it be said greater rationality than human animals. In the conclusion it will be suggested that the acknowledgement of the existence of animal consciousness need not necessarily rely upon its current scientific justifications.</p>
<p>[198] Christopher Chapple</p>	<p>Loyola Marymount University Yoga Studies</p>	<p><i>Animals Vegetarianism and Nonviolence</i></p>	<p>Animals Vegetarianism and Nonviolence. This paper examines nonviolence in regard to human-animal relations through the prisms of worldview normative ethics and personal choices. Three competing worldviews will be considered. The first regards animals as important for their use to human beings deeming animals to be instruments to be used for human nutrition entertainment and comfort. This worldview deems it acceptable to kill and consume animals. The second appealing to what might be characterized as the "logic of the humane" suggests that animals have a rich interior life that animals suffer and that it does not make sense to harm animals for selfish human benefit. Both of these views consider the human and animal realms to be distinct from one another. The third worldview found within traditions that arise in India holds that animals and humans are part of the same continuum. Animals must be protected not only for their own sake but out of self-interest and empathy. Each animal has the potential for human birth and each human according to the doctrine of rebirth has lived a prior life as an animal. Whereas biblical narratives clearly proclaim human dominion over creatures lore and archaeological remains from india that predate biblical times indicate a relationship of deep affection with animals. This paper will present a few select examples of human-animal relations in hinduism buddhism and jainism. It considers Gandhi's sources and influences. And it points toward sources in Western Religion including adventists and other nonviolent christianities. The chapter concludes by reflecting on the convergence of worldviews that is helping a new global ethic of nonviolence to emerge in regard to animals and their relationship with the human order.</p>

<p>[199] Rosa María De La Torre, Brenda Yesenia Olalde Vázquez, Georgina Luviano Rodríguez</p>	<p>Universidad Michoacana de San Nicolás de Hidalgo</p>	<p><i>Economic Relationships as Obstacle of the Legal Protection of the Animals</i></p>	<p>The growing awareness about the animal cause imply reflect on the current legal situation of the non-human animals. Certainly European and Latin-American countries gradually have considered in their legislation measures than prohibit the animal cruelty and mistreatment. Talk about animal cruelty or animal mistreatment is easily relate to shows sports even the scientific industry that imply the unnecessary death of the animals most of the cases. Focus on the "shows with animals" means refer to business results of economic relationships that are allowed by the laws those acts exhibit the inappropriate use of the non-human animals through collection or remuneration from spectators that enjoy the suffering or even the death of innocent creatures. Good examples of those shows are the bullfighting or the cockfight that are justified in "cultural motives" which represent a huge obstacle in front of the intention for legislate the protection of the different animal species against the degrading treatment. Turn out to be contradictory the fact that on one hand the country through his legislation generates measures for distance the non-human animals of the cruelty and mistreatment acts and in the other hand the legislation allows the activities that promote the cruelty mistreatment and violence for this damaged sector. There has been a lot of work to support the elimination of the cruelty shows and practices however the lawfulness of those activities are justified in cultural and economic motives resulting in the prevalence of the particular interest above the legal protection of the non-human animals. Juridically there is a conflict between the rights of the humans and the rights of the non-humans. At least for now these economic relationships represent a huge obstacle in front of the complete protection of the non-human animals' rights.</p>
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<p>[200] Ana Dolores Díaz de la Vega Martínez, Salinas Nava Efren, Martínez Hernández Itandehui, Maciel Cabañas Pamela</p>		<p><i>Traditional Handling and Compassionate Handling Applied to Physical Containment in Canis Lupus Baileyi.</i></p>	<p>One of the biggest challenges faced by the veterinarian working with wild animals is a safe containment and the same time for the operators. The main objective of a wildlife restraint is to immobilization restrict the partial or total movement of the animal under various methods (physical-chemical). This has led to physical containment as the main form of management in animals with high genetic ecological and cultural value such as the mexican wolf different techniques have been implemented in different situations. However the handling that is currently carried out may become hostile for the specimens since one of the requirements within the binational program is that the specimens are not familiar with the human being since it endangers the survival rate of the species in free life. But it is important remember that this point can be respected with a handling more friendly. The reason for the discussion in this case in México is to demonstrate that other techniques can be used for this objective. The compassionate handling is based on the practices of Dr. Mark R. Johnson and the instruction received at Wolf Haven International adapting the technique to the methods of handling at the UMA Coatepec Harinas this method emphasizes the most compassionate and respectful form possible always considering the security. Prioritizing the natural behavior of animals and the ways of doing and being before and during the management of the specimens.</p>
<p>[202] Jan Hooimeijer Dvm</p>	<p>Consultancy Practice for Birds</p>	<p><i>Hand Rearing Parrots Prohibited by Law in the Netherlands</i></p>	<p>The past 30-40 years artificial incubating eggs and hand rearing baby parrots has become common practice worldwide within aviculture. Hand rearing started as an evil necessity because of management failures but has become a parrot unfriendly commercial endeavour. Because of many negative effects of hand rearing for the breeding birds for the welfare and future of the young parrots and for owners/caretakers future there is reason to support legislation that will prohibit hand rearing. After campaigning during 5 years. Hand rearing of parrots became illegal July 1st 2014.</p>

<p>[203] Lisa Moravec</p>	<p>Royal Holloway</p>	<p><i>From Live Art to Documentation and Back Rose English's Quadrille (1975): Dressing Like Dancing 'Dress-Age' Horses</i></p>	<p>In 1975 the year Peter Singer published his book <i>Animal Liberation</i> the British avant-garde performance artist Rose English presented a provocative horse-dance quadrille in front of riders horses and their audience at the National Southampton Horse Show. Inside the small-scale dressage arena that she had set up with around fifty white horse marquette sculptures English's six female dancers performed her dressage choreography and thereby mocked the historical connection between dressage horses and dancing women. But why and how did the artist do that? Drawing on the original french notion of dressage this paper spirals around the french verb "dresser" (to train a living body on a daily basis with supreme discipline) the english verb "dress" and "age". As English chose to replace dressage naturally naked horses in her performance with well-skilled and in her organic horse costumes dressed dancers and to record them on photographic paper I will argue that her cross-species "dress-aged" and documented aesthetics of animality emphasis on the parallel that operates between the (ab)use of the minds and bodies of dressage horses and of "dress-aged" women to continuously entertain others although the animated bodies of her dancers have disappeared long ago. So what can we today still learn from english sensitive engagement with moving "dress-aged" and cross-dressed horse-human relationships that have for one part radically embodied social and multispecies issues but at the same time have crossed over from contemporary performance to the visual arts? What role does documentary technology play in this change of disciplines? And would our perspective on respective and interactive "dress-aged" horse-human companionships be different today if the film camera had not captured English's female horse-dancers dressed in her handmade organic horse dresses moving over the unflawed lawn on their tiptoes?</p>
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<p>[204] Mark Wilson, Bryndís Snæbjörnsdóttir</p>	<p>University of Cumbria</p>	<p><i>You Must Carry Me Now:</i></p>	<p>You Must Carry Me Now: snæbjörnsdóttir/wilson. The photographic work You Must Carry Me Now is a component of the project by Snæbjörnsdóttir/Eilson Trout Fishing in America and Other Stories (2015). The project was funded and hosted by the Global Institute for Sustainability based at Arizona State University. In the project the artists focused on endangered species still inhabiting the grand canyon. Because of a multitude of environmentally compromising human activities the california condor is now highly "managed" by humans and for it conservation efforts constitute critical "life support" systems. The artists worked alongside biologists in the field there at Vermilion Cliffs and in the Biological Collection at University of Arizona Tucson they made a series of 14 photographs from frozen condor cadavers. The photographs were then each presented together with a text revealing the individual life and behaviours of each bird as explained by the biologists information that would otherwise have been deemed as having no purpose and would in all probability been lost. By far the greatest number of these protected birds dies very young through lead poisoning as a result of feeding from contaminated gut piles discarded by hunters. The frozen bodies of these animals are thus political kept in this suspended condition in part as evidence of the causes of their demise. Through this work the artists bring insight into the complex and often awkward nature of our relationship to endangered species to conservation and to the environment more widely. In the light of a perceived gulf between science and its public they consider what is lost when scientists as close observers of ontological others are required by their discipline (and funders) to focus narrowly on data collection to the exclusion of material with the power to slow to affect and prompt human behavioural change.</p>
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<p>[205] Mark Wilson, Bryndís Snæbjörnsdóttir</p>	<p>University of Cumbria</p>	<p><i>On the Oblique Imperative: An Examination of the Obfuscating Nature of Spectacle -- In Art and Conservation</i></p>	<p>As artists working serially with specialists in other fields (botany museology zoology and many more) the complexities we encounter in relation to subjects of our inquiry are respectively extended and intensified. The way an artist presents information or the way s/he chooses to withhold "spectacle" for instance rather than tapping its easy currency is paramount in disrupting preconceptions in respect of a given subject. For this reason whatever individual thing is already clearly seen is rarely in fact likely to be the focus of the work. The oblique view suggesting what is beyond simple sight is the privilege of the artist whose view is always greater and more complex than what it is s/he may present. We believe that this mechanism of strategic withholding and disclosure can also be of significance in relation to how humans must now consider the environmental jeopardy of habitats and species. In this paper the apparent paradox is explored through the lens of a single event which came to light during research for an art installation matrix (2016) by Snæbjörnsdóttir/Wilson. Central to the project is a study of architectural variance in polar bear dens and their relation to a nexus of human activity in the arctic including indigenous peoples the oil industry conservation agencies and tourism. As is the case with much of our work we channel the principles embodied in the act of searching in this case an oil industry surveillance flight over the coastal terrain of the Northern Alaska using forward looking infrared technology (flir) to identify late autumn denning sites. The disturbance that this particular search prompted is a trigger for conjecture in relation to interspecific protocols and the questionable primacy of "sighting" in eco-tourism.</p>
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<p>[207] Konstantin Deiningger</p>	<p>Munich School of Philosophy</p>	<p><i>The Critical Evaluation of "Happy Meat" on Utilitarian Grounds</i></p>	<p>In this paper I am concerned with a widespread view that says that keeping farm animals for food and thus taking their lives and preparing their bodies for human consumption is morally permissible if the animal has lead a "happy lif". A "happy life" means benefiting from an animal-friendly life including the absence of fear and pain while approaching a natural environment. I am interested in how this rationale is supported by utilitarianism following Tatjana Viãjak and Peter Singer. My argument will run as follows: I will first introduce the total view and the prior existence view. The total view aims at maximizing overall welfare regardless of how individual sentient beings fare. Regarding animal husbandry this view would claim that there is a certain duty to kill an animal if it increases the overall welfare as long as the animal has lead a "happy life". The prior existence view though conceives of welfare not as an outcome independent of individuals. This position avoids the impersonal view of welfare and instead takes sentient beings into account. This means that not the mere quantity of positive outcomes is considered. When it comes to "happy meat" the prior existence view does not support the idea that mere existence benefits an animal as killing a sentient being means denying a pleasant future for that being. As will become clear utilitarianism does not support killing happy animals for food per se. However important ethical questions remain. Do animal products even increase human well-being? How can a life led in captivity count as "happy"? Also cognitive abilities-critique applies here. considering these questions two things seem to emerge. First the "happy meat"-conjecture is flawed even on utilitarian grounds. Secondly utilitarianism might not be the best paradigm in order to ethically evaluate the lives of farm animals.</p>
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<p>[210] Brenda Yesenia Olalde Vázquez</p>	<p>Universidad Michoacana de San Nicolás de Hidalgo</p>	<p><i>Legal Personality to Non-Human Animals; Rights for Non-Human Animals. 21st Century Society Challenge</i></p>	<p>Tom Regan says the great movements go through three stages: ridicule violent opposition and finally acceptance. Speaking the non-human animals' rights is more polemic than movements such as women's liberation or sexual diversity. The struggle the non-human animals' rights is not recent and pitifully few achievements are reflected in international law. The declaration of animal rights considers that every animal possess natural rights; and that the contempt for and even the simple ignorance cause serious damage to nature and lead man to commit crimes against animals. A legal analysis it is possible to observe that most of the world's laws regulate only animal protection; however are not recognized for non-human animals rights much less recognizes the legal personality to non-human animals. Beyond the different positions if or not non-human animals should be recognized as legal persons it is necessary that the human behavior be conditioned by empathy so naturally the humans would recognize to rights non-human animals by conditions animals (living beings sentient beings deserving respect and dignified treatment). The rights must be understood in a broad sense that regulates the protection of life and dignity regardless of age sex ethnicity or species. The legal protection animal is not sufficient because since for a long time non-human animals have been exposed to degrading treatment; so to consider non-human animals as legal persons formalize the idea to animal rights. Recognizing non-human animals as subjects of rights requires the creation of norms guarantors of the legal personality of animals. If we achieve legal personality this will result in non-human animals enjoying greater rights and protections such as the right to corporal autonomy and freedom. This would prevent non-human animals from being exploited by humans.</p>
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<p>[211] Carla Alicia Suárez Félix</p>	<p>Universidad Autonoma de Queretaro</p>	<p><i>Speciesism And Sexism: Two Sides of the Same Coin</i></p>	<p>In this research we are working on providing arguments in favor of the following affirmation: speciesism and sexism are under the same domination patterns. On a regular basis the feminist struggle does not take into account other movements like the animal liberation movement that are looking for similar rights and viceversa. Inside these movements we can see regularly that we have speciesist feminists or sexist antispeciesists. This take us to have two different causes that are not seeing the origin that affects most of the causes systematically making them weaker or solving problems just on the surface. There are some activists that through sexist campaigns use the female body as a hook appealing to a sexy misogyny. Carol Adams explains it in her book <i>The Sexual Politics of Meat</i> she talks about the connections between male domination and the consumption of meat. The objectification of women and animals has the same origin in the capitalist and patriarchal domination system that we live in. It is impossible to succeed in the antispeciesist movement playing the same domination role that we are trying to eradicate. The mistake of considering victims of the system only women or only animals is to forget that we are both animals. Fighting from different trenches perpetuates the patriarchal and speciesist system. An activism appealing to intersectionality to eradicate the oppression affecting human and non-human animals is the first step to understand the intersectional nature of oppression to root it out and not to have several causes satisfying their own interests. The ideal would be having a cause involving interests from human and non-human animals. The goal to pursue is to take all the theory to action and merge not only the causes but also the academy with activism to have better results.</p>
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<p>[212] Charlotte Blattner</p>	<p>Queen's University</p>	<p><i>The Promise And Pitfalls of Treating Animals as Workers: Animal Labor From A Legal Ethical and Political Perspective</i></p>	<p>Throughout history domesticated animals have often been recognized as "working animals". Today however neither farm animals nor companion animals are typically considered as engaged in labor and as a result only a limited class of animals like police dogs military horses rescue or service animals are considered working animals. In some contexts this status of being a "working" animal carries it with certain rights. In Nottingham for example police dogs are awarded a £500 pension upon retirement because they are "workers in their own right". a number of recent scholars have argued that we should seek to strengthen this trend towards recognizing animals as workers and expanding the rights that flow from being a worker. Alasdair Cochrane for example proposes that farm animals are workers and should be granted individual and collective labor rights. In this paper I explore the promise and pitfalls of this idea. I will first present the different strands of arguments made in the emergent scholarship which is still in its infancy and riddled with inconsistencies. I will then explore the advantages that the concept of animal labor may offer. Can animal labor become a positive source of recognition? Can it help traverse the gulf between welfarism and rights? How promising is animal labor in promoting animal interests in social movements? Does animal labor capture the subjective meaning of work for animals? And can we use the concept to address trans-border issues raised by animal exploitation? I then anticipate the potential pitfalls of the concept of animal labor like introducing two-tier labor rights or the "dreaded comparison" with human slavery. I thus develop a set of substantive and procedural safeguards that will ensure animal labor does not become yet another means of animal exploitation but instead inaugurates a fuller and more inclusive era in human-animal relations.</p>
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[215] Vasile Stanescu	Mercer University	<i>Animals in the Age of Technical Reproduction: The Problem with in-vitro Meat</i>	<p>In 2013 Dr. Mark Post a professor at the University of Maastricht in the Netherlands demonstrated the first "lab grown" hamburger. Since this event "lab-grown" "cultured" or "in vitro meat" as it is alternatively known has received support and praise from academics scientists news outlets and even animal rights organizations. For example the guardian has described it as the "holy grail" for "anyone concerned about the environmental and ethical impacts of rearing millions of animals around the world each year for human consumption". This then is the positive view of "in vitro" meat: it is helpful in terms of environmental destruction; it eliminates animal cruelty and fundamentally it would "trade-off" with the current harms caused by confined feeding operations (cafo's) e.g. "factory farms". In contrast in my presentation I argue that all of these claims are either overstated or untrue. I show that we should not think of "in vitro" meat in a vacuum; instead we should think of it as part of a larger move to imagine so-called "cruelty-free" "clean" or "ethical" meat. Most forms of "humane meat" are premised on moving "back in time" before the invention of factory farms; in vitro meat is premised on imagining a time in the future when factory farms will by technological invention be rendered obsolete. However both movements should in fact be thought of in tandem with one another. In other words I argue that in vitro meat represents the "mirror opposite" of the locavore or "humane meat" movement: while one proposes less technology and the other proposes more both purport to end the dangers of factory farms without confronting the reality of anthropocentrism and speciesism and thereby serve only to worsen the very problems which they propose to solve.</p>
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<p>[216] Andy Lamey</p>	<p>UC San Diego</p>	<p><i>Long Live the New Flesh: The Ethics of in vitro Meat</i></p>	<p>In vitro meat (IVM) also known as lab-grown meat or clean meat is created in a laboratory through tissue engineering. Current versions of the emerging technology employ growth hormones derived from animals but IVM's long-term potential is to make available a type of meat that is not derived from animals. This possibility has had a mixed reception among animal-rights theorists. One widespread response has been to welcome ivm as a means of reducing animal harm. An alternative view however disputes the rights-based case for IVM. Two objections in particular have been powerfully made. The first is that IVM relies on a framework of intelligibility according to which animals are edible. By promoting IVM as a food product that looks tastes and feels like traditional meat IVM perpetuates an understanding of animal flesh as something to be consumed. The second objection holds that proponents of IVM who do not endorse eating lab-grown human flesh are guilty of speciesism. In this presentation I seek to defend IVM from both criticisms. Central to my argument is the distinction between an abstract concept of x and a more detailed conception of x. To take John Rawls' famous example few philosophers object to the very idea of justice but debate rages as to which fully spelled-out conception of justice "liberal libertarian utilitarian etc". Is correct. I argue that whatever the culinary future of IVM proves to be on a philosophical level it should cause us to re-examine the concept of meat. On the view that I defend being sourced in the body of an animal is part of a particular conception but not the very concept of meat. When IVM is understood in this way it reveals both criticisms of IVM to rely on a mistaken view of the nature of meat.</p>
<p>[217] Danielle Duffield</p>	<p>Harvard Law School</p>	<p><i>Animals and the Rule of Law</i></p>	<p>There is an acute problem with the animal welfare legislation enacted in most jurisdictions: overwhelmingly the laws provide for varying standards of treatment for different animals based on arbitrary considerations. Most problematically although most countries enact legislation that prohibits animal cruelty many jurisdictions exempt farm animals from these laws. Despite these animals comprising the vast majority of the world's domesticated animal population. For example New Zealand's Animal Welfare Act 1999 despite being ranked by world animal protection as the world's best prohibits the ill-treatment of animals and provides that animals must have the opportunity to display normal patterns of behaviour; but industry-specific "codes of welfare" promulgated under the act allow practices such as farrowing crates for sows which do not allow the pigs to</p>

			<p>express even the most basic patterns of behaviour. In my presentation I will explore why at its core this problem engages the most fundamental principle of modern democracies' the rule of law. In particular I will examine using case studies from the United States and New Zealand why the failure of animal welfare laws to apply equally to all animals "except where objective differences justify differentiation" can and should be regarded as a problem of the rule of law. I will explore the theoretical justifications for applying rule of law arguments to legislation regulating human-animal interactions and the conceptual advantages for animal protection of doing so. Finally I will analyse how strategies to improve the rule of law as it governs exclusively human interactions can be invoked to assist efforts to improve animal welfare legislation.</p>
<p>[218] Lauren Gazzola</p>		<p><i>What Does the Animal Rights Movement Mean?</i></p>	<p>My presentation will speak to the *meaning* of the animal rights movement. Our activism generally focuses on specific campaigns--to achieve particular reforms rescue particular animals or expose specific abuses. I will argue that while all of these are worthwhile and necessary they rest upon a shaky foundation. Namely unlike movements that have preceded ours the animal rights movement has yet to bring a real challenge to the form of discrimination underlying all of these harms: speciesism. I will discuss this in terms of the role of the animal rights movement in creating social meaning. Other movements have put their opposition to discrimination and violence based on a particular characteristic (race sex gender ability sexual orientation etc.) At the forefront of their movement. The animal rights movement has yet to do this with species. Why might that be? What are the costs (or benefits) of it? Should it change? If so how?</p>

<p>[219] Steven White</p>	<p>Griffith University</p>	<p><i>Effective Regulatory Design and Wild Animal Protection</i></p>	<p>This paper addresses the contribution that could be made by regulatory studies to the task of designing standards and standard-setting processes for wild animal protection. The paper first identifies and analyses key features of an effective system of standards development including the need for regulatory processes which are both responsive and reflexive. The goal should be to bring a wide range of communities of interest into genuine dialogue emphasising transparency and allowing for a non-prescriptive weighing of interests. The second part of the paper provides a brief overview of existing international standards and standard-setting processes for the legal protection of wild animals assessing them against the characteristics of effective regulatory design identified in part one. The analysis addresses international regulatory regimes directly focussed on wild animals such as cites as well as those which may indirectly undermine or advance wild animal welfare including trade animal health and climate change regimes. The final part of the paper canvasses some possibilities for a regulatory approach which in the context of the prevailing regimes identified in part two offers the best way forward. A key strategic decision here is whether attempts to introduce specific welfare protections should be achieved by an enlargement of existing instruments such as cites or instead be joined with a wider project for the international recognition and protection of animal welfare such as an international treaty addressing the welfare of all categories of animal including wild animals.</p>
<p>[221] Maki Eguchi</p>	<p>Akita Prefectural University</p>	<p><i>Animal Studies in Japan: Development and Future</i></p>	<p>This presentation is an intermediate report on my three-year-long government-sponsored research project on the development and future of animal studies in Japan. The presentation first summarizes the history of animal studies in Japan. In the late 2000s some academic associations in human science gradually started focusing on animal matters. But there was no opportunity for a dialogue in the interdisciplinary and integrated fields of science and humanities. Most of these efforts delved into theories of animal studies focused on the West without a specific intention to study the subject in the context of japanese culture and society. One of other characteristics of animal studies in the japanese context is the separation of academism and activism with respect to the protection of animals. Second the current and expected research interest of this presentation lies in contextualizing animal studies to Japan as a nation characterized by buddhist tradition with some elements of western culture. To study animals in modern Japan it is</p>

			<p>necessary to consider both traditional religion and the knowledge acquired in the course of modernization. The food culture in Japan is an example of reflective of both the East and West. Until the middle of the nineteenth century when the country opened itself to the world meat eating was officially banned. Thereafter the government made it compulsory for the citizens to eat meat in order to receive better nutrition and compete with the militaries of western nations. Meat eating therefore became an accepted means to gain physical strength. Animal welfare is finally receiving attention as the nation prepares food for the 2020 Tokyo Olympics.if the social and cultural notions about animals in Japan were to be adequately scrutinized the findings could lend greater perspective to animal studies a field which has thus far been dominated by western theories.</p>
<p>[222] Kirsty Dunn</p>		<p><i>Kaimangatanga Māori: Indigenous Veganism in Aotearoa New Zealand</i></p>	<p>Against a backdrop of cooking shows food blogs and culinary-related social media and indigenous perspectives on diet and food gathering methods put forward by various Māori media outlets Māori food writers have recently utilised online spaces to discuss and promote their own personal tikanga matakitā kai (food ethics). From vegan and vegetarian diets and the promotion of "clean" "natural" and "wholefood" eating to the showcasing and celebration of mahinga kai or pre-colonial food sources and hunting gathering and preparation methods a diverse range of standpoints regarding food ethics and the "consumable animal" can be identified in these online spaces. In this paper I analyse websites blog entries and social-media posts written by Māori writers and the ways in which these writers treat various strands of te ao māori (the māori world view) in their discussions of food consumption production preparation and ethics. In particular I consider how some of these writers base their kaimangatanga (veganism) on Māori concepts such as manaakitanga (reciprocal care and hospitality) whakapapa (genealogy) kaitiakitanga (guardianship) and tino rangatiratanga (sovereignty/self-determination). I discuss how an indigenous veganism can be viewed as a decolonizing movement and the different ways veganism or "kaimangatanga" is being adopted and promoted in Aotearoa New Zealand.</p>

<p>[223] Andries Visagie</p>	<p>Stellenbosch University</p>	<p><i>Dogs and Other Canids in South African Literature. A Historical Overview.</i></p>	<p>The many canids in South African literature offer compelling perspectives on the development of modernity in South Africa. Key texts in the history of South African literature include Jock of the Bushveld by Percy Fitzpatrick and the story of an african farm by Olive Schreiner. The intersections between dogs wolves jackals wild dogs even hyenas that are strictly speaking not canids and human animals pay testimony to the hybridising boundary crossings that characterize modernity in postcolonial societies. This paper is an attempt to grasp the recurring presence of ghost dogs canids that defy species boundaries close exchanges between humans and dogs and the role of dogs in literary texts tracing human exploration and conquest. In the first decades of the twentieth century the stories of G.R. von Wielligh the Hobson Brothers C. Louis Leipoldt and I.D. Du Plessis frequently point to indigenous khoisan myth as the source of uncanny perceptions about dogs and other canines. Species indeterminacy is addressed self-consciously in D. J. Opperman's poem "Vloervelletjie" ("Floor Pelt" 1963) that captures European settlement in South Africa with the transposition of the european fox to the african jackal. The more recent fiction of Alexander Strachan (Die Jakkalsjagter / The Jackal Hunter and Dwaalpoort) Marlene van Niekerk (Triomf) Eben Venter (Wolf Wolf) Willem Anker (Buys) and others with their pet dogs ghost dogs dog effigies and human-canine hybrids still reflects the ongoing negotiations of the consequences of modernity and bear out Philip Armstrong's opinion in What Animals Mean in the Literature of Modernity (2008) that the notion of "the animal" has provided modernity with a term against which to continuously define and redefine its central categories that include "culture" "reason" and humanity as species-being.</p>
<p>[224] Sara Dupree</p>	<p>University of North Dakota</p>	<p><i>Teaching Animals in American Culture: Dealing with Student Resistance</i></p>	<p>Students' misconceptions of and resistance to animal activism prevents animal studies from reaching a wider student audience on college campuses. Although animal studies educators have acknowledged and discussed the huge paradigm shift that students must make to accept the idea of animal emotion and intellect as well as the social political and cultural implications that accompany this new way of thinking about animals there are few accounts of what this looks like in a classroom setting. During the Spring semester of 2017 I taught an introductory level literature course at the University of North Dakota that focused on animal representation in American culture and literature. Although most of the students were open-minded and eager to learn about the topic all the students arrived in the</p>

			<p>classroom with many misconceptions about animals in American culture animal representation and animal activism. In addition to students with misconceptions I also discovered there were students who were reluctant and even resistant to many ideas introduced in the course. As I came to know my students over the semester I learned that several of them were from families who made their living by farming animals for their meat. In my paper I will address several methods I used to engage these students and why the methods seemed to be effective. I will also examine some techniques that didn't have the desired impact on some students and discuss why those techniques failed to reach them.</p>
<p>[225] Cassandra Hanrahan</p>		<p><i>Can the One Health Paradigm Address Anthropocentrism in Social Work?</i></p>	<p>In need of a new more transformative paradigm: can one health address the anthropocentrism in social work? The three branches of medicine -human veterinarian and conservation- have undergone a significant shift toward greater integrative thinking about health and welfare. The global emergence of one health has grown out of a number of social economic political biomedical and environmental pressures and influences acting both internally on the theoretical limits of the health professions and disciplines and externally on their relationships to one another and to their respective service sectors. The call to develop an integrative research service capacity and infrastructure to address complex propitiously sets the stage for a paradigm shift. The momentum for such a shift is a more equitable application if the pivotal concepts of interconnectedness diversity and interdependence central to one health discourse and to critical anti-oppressive social work (aosw). While integrative thinking has been a core component of one health and aosw both are limited by anthropocentric bias. The consistent omission of non-human animals and natural environments has narrowed not only earlier systems and later ecological thinking within social work. Aosw is in fact oppressive because its critical knowledge and value base embodying the fundamentally political concepts of justice power intersectionality transformation and advocacy do not account for the privileging of humans among species or of social environments over natural ones. The human-other animal and social-natural dichotomies fundamentally constrain its ontological scope limiting moral consideration of the needs and interests to one species. At the same time despite one health's integrative epistemology manifested in the</p>

			<p>development of multi-sectoral collaborative efforts the absence of core critical concepts within its discourse that elucidate and problematize human power and interpretations of difference restricts its transformative potential.</p>
<p>[226] Mario Machado</p>	<p>Clark Univeristy</p>	<p><i>Genesis Post-Humanism and the Surreal Satire of Vegan Deathcore: A Radical Environmentalism for the Anthropocene</i></p>	<p>Often a platform for political messaging hardcore music not only runs the musical spectrum from black metal to punk it also runs the political spectrum from far-left to the far-right. Since the late 1980's a wave of radical environmentalism has found a receptive outlet in the hardcore music scene with acts such as cattle decapitation earth crisis and gojira integrating personal commitments to vegan or vegetarian lifestyles into lyrical themes of environmental stewardship and post-humanism. This "eco-hardcore" music while unique among the various genres of hardcore music nevertheless shares a lineage with many common counter-establishment misanthropic and anti-religious themes inherent throughout the history of hardcore music. I argue that such a message when conveyed against the backdrop of loud and aggressive music constitutes a surrealist satire reflecting overwhelming contemporary environmental realities while offering a critique of judeo-christian humanism in favor of a decidedly post-human subjectivity. This presentation will use an eco-feminist analysis of the creation story in genesis to examine the discursive foundations of this sub-genre of music and reveal the historical linkages between hardcore music post-humanism and radical left-wing environmentalism particularly as it concerns animal rights and welfare. This analysis will conclude by make the case that eco-hardcore music represents a new surrealist politics uniquely suited for navigating the absurdity of life the anthropocene.</p>

<p>[227] Elena Cohen</p>	<p>CUNY Graduate Center</p>	<p><i>What's Wrong With Animal Rights?</i></p>	<p>Concern with the moral treatment of non-human animals and their being able to lead good lives as free of suffering as possible is almost exclusively framed in terms of animal rights. Although the rights movement has accomplished much there are compelling reasons to question whether rights discourse is the best way to explicate what is wrong with the current state of non-human animals and with which to best ameliorate this. Arguing for the ethical treatment of nonhuman animals predicated upon the inherent "rights" of the animal presupposes the animal's value based upon an arbitrarily defined set of criteria which has historically reinforced oppression and favored beings in so far as they can show similarity to the rational (white) man. This presentation specifically explores attempts to help animals in the legal system and why rights-based approaches are struggling and/or gaining ground as well as better approaches to advocating for animals in the law.</p>
<p>[228] Elizabeth Tavella</p>	<p>University of Chicago</p>	<p><i>Literary Vegetarian Worlds: Comparing Ecological Utopias</i></p>	<p>Throughout history utopias have been a fascinating and treasured literary genre starting as early as Plato and his "The Republic". Many writers such as Thomas More Tommaso Campanella and William Morris have chosen to construct fictional societies and political systems where justice and equality prevail. Readers can therefore travel in alternative and ideal worlds in the realm of possibility and escape their own society by imagining places where perfection reigns. This talk will focus on the subgenre of ecological utopias. Female and male writers in different periods have responded to their concerns regarding the well-being of the earth and the necessity to eliminate oppression and violence by rejecting material abundance consumerism and any form of exploitation. Radical and inspiring countermeasures are theorized through the creation of ecologically viable societies that must be closely analyzed especially nowadays given their compelling pedagogic potentials. Strikingly a core value of these societies has been overlooked by scholars: the adoption of a vegetarian lifestyle. Thus i will examine the relationship between humans and nonhuman animals in a selection of literary ideal societies where killing animals for human consumption is not allowed and where respect for the environment and all creatures is key for a peaceful and joyful living. An excursus and a comparative study of different literary theorizations of sustainable societies will therefore highlight this powerful and critical component and its relevance when inserted into a broader picture of political theory and social</p>

			justice.
[229] Jessica Steinberg		<i>That's Gross: Vegan Food Vs. Omnivore Diet</i>	<p>One of the most popular commentaries on vegan food is that it's "gross" yet if we take a closer look at the omnivore diet it's clear that this is a sort of projection and cultural conditioning. People have been brought up to believe that plants are gross yet bodily byproducts which are usually considered "gross" are termed as normal. We often talk about animal products as being unpalatable because of chemicals and cruelty but I think we can go deeper. In my opinion it is clearly the animal products which are "gross" and activists can help turn people vegan by bringing to light some of these things by weaving it into their activism and daily interactions. Many vegans already call eggs "chicken periods" for example but I think there is so much more to cover. For example many people don't know that eggs come from a chicken orifice called a "vent" which expels fecal matter urine is used for reproduction and lays eggs. That means omnivores' scrambled eggs come out of a pee poop and sex hole! (video is extra effective as vents look very similar to people's orifices). I think we can reach many omnivores by appealing to their sense of what they already know is gross in order to help them turn vegan. I hope that by sharing several examples of these in my presentation activists will be invigorated to explore the subject of what it means for something to be considered gross.</p>

<p>[230] Julia Smith</p>	<p>The Donkey Sanctuary</p>	<p><i>Minding Mules; A Window Into the Complex Lives of Equines Associated with the Cross-Border Brick Industry and How the Donkey Sanctuary is Collaborating to Transform their Welfare</i></p>	<p>As you read this reflect for a moment on the building that protects and shelters you. Do you have any idea where the materials come from? Can you imagine the myriad of lives affected by the decisions of the designers and suppliers involved? Donkeys and mules may not have been at the forefront of your mind but the fact is that every year a significant proportion of the estimated 1500 billion clay bricks baked globally are carried on their backs. In this talk I will explore the rhizomatic relationships between the people and organisations that profit from equine-labour in the vast brick and construction industries. You will glimpse the priorities of donkey owning and mule-breeding communities in India travel with traders across the border into Nepal and discover how the harsh lives of human and animal workers in disparate brick factories are "same same but different". I will discuss real-life experiences from an equine perspective and describe how the Donkey Sanctuary's collaborative approaches complement direct welfare interventions to influence long-term social transformation.</p>
<p>[231] Esther Alloun</p>		<p><i>"The First Vegan Nation": Identity Culture and Place in the Making of Israeli Animal Activism</i></p>	<p>Israel has been referred to as "the first vegan nation" and the "promised land for vegans" due to the very rapid development of veganism in the country (the Times of Israel; haaretz). The paper investigates the rise of veganism and animal activism within a contested settler colonial context. Ethnographic interviews and excerpts from the documentary film life according to Ohad (Elrich 2014) which follows the life of Ohad a Jewish Israeli vegan activist are introduced to frame an engagement with the interplay between identity culture and place that has shaped the movement's growing popularity. While israeli animal activists appeal to the universality of animal suffering to generate care and sympathy for animals the paper re-situates the israeli animal advocacy movement within its particular settler colonial context. The paper argues that the movement is deeply enmeshed in the israeli settler colonial nation-building project. This entanglement is made apparent through the cultural politics of invisibility that permeate much of this activism thereby reproducing the depoliticising and exclusionary logic of israeli settler colonialism. Israeli animal activists also borrow from and circulate elements of national identity reproducing zionists tropes around exceptionalism victimhood resilience and related militarism. The repertoire of israeli animal activism and the political</p>

			<p>subjectivity it produces hence manifest the affective discursive and material workings of contemporary israeli settler colonial power. This lends support to the argument that israeli veganism and animal activism cannot be assessed as separate from the israeli-palestinian context. This paper therefore seeks to explore what role place plays: how it informs shapes and reinforces vegan activism and identities in Israel as a settler colonial state.</p>
<p>[232] Fabiola Leyton</p>	<p>University of Barcelona</p>	<p><i>Ethical Evaluation of Animal Research: Problems and Perspectives</i></p>	<p>Nowadays one of the requirements in biomedical and biotechnological research for the production of knowledge goods and services in global economy are animal welfare considerations. An indicator of its advance is the growing number of countries where animals in research protection laws are establishing the mandatory care of animals in research procedures (following Russell & Burch's three r's principles) alongside with the prescriptive bodies of ethics committees which are responsible for the ethical assessment of research projects involving the use of animals. Despite this if we compare the normative frames the ethics committee's protocols and opinions and the procedures using animals described in scientific publications we can note ethical shortcomings persisting in ethical assessment and animals are still "invisible" or at least opaque to researchers sponsoring institutions and research evaluators. Although this is a mainstream science problem the poor visibility of animals in science's ethical assessment is a relevant bioethical problem that deserves in-depth analysis. Ethical issues as the case-by-case/cost-benefit research project assessment severity of procedures the animal as object/subject of research and its relation with consent/assent role of sponsoring/funding institutions and scientific publications are matters of analysis and from a critical animal studies perspective proposals will be made in order to overcome the ethical deficient analysis carried out today by research evaluators.</p>

<p>[233] Elizabeth Tavella</p>	<p>University of Chicago</p>	<p><i>What Is in A Gaze? Knowing Animals in Italo Calvino's "Mr. Palomar"</i></p>	<p>The role of animals in "Mr. Palomar" (1983) the last work of fiction by the Italian writer Italo Calvino is crucial for a full understanding of this philosophical novel. As Carrie Rohman rightly affirms "this text narrativizes several of the most significant ethical questions that have emerged in recent theory about the discourse of species in humanism". Mr. Palomar an everyday man on the quest for knowledge observes, describes, questions, and analyzes surrounding phenomena. Each chapter of the book is in fact dedicated to one phenomenon: from a wave to a blackbird's whistle to the moon in the afternoon. The section on which I will concentrate is "Palomar at the zoo" entirely devoted to Mr. Palomar's encounter with captive animals and to the meditations derived from the observation of these creatures forced in an artificial environment where they are deprived of their freedom. An attentive close reading of his reasoning will unveil the limits of anthropocentrism and most importantly will demonstrate the failure of the Cartesian cogito that distinguishes Mr. Palomar. The character's inability to read the universe under these terms and also to understand and accept the complexities and diversities of other living beings will inevitably also lead to a discussion of the ethics of animal captivity. In his attempts to understand the mysteries of life and death through the observation of captive animals what emotions arise in him when his eyes meet those of an animal? How does he respond to the otherness and/or similarities between him and other fellow creatures? What lessons can be learned from his meditations? These and other related questions will be addressed in the talk.</p>
<p>[234] Tailer Ransom</p>		<p><i>An Enactive-Ecological Cognition Against the Preservation Argument for Animal Captivity</i></p>	<p>One of the prominent contemporary justifications for keeping animals in zoo captivity is the idea that endangered species can be safely preserved by these institutions. Ideally they can also be bred in captivity and reintroduced back into the wild once their populations have once again reached a critical mass. I argue that this argument includes a lurking assumption about what an animal is that makes this justification unsound. Specifically it rests on the idea that preserving an animal species involves nothing more than perpetuating the life of this animal's objective body that an animal ends at the spatial boundaries of its physical anatomy. Drawing on enactive and ecological approaches to cognition I will argue that regarding an animal as merely an objective body is an impoverished approach to animality. Enactive and ecological approaches to mind emphasize the organism's embodied</p>

			<p>engagements within a landscape of action-possibilities and the essential connection between cognition and action. This approach leads us to conclude that there is a necessary connection between being an animal and embodying a form of life within an ecological context. And from this conclusion it follows that the captive preservation of endangered species does not preserve the animal as-such since it does not also preserve its unconfined engagement within an ecological situation. And therefore this argument for captivity fails.</p>
<p>[235] Candace Laughinghouse</p>		<p><i>Centralizing Womanist Ways of Viewing Redemption - A Response to Animal Suffering</i></p>	<p>There are a myriad of terms instinctively connected to the field of animal studies. Term such as intersectionality anti-speciesism feminism and ecology receive the majority of attention from scholars and institutions when considering ways to address the abuse and oppression of non-human animals. Just as feminists reject patriarchy's logic of dominance as a womanist i extend this rejection by involving an entire removal of eurocentric voices as benchmark. This involves a decolonized discussion of non-human animals from the perspective of women of color. While critiquing the limiting agenda of ecologists and ecofeminists this essay centers womanist thought by incorporate an African cosmology that reclaims the interconnectedness between humanity nature and spirit while exploring all forms of violence against creation as unacceptable. This essay will explore the locale of redemption as a part of the animal rights agenda. Redemption is a term usually reserved for religious spiritual and theological circles. The western way of viewing redemption prefers to give special attention to the role and effort of individuals. The womanist way of redemption involves a radical subjectivity and considers the communal benefit of dismantling patriarchy for the benefit of the entire creation. In what ways can womanism revitalize the animal rights agenda? Shaun Copeland posits that the starting point for the development of womanist theology is suffering. This essay inserts womanist thought to extend the discussion of suffering and violence of non-human animals that is related to both the historical and current suffering of women of color globally. It is through womanist employment of african-cosmology that this essay will present ways redemption serves as a greater antithesis for patriarchy's use</p>

			of "creational oppression" to better centralize the voices of women of color in a traditionally eurocentric field.
[236] Nicolle Brancazio		<i>The Origins of Experience</i>	<p>This presentation focuses on the relationship between life mind and subjective experience. More precisely I will be concerned with the best way of understanding the conditions for the possibility of subjective experience. Beginning with recent work in the philosophy of biology and cognitive science I will make a case for a strong life-mind continuity thesis arguing that life and mind are inextricably and fundamentally bound together. This begins with a brief discussion of the evolutionary co-development of cognitive capacities and environmental complexity focused on the kinds of activities that we would say a living and/or cognitive creature engages in. From here we can evaluate different ways of understanding a life-mind continuity thesis and which if any provides the best resources in looking for the origins of subjective experience. This is important groundwork for looking at how subjective experience might develop differently in other species. Ethical implications drawn from this research will stress an appreciation of the differences between forms of life and their experiences rather than basing our appreciation on continuity or similarities with our human notion of subjective experience.</p>

<p>[237] Gonzalo Villanueva</p>	<p>University of Melbourne</p>	<p><i>The Animals in Animal Activism</i></p>	<p>One of the main reasons why humans advocate on behalf of animals is because animals are considered voiceless and are unable to defend their interests. This presentation questions this assumption by looking at the historical and contemporary role of nonhuman animals in activism. Focusing on a handful of case studies from the Australian animal movement this presentation places the nonhuman animal at the centre of the inquiry and explores the form and meaning of animal agency in provoking (human) social awareness and change. It examines issues around animal bodies representations and symbolic manipulation. Ultimately it suggests that a different conceptual and practical understanding of activism is needed one which seriously considers nonhuman animal actors as active agents rather than passive objects.</p>
<p>[238] Dominic Rainsford</p>	<p>Aarhus University</p>	<p><i>Who Counts? Numbers Ethics and Species</i></p>	<p>The dominant strand of animal rights thinking running from Jeremy Bentham's felicific calculus through Peter Singer depends fundamentally on the quantification of suffering including numerical comparisons within and between species. I wish to reassess the role of quantification in ethics with regard both to humans and other animals. I begin with the most basic philosophical questions: are two terrible occurrences worse than one? Are two instances of happiness better than one? If so how? Is suffering or the good always relative or can it be infinite and unquantifiable? The claim will be made that philosophical uncertainties such as these however esoteric they may seem underlie many everyday examples of confusion and inconsistency in the field of quantitative ethics; and that they are deeply entangled with the doubts that almost all of us have about where to draw the line or apportion concern between different animals especially between the human and the non-human. I will present some examples from current public and institutional debates followed by a sketch of the current status of quantitative issues within academic moral philosophy: ranging from artificial "trolley problems" and the continuing legacy of John Taurek's provocative 1977 paper "Should the Numbers Count?" to specific engagements by contemporary philosophers in the quantitative aspects of human/animal rights. I shall point to the divide between theoretical debates and real-life cases and then stake and illustrate my primary claim: that "the literary" understood in a sense that includes but exceeds traditional literary genres is an inevitable expression of this divide and an indispensable means of negotiating it.</p>

<p>[240] Morten Tønnessen</p>	<p>University of Stavanger</p>	<p><i>The Cultural Semiotic of Wolves and Sheep</i></p>	<p>Wolves and sheep go together -at least in the public mind. They are among the most widespread mammals of wild and domesticated species respectively. While the wolf is in several countries the most controversial large carnivore it is also and not coincidentally the most symbolically laden western carnivore. The wolf is a symbol of large carnivores governmental interference in local issues freedom and authenticity evil hunger sexuality etc. Sheep on the other hand represent among other things innocence and vulnerability (and of course food wool and thus economic value). The juxtaposition of the symbolism of wolves and sheep go all the way back to the bible if not even further. In The Bible this archetypical opposition is only resolved in the vision of a new earth and new heavens when in this new paradise "[t]he wolf and the lamb will feed together" (Isaiah 65:25). Meanwhile everybody "knows" that wolves prey on sheep. However many would be surprised to learn that in Norway wolves over time only account for less than a tenth of depredation on sheep. This demonstrates the way in which people are informed not only by facts but also by cultural imagery. Familiarity with the cultural imagery of wolves and sheep is arguably a precondition for fully understanding the fierce human emotions that are invoked in social and political conflicts on wolf management and conservation. Although there are local variations and even though imagery and symbolism can change over time the "background noise" as it were of the historical cultural semiotic of wolves and sheep is significant practically wherever there are or were wolves.</p>
<p>[241] Morten Tønnessen</p>	<p>University of Stavanger</p>	<p><i>The Semiotics of Predation and the Umwelten of Large Predators</i></p>	<p>This paper aims to present fundamental findings related to the semiotics of predation and point out a few typical features of the umwelten (lifeworlds) of large predators. Carnivores are emblematic of the brutality of nature in that apparently in order to live they have to take lives- as most animals do. Carnivores are generally associated with predatory behaviour although not all carnivores are predators. Predators thus form a subcategory of carnivores and are correctly associated with killing -causing death fear and to varying degrees suffering. In general when preying on other animals predators intend to kill but they do not kill because of any malicious intentions. Nevertheless historically predators have a reputation for being beasts ruled by hunger and are still perhaps unfairly looked upon as iconic murderers. What all carnivores have in common is that they eat meat and that they hunt and/or scavenge. As a subcategory of carnivores besides eating meat</p>

			<p>large predatory carnivores have in common that they hunt and kill other animals. In terms of the four main functional cycles referred to by Jakob von Uexküll in his Umwelt theory predators are thereby characterized by the functional cycle that involves food. The key contrapuntal relation involved in the umwelten of large predators is from this perspective that of predator and prey. Whereas for predators prey have the functional tone of food for prey predators have the functional tone of an enemy -a lethal threat. These common features of large predator umwelten indicate selective empathy. However as any social animal large predators also to varying degrees engage in a number of positive social relations.</p>
<p>[243] Erin Luther</p>	<p>York University</p>	<p><i>Valuing Urban Wildlife</i></p>	<p>Our rapidly urbanizing planet is fraught with ambivalences for human-wildlife relationships. As climate change and development pose a devastating threat to many wild populations expanding cities become thriving enclaves for an adaptive few. Similarly attitude research suggests that urbanism may have a protective effect on least some wild animals; many studies have found that urban dwellers are more likely than their rural counterparts to view wild animals as individuals deserving care rather than expendable species representatives though they also have been found to have less knowledge about wild animals a greater fear of predators and a lower sense of "connection" with nature. Public discourse about how and why to value urban wildlife is therefore characterized by some unique concerns. This paper examines how urban wildlife organizations -including wildlife rehabilitators conflict management and advocacy groups- are involved in shaping this discourse by negotiating between different languages of value. These organizations which have emerged largely in the last thirty years to meet a growing need for interpreters and mitigators of urban human-wildlife encounters are critical agents in defining an ethic for living with wild animals in the anthropocene. Drawing on a case study of four wildlife organizations of different types in a large city I explore how their messaging intersects and diverges as they define the relationship between everyday animal encounters with synanthropic species and the larger project of protecting biodiversity and "saving" the wild.</p>

<p>[244] Iselin Gambert, Tobias Linné</p>	<p>The George Washington University Law School</p>	<p><i>"An Ice Cold Glass of Pure Racism." Mapping the Entanglements of Dairy Milk and White Supremacy</i></p>	<p>This paper explores the entanglements of milk oppression and exploitation of both humans and non-humans. Milk both literally as a substance and symbolically in culture and social life has been connected to exploitative and oppressive practices through history and the inherent exploitation of other animals involved in milk can be seen as triggering other kinds of exploitative and oppressive practices. Many authors have addressed questions of how food has come to play a significant role in colonial projects and in the subjugation of both people of colour and the nonhuman animals occupying the colonized territories. Authors like Carol Adams have explored how meat-eating contributed to the Western world's pre-eminence describing how "the racialized politics of meat" worked to split the "world into intellectually superior meat eaters and inferior plant eaters" accounting for the western conquering of other cultures. Others like Melanie Dupuis have analysed how dairy milk was considered the ideal food by northern white europeans who due to a genetic mutation are able to digest lactose as adults unlike most of the world's population. "By declaring milk perfect white northern europeans announced their own perfection" wrote Dupuis. By examining empirical material consisting of both archive sources from dairy propaganda in the early-to-mid 20th century and recent examples of the use of milk in Trump America where white nationalists have been using it as a symbol both in online settings and throughout the Spring of 2017 at numerous pro-Trump and "alt-right" demonstrations the paper maps what could be called "the racialized politics of milk" that manifests in discourses about physical/bodily and social perfection and white racial superiority as well as ways in which dairy production and consumption are permeated by the complex dynamics of race gender class and species thereby shaping food production/consumption and dietary regimes.</p>
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<p>[245] Bob Fischer</p>		<p><i>Estimating (and Reducing) Wild Animal Deaths in Plant Agriculture</i></p>	<p>Wild animals are killed in plant agriculture. Squirrels chipmunks field mice rabbits and birds -among many others- are ground up by combines poisoned by pesticides and crushed by tillers. But precisely how many animals suffer such fates? And what if anything can be done to reduce the number of animals harmed in these ways? The answers to these questions matter for both obvious and not-so-obvious reasons. The obvious reason is that these animals are morally significant beings and we shouldn't kill or otherwise harm them if we can avoid it. The not-so-obvious reason is that the numbers are relevant to the case for veganism. A number of people have argued that there are so many deaths in plant agriculture that it would be better to include the flesh of certain large animals such as bovines in our diets as doing so would actually reduce the total number of animal deaths relative to diets that are based on plants alone. Here I survey the empirical data on wild animal deaths in plant agriculture and provide the best available estimate of the numbers arguing that they probably aren't high enough for the purposes of the anti-vegan arguments that have been proposed. I also sketch some strategies for reducing those deaths contending that the numbers certainly wouldn't be high enough were those strategies to be pursued.</p>
<p>[246] Rachel Hogg, Ms. Erika Sauzier, Dr. Gene Hodgins</p>	<p>Charles Sturt University</p>	<p><i>A Secure Attachment? Understanding Human-Pet Attachment Bonds</i></p>	<p>The relationship between humans and animals has been widely explored yet only a limited number of studies have examined interspecies bonds in relation to attachment theory. Given recent shifts toward increasing levels of intimacy in human-pet relationships it was considered pertinent to examine the nature of the human-pet bond and the applicability of attachment theory in understanding this relationship. A phenomenological approach was used to evaluate the meaning and significance of human-pet relationships using a sample of thirteen dog and cat owners. Initial analysis of in-depth interview data resulted in the classification of participants' according to their attachment to a specified animal. Pet-human relationships were examined in relation to security safeness proximity and separation anxiety. One participant appeared to demonstrate a secure attachment style (n = 1) while the remaining twelve participants were provisionally classified as anxious (n = 8) and avoidant (n = 4) towards their pets. Study findings indicated that pets commonly represented a "significant other" and a pseudo-human although this orientation to animals was routinely contested. Participants described uncomplicated and intimate relationships characterised by love and emotional connection highlighting the separation</p>

			<p>distress that may influence human-animal attachment relationships. Findings suggested that a pet may be considered an attachment figure in accordance with attachment theory. In addition pets were regularly anthropomorphised and often played a quasi-therapist role in the lives of participants. The findings of this study suggest that theories of human attachment may have some explanatory value in context to human-animal relationships. The findings also suggest that pet-human relationships may have particular therapeutic value for individuals who express an avoidant attachment style. Further research should be conducted to understand the connection between attachment styles across intra- and inter-species relationships while the impact of anthropomorphism on human-pet attachments warrants further consideration.</p>
<p>[248] Martha Mariana Martín Yáñez</p>		<p><i>Gender and Objectification: An Examination of Inter-Species Relations Among Pigs and Humans in Yucatán Farms</i></p>	<p>In this paper i argue that inter-species relationship among humans and pigs is partly shaped by gender. My research has focused on the different modes of association between pigs and humans especially when the former are grown for market consumption among the latter. This is a salient issue in the state of yucatán mexico where pork is the preferred meat ingredient in everyday cooking and in restaurants specialized in regional food. Rooted in its local importance in recent decades farms dedicated to raising pigs and marketing pork have adopted measures of quality control that turned yucatán into one of the main pork exporters in this continent. Consequently the number of farms has increased and in 2017 there are 600 registered farms in the state. During my fieldwork I have been able to identify three different modalities of production: technologized semi-technologized and backyard based. These three adopt different technologies for the handling of pigs. Despite their differences i argue they all objectify the animals as an exploitable resource and in/form the manners in which species relate during the growth of pigs and their final transformation in meat for the market. More important I also argue that these forms of human-animal interaction are partly shaped by the gender of both producers and pigs. Hence the different modalities of production lead to different forms of exploitation and animal abuse in which gender plays an important part defining how pigs are</p>

			<p>handled and sacrificed and in the adoption of different technologies that give different social and market value to male and female pigs.</p>
<p>[249] Francisco Serrano</p>	<p>Universidad Autónoma de Zacatecas</p>	<p><i>What Is a Giraffe? Education Research Care of Animals and Entertainment in Zoos</i></p>	<p>The zoos justify its existence in four fundamental tasks: the education of the public; the research done on the behavior and conditions that guarantee the health of animals in captivity; the care of the animals both those in captivity in the zoos itself and from a broader perspective those in danger of extinction; and the entertainment of the public. In this paper I briefly examine these tasks and conclude that only the task of entertaining the public is performed with some success and often at the expense of the other tasks. But it is also necessary to recognize that zoos today operate in conditions of serious environmental deterioration which suggests that they could renew their commitment to the care and conservation of animals. I argue that this task too faces great difficulties and that we no longer know what is an animal in captivity.</p>

<p>[252] Frauke Albersmeier</p>	<p>Heinrich Heine University Duesseldorf</p>	<p><i>The Ambiguity of 'Speciesism': Behavioral Disposition Ethical Theory or Moral Failing?</i></p>	<p>Arguments concerning the moral status of nonhuman animals have often been intertwined with a struggle for interpretative authority over the meaning of "speciesism". Introduced as a derogatory term for the prejudice underlying disregard for nonhuman animals' interests it was soon used to classify conceptions of the moral community. The concept's bifurcation into a descriptive and an evaluative notion is closely connected to the controversy over whether "speciesism" should refer exclusively to the view that species membership itself bears moral relevance as peter singer has suggested. This idea has been criticized for instance by oscar horta for undermining the originally intended analogy to sexism and racism by disregarding the assignment of moral relevance to supposedly species-specific properties. this paper points to a theoretical and terminological predicament regarding the semantics of "speciesism". Authors who opt for the descriptive notion relinquish a valuable means for expressing due criticism whereas only proponents of the complete exclusion of nonhumans from any moral concern have reason to waive the original term of contempt. On the other hand just this evaluative term cannot consistently be used for mere classification of ethical positions which share an appeal to biological taxonomy because it simultaneously condemns them as unjustifiable. Furthermore the prevalent fixation on moral interpretations of speciesism fails to account for its diverse and ambivalent manifestations. Taking seriously the initially emphasized analogy to racism and sexism requires distinguishing different concepts of speciesism relevant to social sciences ethics and public discourse respectively. To this end we should differentiate between a socio-psychological notion of speciesism referring to behavioral dispositions an ethical term classifying theoretical stances on the scope of the moral community and an evaluative notion addressing a moral failing. I suggest a terminological distinction that avoids reliance on one and the same term for diagnosis explanation justification and condemnation.</p>
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<p>[253] Tanja Ebner</p>	<p>University of Hamburg</p>	<p><i>“It Couldn’t Have Been Here All Along, Right?”: Conservation and the Concept of “Nature” in T.C. Boyle’s When The Killing’s Done (2011)</i></p>	<p>This paper aims to bring together animal studies and the study of literature and the environment by exploring how issues of conservation and (near-)extinction of nonhuman animals are articulated in contemporary us-american environmental fiction. With a focus on T. C. Boyle's novel <i>When the Killing's Done</i> (2011) the paper addresses how human perceptions of "nature" particularly regarding its purity perpetuate the constructed dualism between humans and nature and thereby violently influence the life of nonhuman animals. The novel is partly based on the factual killing of rats and pigs at the hands of the National Park Service (NPS) with the goal to stop the near-extinction of local nesting seabirds and foxes on the islands of Anacapa and Santa Cruz which belong to the channel islands in California. Following the two main characters an environmentalist biologist working for nps and an animal rights advocate and their entanglements in the islands' eradication programs the novel illustrates their radically opposing views regarding the killing of the rats and pigs and so picks up the discussion of biodiversity and how to deal with invasive species. With a close reading of <i>When the Killing's done</i> this paper reveals how issues of conservation biology are challenged in the novel and eventually unmasks how the conservation of nonhuman animal species is influenced by human notions of "nature". Since this has a traceable impact on the life of specific nonhuman animals this paper argues alongside the ideas of posthumanism for a rethinking of the concept of "nature" and the human and nonhuman animal's role in it.</p>
<p>[254] Terry Hurtado</p>		<p><i>Building Space for Animals in Colombian Peace Process</i></p>	<p>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 is due to factors related with not recognizing non-human animals as subjects or even objects affected or target by the parties in conflict. 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 players to achieve this: victim associations social and political movements political parties academy 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 for non-human animals the</p>

			<p>recognition of the political and legal status of victims due to 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 non-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>[255] Terry Hurtado, Joana Formosinho</p>		<p><i>Imagining Cow Being (Workshop)</i></p>	<p>Academic study of animal behaviour is mostly conceptual: the mind moves closer to the reality of the other in a conceptual way from the outside through human eyes. To avoid anthropomorphism imagination is discouraged and is thus unexplored as a tool. Yet imagination grounded in careful detailed observation of the animal's body movement and behaviour can open a window of possibility for a complementary way of understanding an animal's experience. We propose here to attempt recruiting the aid of the imagination a movement into the corporeal reality of a cow from the inside through her eyes - opening another pathway to interspecies empathy. Empathy is key to human moral action yet it can be difficult to empathise with the condition of those whose realities we cannot relate to in a bodily concrete way. In a workshop format we guide participants into a 35 minute visualisation experience where we use sensorial imagination to imagine becoming and being a cow. The visualisation was developed by anchoring our imagination in detailed sense perception of a cow's body interactions and environment and mimicking some of her actions then freeing the imagination to move our corporeal experience closer to that of the animal. This is an experimental way of imaginative enquiry which we have trialled at the postgraduate society conference at plymouth university with the student body at schumacher college and prescott college; at the international animal rights conference 2015 and the anthro-zoology conference at exeter university and which we continue developing through participant feedback. The workshop was also accepted to the making sense of the animal/human bond id-net conference and has taken place in a broader community in robson cultural centre in the netherlands and cultural</p>

			centres in colombia.
<p>[256] Yolanda Alaniz, Mercedes Anzures Aguilar</p>		<p><i>Minding Captive Dolphins Ethical Implications of Dolphin Captivity in Mexico</i></p>	<p>There is a growing dolphin captivity industry in Mexico that uses marine mammals specially dolphins (<i>tursiops truncatus</i>) for entertainment activities such as circus shows performances and swimming with the dolphins programs (swtd). Some of them also sell the so called dolphin assisted therapy (dat) believed to cure trough ultrasounds made by dolphins. With this activities companies get huge profits. They are located specially in tourism main places but also in large cities using concrete tanks. Due to the captive conditions and the premature mortality of dolphins under captivity conditions the industry has developed the artificial reproduction of these cetaceans for which they have refined and invasive techniques. Control over life and all activities of dolphins is absolute including feeding rest work with for humans sexuality ovulation mating and forced reproduction. This invasive artificial reproduction is analyzed in light of the cognitive and social characteristics of the dolphins and their ethical implications. To disguise the suffering inherent to cetacean captivity captive industry uses new concepts to describe their activities so that public cannot be aware of the suffering of animals and think dolphinariums are real habitats and natural environments. In this presentation the authors describe and analyse all of the conditions of for this marine species the implications both for dolphins and for humans that interact with them; the discourse analysis of the captive industry that softens their activities and sell magic images to public. Finally discuss the ethical and ontological implications for dolphin captivity and propose pieces of legislation to alleviate dolphins suffering in the short term and to end</p>

			dolphin captivity in the future.
[257] Charlotte Cressey		<i>Embodied Love: Co-Creating Heaven on Earth</i>	<p>Heaven on earth is not a far-off fantasy of perfection. Rather it simply means humans awakening to our full potential as empathetic beings and as a result shifting to autonomy and freedom for animals. In this worldview animals are not things to dominate use-abuse or control. Rather they are the greatest spiritual teachers and are treated with reverence. According to cultural historian riane eisler there are two cultural modes: the dominator model of society and the partnership model. The dominator model perpetuates powerlessness in all participants including those of us who are simply complacent and even benefiting from our position of power-over other beings. The partnership paradigm demonstrates that harmony is within reach. Humans are not naturally cruel as the dominator paradigm would have us believe. We have incredible potential to cooperate with each other and the natural world. In the traditional normative positivist western research paradigm knowledge is based in rationality logic and control. These often perpetuate the problem rather than getting to the solution. My research is grounded in indigenous research methods integral research methods and feminist research paradigms. What makes this unique is approach is that they include personal experience as a source of knowledge spiritual experiences as a source of knowledge and center on voices heretofore marginalized such as animals women and other social groups. Embodied love is the natural state of the human being and all animals. Peace harmony and cooperation are a hidden stream within humanity which we can each activate. Mirror neurons are one example of embodied love.</p>

			<p>Participants will come away reinvigorated in their faith that a loving world is not only possible it is near and they have the power to co-create it.</p>
<p>[259] María Guadalupe Sánchez Loredo</p>	<p>Universidad A de San Luis Potosi</p>	<p><i>Compassionate Conservation for Urban Fauna: The Trap-Neuter and Return. Approach for a Sustainable Living</i></p>	<p>It is a known fact that livestock production impacts air soils and water and it is greatly responsible for an important amount of greenhouse gas emissions and animal suffering. The unsustainability of a diet based on animal products and the importance of plant-based diets in the fight against climate change cannot be longer denied.but not only the animals suffering in the meat, diary and egg production require protection and deserve more rights. The movement called "compassionate conservation" is gaining global attention because is becoming more and more difficult to justify the killing of animals "in the name of conservation or science". Compassionate conservation focuses mainly on wild animals but could also be applied to urban animals such as dogs, cats and pigeons. In this work approaches to overpopulation control of stray animals (dogs, cats) in Mexico and other countries are presented their benefits and disadvantages are discussed. The most humane and effective approach the trap-neuter and return combined with affordable spay and neuter campaigns for pets is presented as a "compassionate" and sustainable strategy for reducing the number of animals on the streets and their environmental and social impacts. Examples where this approach was successfully applied by the author for population control of dogs and cats in urban and rural areas of San Luis Potosí are highlighted.</p>

<p>[260] Joel Macclellan</p>	<p>Loyola University New Orleans</p>	<p><i>Managing Wild Lives: Biodiversity Animal Interests and The Ethics of Invasive Species Management</i></p>	<p>It is often argued by holistic or biocentric environmental ethicists that animal-centered or sentiocentric approaches to environmental ethics are incompatible with the remediation of invasive species and hence incompatible with the preservation of biodiversity. There has been conflict at the level of practice as well: animal protectionist groups and environmental groups have clashed when biodiversity conservation appears to conflict with animal welfare or rights. It is argued that insofar as biodiversity plays an ineliminable role in habitat quality and stability it is highly instrumentally valuable according to sentiocentric approaches to environmental ethics and may also be intrinsically valued. An ideal typology of invasive-native species conflicts is then developed in order to show that the alleged conflict between biodiversity conservation and sentiocentric ethical perspectives is grossly overestimated because such perspectives and more traditional environmental ethical perspectives converge in the overwhelming majority of cases. In remaining cases of conflict it is argued that invasive species remediation including lethal remediation is often still permissible in terms of both restorative justice and animal welfare. As a matter of public policy it is concluded that the U.S. should move from a black-list approach to invasive species management to a white-list approach as recently proposed by the national invasive species council despite protests by the pet and botanical industries because the common good of humans and other animals outweighs such recreational interests.</p>
<p>[261] Jaime Paneque-Gálvez, Perla Anerol Sifuentes-García, Ana Rubia Bueno-Silva</p>	<p>CIGA-UNAM</p>	<p><i>Impacts of Industrial Animal Food Production and the Need for Social Innovations to Trigger Dietary Change</i></p>	<p>Industrial production of foods of animal origin is responsible for severe social and environmental impacts besides ethical concerns. Agricultural expansion either for animal ranching or for growing animal feed such as soybean and corn is the main driver of ecosystem change and therefore of the current crisis of biodiversity loss. It has also been scientifically established that the entire animal food sector is the main emitter of greenhouse gases and accordingly the key driving force underlying climate change. Moreover this sector is the main user and polluter of freshwater and soils in the world. Less known than the environmental problems related to animal food production are its social impacts. In rich countries the key issue has to do with health because the high consumption levels of industrial animal products are associated with many serious ailments such as obesity diabetes cardiovascular diseases and several forms of cancer. In addition agricultural expansion for industrial animal food production is increasingly</p>

			<p>responsible for land grabbing and territorial dispossession of traditional farmers and indigenous peoples often illegally by means of coercion and violence thus resulting in human rights violations and a deepening of marginalization and poverty. All these socio-environmental impacts coupled with the unethical and unnecessary violence exerted toward the billions of animals raised and killed annually to satisfy the current demand of animal food products call for an urgent dietary change based on plant foods. We suggest that for such a societal change to happen there is a need for different forms of social innovations from grassroots' new food production practices and forms of activism to promote veganism to new agricultural policies that take on sustainability responsibly. In this paper we provide several examples of the type of social innovations we deem necessary to tackle the many impacts caused by industrial animal food production.</p>
<p>[262] Sally Price, Caron Whaley</p>	<p>The Donkey Sanctuary</p>	<p><i>Donkeys as Teachers: Developing Life Skills and Emotional Intelligence in Vulnerable Children and Adults</i></p>	<p>This abstract explores how donkeys can be teachers for humans supporting them to develop critical life skills and how donkeys have an ability to connect with people in a unique way. The Donkey Sanctuary is developing donkey facilitated learning (dfl) programmes with vulnerable people in the uk europe and internationally. These programmes aim to raise the profile of donkeys and to highlight their potential as teachers of life skills and to improve their status and welfare in society. The world health organisation (1998) states that "life skills education is aimed at facilitating the development of psychosocial skills that are required to deal with the demands and challenges of everyday life". The donkey facilitated learning programmes are currently measuring three key life skills: empathy managing emotions self esteem and also attitudinal change towards the donkeys. As prey animals donkeys are highly sensitive to their environment and also the emotional and psychological disposition of other sentient creatures within their environment. Donkey facilitated interventions allow for simultaneous bio feedback from the donkey who is uniquely adapted to detect emotions psychological disposition or intentions in humans. This supports humans to develop their self- awareness emotional regulation intentions and behaviours and thus develop their life skills. At the end of an eight week dfl programme one young person stated: donkeys really get me. They know what i'm feeling. I feel a connection with the donkeys and i feel more confident. ¶In Ethiopia where donkey facilitated learning is part of a</p>

			<p>rehabilitation programme for young people with disabilities one young man stated that donkeys had taught him to face any challenge and had changed his life. Through these programmes we are continuing to discover about the emotional intelligence of donkeys and their unique ability to reach out connect with and teach human beings.</p>
<p>[265] Juliet Macdonald</p>	<p>York St John University</p>	<p><i>Forms of Captivity</i></p>	<p>This paper considers forms of captivity that have been employed in order to study animal brains. In particular it will focus on work by U. S. psychologists such as Karl Lashley and Donald Hebb in the early 20th century in the course of their development of the concept of neuroplasticity. In recent years the concept of "plasticity" has been taken up productively and critically by the arts and humanities and has been developed for example in the work of philosopher Catherine Malabou: "plasticity designates the double aptitude of being able both to receive a form (clay is plastic) and to give form (as in the plastic arts or plastic surgery)" (2007). Malabou's work takes some of its inspiration from contemporary neuroscience. However there is a more-than-human history to the idea of the formable and reforming brain. This paper looks back at some of the experimental practices leading to significant publications by Lashley and Hebb in the 1940s as they developed the concepts of brain plasticity. Rather than focussing on these prominent scientific figures attention is drawn to the rats monkeys and chimpanzees that were involved in their experiments. In many cases brain lesions and other injuries were surgically inflicted in order to study post-operative behavior. Many of the significant findings were made while both Lashley and Hebb were based at the Yerkes Laboratories of Primate Biology in Orange Park Florida and my study of a particular chimpanzee living in that institution informs this investigation. Here li will look at the conditions of enclosure (both material and discursive) that ground these neuropsychological studies</p>

			and the particular forms of captivity such as mazes and cages in which the animals in question were contained.
[266] Ulara Nakagawa		<i>The Lonely Elephant Who Connected With 460000 People in 3 Months</i>	<p>In 2016 I spearheaded a campaign to help an elderly elephant named Hanako in a Tokyo zoo who had been living in solitary confinement for over 60 years. Over 460000 people globally signed a petition to improve Hanako's conditions and I traveled to meet with her zoo with the american elephant welfare expert Carol Buckley. After our visit Hanako's zoo publicly committed to making welfare improvements: a huge victory. Sadly on may 27 2016 - before most of the improvements could be made - Hanako collapsed and died. During my efforts to help Hanako I learned that other elephants were in similar dire circumstances in Japan and elsewhere. While it was too late to save Hanako it is definitely not too late for countless other elephants that need our help. So I teamed up with the Wildlife Welfare Organization Zoocheck and recruited the elephant biologist Dr. Keith Lindsay to launch a new campaign: Elephants in Japan: In Memory of Hanako. Here is a link to the campaign website: elephantsinjapan.com and coverage we have received national geographic: http://news.nationalgeographic.com/2017/08/wildlife-watch-japan-zoo-elephants-solitary/ I would be thrilled at the opportunity to tell this story at your conference and share some important lessons I have learned as a grassroots animal activist: - one person does have the power to make a difference for animals. - You don't necessarily need a fancy degree or decades of experience. - However you do have to make sure you: 1. Always seek and speak the truth. Do not be afraid to seek out the experts and ask for their help. 2. Use social media wisely (don't pay any attention to</p>

			<p>armchair activists!) 3. Work very very hard. Don't expect anyone else to work harder than you. Real activism isn't just what you want to do. It is what has to be done.</p>
<p>[267] Jess Ison</p>	<p>La Trobe University</p>	<p><i>Prisons Animal Abuse Registries and Animal Liberation: A Critique of Punitive Measures</i></p>	<p>"Jockey on fishing trip accused of animal cruelty" was the title of an article that appeared in the Australian news in 2017. The jockey in question had filmed himself stabbing a stingray multiple times before throwing the thrashing animal back in to the water. This was met with immediate calls for punitive measures. This case reflects much of the argument I will make in this paper. Firstly a jockey rides horses for a living horses who have been bred and beaten for racing. Only a small percentage of them will ever see a track and most will be killed once they are no longer useful to the industry. Secondly, fishing is the act of killing marine animals. How can a man who whips horses for a living and spends his recreation time killing fish be accused of animal cruelty only when stabbing a stingray? In this paper I intend to challenge the increased use of the prison industrial complex (PIC) in response to alleged animal abuse. One of the key issues in this paper will be asking what in fact even constitutes animal abuse? Often the perpetrator in these cases is someone who has harmed a dog or stingray and yet we continue to see the rise in numbers of so-called "farm animals" killed for food each year. I will argue that this stark contrast in fact reinforces the PIC and human supremacy over animals. Alongside this reinforcement of the PIC through calls for harsher penalties there have been efforts to institute an animal abuse registry in many parts of the world. Through an analysis of the issues resulting from child sex offender registries I will argue that animal abuse registries will only result in further harassment of those already targeted by the PIC on the grounds of race.</p>

<p>[268] Carlos Alberto Crespo Carrillo</p>	<p>Resistencia Natural (REN) - Por una cultura de liberación animal</p>	<p><i>For a Non- Speciesist Bioethics</i></p>	<p>Bioethics whose material object of study is life as the central theme of ethical concern has followed the dominant historical current of anthropocentric speciesism which normally prioritizes human interests in any moral dilemma or debate towards nonhuman animals arriving to propose at most recommendations on the regulation of animal exploitation in the framework of animal welfare. In the present work it is considered that this area of knowledge may have a non-speciesist approach being coherent as to its claim to be an ethic of life particularly of sentient life. In this way the work seeks to propose a non-speciesist bioethics making an analysis from one of the most used approaches such as bioethical principlism with a reading from the victims of speciesism and not from the victimizers that does not validate the ethical and bioethical terminology associated to the regulation of animal exploitation which excludes from deliberation at least those animal exploitation activities that have reached a social consensus of rejection and that avoids repeated deliberation in all other forms of animal exploitation taking into account the interests of non-human animals to the same extent as the interests of humans according to the principle of equal moral consideration and thus begin to be more conclusive in recommendations and conclusions that do not seek a priori the regulation of animal exploitation activities but also to raise the possibility of the abolition of animal slavery.</p>
<p>[269] Bettsy Adriana Mendoza Dueñas, Anne Sisto Burt, Xavier Manteca Vilanova</p>		<p><i>Generalized Anxiety Disorder Diagnosis in Dogs Based on Physiological and Behavioral Changes According to the DSM-IV</i></p>	<p>The objective definition reproducible and standardized parameters for the evaluation of patients is a major goal in veterinary behavioral medicine. Generalized anxiety disorder (GAD) is described as a relatively new psychopathology in human medicine however veterinary clinics specializing in small animal behavior just recently have begun to diagnose this disorder in dogs primarily by subjective clinical findings without a specific behavioral pattern and time presentation. The objective of this study was to adjust the criteria for the diagnosis of gad described in the diagnostic and statistical manual of mental disorders fourth edition (DSM-IV) and the international classification of diseases (ICD) published in 1992 (ICD-10) in humans to animals in this particular case the dog. The criteria for inclusion taken into account were dogs regardless of sex or breed from three months of age and having a behavioral consult for the first time obtaining a population of 125 dogs. Each dog was evaluated at a behavioral level and a general physical examination was performed. A logistic regression model was used showing</p>

			<p>that the model had a 92% consistency using 6 variables with a Cox and Snell R2 of .563 and a Nagelkerke R2 of .757 and with a minimum of 3 variables as suggested in the DSM-IV (1994) the model supports a 82% consistency with a Cox and Snell R2 of .433 and a Nagelkerke r2 of .582. The media and frequency of analysis were made by descriptive statistical analysis. It was concluded that there are dogs that are clinically cursing with GAD (5% prevalence) and that muscle tension is the variable that is most shown in dogs with GAD with a 76.8% of data compatible with human literature without being able to establish sex, age, breed and place of origin as factors that affect its presentation.</p>
<p>[271] Richard Merrit, Scott Hurley</p>	<p>Arkansas State University</p>	<p><i>Transformations and Transgressions: Encountering Animal Bodies Through Taxidermy Art and Ethics</i></p>	<p>Artists committed to socially engaged practice confront a significant challenge when trying to differentiate their work from other artists who use the same media but do not have the same social and political commitments. This problem is particularly significant when encountering the work of conceptually driven artists that make use of taxidermy. Exploring comparatively the work of artists such as Damien Hirst, Angela Singer Kate Clark Pascal Bernier Amy Klein and Cai Guo-Qiang we note instances of superficial similarity shock aesthetics and vastly disparate visual strategies. Underlying this complex network of visuality rests an interconnected web of agendas sometimes reifying sometimes questioning and at other times antagonizing human and non-human animal hierarchies. Historically the use of taxidermy arose out of the colonial tradition of exotification of "otherness" treating nonhuman animal bodies as artifacts of colonized nations. Consumed en masse in "proto" museums sideshows and Wunderkammer the animal body was objectified and commodified by the act of looking of gazing. In this paper we examine how the tradition of spectacle is transformed by and also persists in contemporary arts practice.it is our contention that each of the works we are examining is a societal institution that constitutes a networked model of human and non-human animal relationships. Central to our approach is an examination of "the encounter": how does the spectator's encounter with the object of art without knowing the artist's intentions shape the understanding of the encounter and its effects? Irrespective of intentionality in what way does the</p>

			<p>work interrogate human and non-human animal relationships? What are the ethical questions implicitly posed by the work? And finally how does the visceral nature of the art and its practice within a capitalist economic system informed by speciesist ideology contribute to or challenge the commodification of the animal body?</p>
<p>[273] Andrew Lopez</p>	<p>Dalhousie University</p>	<p><i>Reflections on Personhood Concerning Tommy and Kiko</i></p>	<p>Steven Wise and the nonhuman rights project have been working to change the legal status of various nonhuman animals such as great apes elephants and cetaceans from things to legal persons. Recent court verdicts against the nonhuman rights project have rejected to extend habeas corpus relief to two chimpanzees tommy and kiko on the basis that the chimpanzees do not successfully meet the criteria for personhood. However in these decisions the court presents inconsistent positions on who or what kind of subject fits the criteria to be extended legal personhood. In this paper I spell out these inconsistencies and challenge the reasoning given. First I argue that the court repeatedly shifts between various conceptions of personhood. Specifically the court moves between aristotelian conceptions of personhood lockean conceptions of personhood and social-contract conceptions of personhood. Second I illustrate how the court cedes ground on the lockean and social-contract conceptions of personhood only to take refuge in the aristotelian conception. Specifically the court accepts the claims of the amicus briefs provided by primatologists and other experts on the capacities of chimpanzees for autonomy rule-following and other capacities but retreats to the aristotelian conception so as to avoid granting personhood to chimpanzees while not denying personhood to certain subgroups of human beings. Third and finally I offer some preliminary thoughts on the court's approximation to a decisionist view on the matter of human and animal personhood. In other words humans count because we</p>

			say they count and animals do not because we say we do not.
[274] Anamias Nuñez		<i>Proyecto Fresia: Antispecist Feminists in Abya Yala</i>	Proyecto fresia: feministas antiespecistas en Abya Yala proyecto Fresia: Antispecist Feminists in Abya Yala. Project Fresia is a collective of women lesbians feminists and antispecists for animal liberation. The focus is a critical and local veganism thinking of ourselves as women in Latin America. We use the graphic as a tool of diffusion and activism we believe in a veganism political and intersectional.* Abya Yala the name that was known to America before the spanish invasion.
[275] Noriko Nijima, Miho Hishii, Hideo Suzuki	Yamazaki Gakuen University	<i>What Animals are to you and Why --A Sociological Approach to the Reality and the Reasons of 'animal Dislikers' in Japan</i>	In Japan 25% of the population dislikes keeping pets (cabinet office 2010). For those who are not good at socializing with animals and have an "uncomfortable" feeling towards them (animal dislikers) being in close proximity of animals must be horrific. Today we cannot walk outside without seeing dogs being exercised every day everywhere for example. Under such conditions how do animal dislikers survive? Also how are they "uncomfortable" actually and why? Are feelings of antipathy and feeling "uncomfortable" the same when people face other pets? We need to think them over not only for living together well with animal dislikers but also for hopefully elucidating animal abusers' mentalities. In this paper we describe the reality of animal dislikers in Japan and the reasons of being "uncomfortable" with dogs. We conducted semi-structured interviews between 2010 and 2017 in the Osaka and Tokyo areas of Japan. Eight animal dislikers in their teens to seventies participated in the research lasting from one to two hours per person. Participants were collected by snowball sampling and the data was analyzed using the k-j method originally developed as a brainstorming method by japanese ethnologist Jiro Kawakita

			<p>(Kawakita 1970). Analysis suggests that animal dislikers: 1) still think that animals are cute 2) some have even had either rich experiences of animal keeping 3) or severe bereavement 4) do not make their dislikes official due to impression management and so on. These findings suggest that: being uncomfortable with dogs 1) is sometimes influenced by animal views typically seen among Japanese people 2) is not always the same as disliking dogs 3) includes unpleasant feelings towards the pet-keeper and 4) the overconfidence of dog-owners amplify the irritations and fearfulness of their dogs. Detailed results will be presented.</p>
<p>[276] Catherine Young</p>	<p>New York University Tisch</p>	<p><i>White Supremacy and Animal Rights in the US Progressive Era</i></p>	<p>This paper examines the historical and ethical complexities of the Jack London Club an animal advocacy organization founded in the United States in 1918 and dedicated to ending animal performances in live variety entertainments and later in film. Clubs spread internationally and claimed 875657 members by 1943. In arguing that circus and vaudeville acts debased animals and were unnatural the rhetorical strategies of the movement prefigured contemporary concepts in animal ethics including "wild dignity" and "species typical behavior". The club was named after the US writer Jack London whose posthumously published novel of Canine Liberation Michael brother of Jerry depicts graphic scenes of torturous animal training practices that rallied supporters of the cause. The Massachusetts Society for the Prevention of Cruelty to Animals promoted the novel for decades. However London's story depends on an unredeemable white supremacist logic that has thus far been ignored by the few scholars who have addressed his text. Ignoring the racism of London's work dehistoricizes the willful blind spots of seemingly progressive causes and neglects tensions between different social justice movements. If we understand that the rhetoric employed by progressive era animal welfare advocates sometimes capitulated to a "natural order" logic that left intact racial hierarchies class stratification and to a lesser extent gendered norms then we can view contemporary social justice debates with more incisive critiques and understand the ways in which live performance was and is a charged site of ideological debate</p>

			<p>regarding animal ethics and human exceptionalism.</p>
<p>[277] Eduardo Manuel Gonzalez de Luna</p>		<p><i>Interdependence and Moral Values. About the Pets</i></p>	<p>Alasdair Macintyre has pointed out the importance for moral philosophy to study and understand our animality as human beings what the human being has in common with members of other species animals. this study is important to an ethics compatible with the biology after darwin in which any explanation of the goods the norms the values and virtues that define the human moral life should also explain how it is possible the moral life for non-human beings but biologically similar. Until you get to the moral life of humankind explaining its development from its original animal condition and from within the moral life. The human being lives in a social and ecological environment that makes it dependent. As the subject owes its continued survival to others including non-human species. The mutual dependence is evident in a social environment during early childhood and old age. But the dependence is maintained throughout the life this fact has been ignored in moral philosophy. Some virtues arising from the recognition of the interdependence in relation to various species including humans are discussed. Finally we apply these reflections to the case of domestic animals and the mutual dependence that these species have with the human which should result in the recognition of rights.</p>

<p>[278] Karalyn Kendall-Morwick</p>	<p>Washburn University</p>	<p><i>Intersections of Race Gender and Animality in M. Nourbese Philip's She Tries Her Tongue Her Silence Softly Breaks</i></p>	<p>In postcolonial and critical race studies animal figures are frequently dismissed as mere metaphors for the dehumanized status of marginalized others whose ostensible proximity to "the animal" has served historically to naturalize their subordination and exploitation. Yet as a number of scholars in human-animal studies have pointed out an antiracist politics that rejects the fact of human/animal kinship -though understandable given the exclusion of racialized others from fully human status and the systematic violence enabled by that exclusion- risks reinforcing the humanist disavowal of animality that underwrites racist and imperialist discourses. Disavowals of animality from within postcolonial and critical race studies in other words leave unchallenged a humanist model of subject formation that relegates human and nonhuman others alike to a realm of abjection that defines through negation the fully human (i.e. White male imperial) subject. In order to illuminate how an acknowledgement of human animality can instead work to undermine humanist structures of exclusion this project examines the intersecting concepts of race gender and animality in the poetry of caribbean-canadian writer M. Nourbese Philip. Far from disavowing animality in an attempt to counter racist and imperialist constructions of the human Philip's poetry depicts figures at once human and animal whose vulnerability and finitude undercut humanist structures of exclusion. In this way I argue Philip's poetry can be read as an early example of contemporary postcolonial and minority literature that calls for a more complex examination of human animality and of humans' embeddedness in multispecies life challenging the humanist and imperialist disavowal of animality and problematizing "rehumanization" as the goal of antiracist politics.</p>
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<p>[279] René Marquez</p>	<p>University of Delaware</p>	<p><i>Never Cry Dog Art</i></p>	<p>Inspired by Farley Mowat's <i>Never Cry Wolf</i> and with a nod to Werner Herzog's <i>Grizzly Man</i> my current video project--in progress untitled--explores the daily life of two species co-habiting: canines and humans in a dog sanctuary that I established and currently run. Unlike the experiences of mowat and treadwell where the human lived among the non-human in their environments my experience is that of the non-human living in my human home. My house-cum-dog sanctuary has provided a rich terrain for my investigations as an artist. Living with up to 20 dogs at a time I find myself appreciating the individuality of each dog while stretching my own boundaries of a comfortable human lifestyle. While the video serves as a document of sorts it also provides a context for my evolving relationships with the dogs that feed an ongoing series of painted and drawn dog portraits. My presentation begins with an excerpt of my video as the backdrop for my dog portraits and a discussion of their role in my animal work. While pet portraiture as a genre may be critiqued as kitsch or sentimental I contend that it is humans' perceived relationships with dogs that elicit such judgment. The portraits I create challenge the notion of "pet" as the sanctuary strives to acknowledge the dogs' individual self-determination. The sheer number of dogs I live with forces me to constantly evaluate my own wants and needs in daily life relative to theirs both as a group and individually. The dog portrait for me is the product of our collaborative life; it is also a vehicle through which to appropriate a human practice and expand it to value non-human species by challenging anthropomorphic biases.</p>
<p>[280] Oliver Boettcher</p>	<p>Dalhousie University</p>	<p><i>The Reproductive Rights of Domesticated Animal Co-Citizens in the Zoopolean Paradigm</i></p>	<p>In their book <i>Zoopolis</i> Sue Donaldson and Will Kymlicka (Henceforth D&K) argue that domesticated animals ought to be considered as co-citizens in our interspecies community. If this were the case what might the reproductive rights of our domesticated animal co-citizens look like? In this paper i argue that there are meaningful disanalogies between the justifications that D&K provide for intervening in the reproductive activities of domesticated animal citizens and the protections accorded to human citizens. This differential allocation of reproductive rights is reminiscent of eugenics and as such seems inconsistent with the equality and personal freedom that are central to contemporary liberalism and democratic societies. If at all convincing the consequence of this discussion is as follows: either we accord domesticated animals an incomplete citizenship status compared to human citizens or we</p>

			<p>acknowledge that perhaps domesticated animals do not possess the necessary capacities to be citizens. If the former then we might see it as problematic to accord domesticated animals citizenship only to then violate the equal rights that their citizenship status ought to entail. If the latter then we perhaps question the ability of the citizenship model to adequately account for the reproductive activities of domesticated animal citizens.</p>
<p>[281] Lizbeth Muñoz</p>		<p><i>Decolonial Animalism from a Latinoamerican Approach</i></p>	<p>Since the Colony the latinoamerican cultures have been relegated oppressed discriminated in the interest of industrialization in order to reach a western patriarchal and eurocentric culture as the only and correct ideal of life; we are living in a system that merchandise life which reduces all those who are not in power to production-units it is impossible to think of ourselves as alterities indians women nonhuman animals nature as an end into itself. This from an ideology that supports that our cultures are only born just to produce but not to live the same goes for non-human animals. Therefore we seek to decolonize our thinking and therefore our strategies from a theoretical framework that allows an understanding of our reality and thus be able to implement an animal rights activism that is inclusive and thought for an invisible Latin American reality.</p>
<p>[282] Carlos Frederico Ramos de Jesus</p>	<p>Universidade de Sao Paulo</p>	<p><i>Is Garner's Ideal Theory Ideal Enough?</i></p>	<p>Robert Garner's A Theory of Justice for Animals builds an important bridge between animal rights and theory of justice. Garner recurs to Rawls's distinction between ideal and non-ideal theory and claims that protecting animals from pain would already be enough in a non-ideal theory ("sentience position") whereas ideal theory would also demand that animals be entitled to life as consequence of their sentience ("enhanced sentience position"). This paper argues that Garner's argument on non-ideal theory is sound because sentience position has a moral and political grip with our considered beliefs and can be an intermediate step for further progresses on animal rights. But Garner's argument regarding ideal theory does not seem to be ideal enough because it allows that a sentient animal's right to life and liberty be disregarded when in conflict with human right to life and liberty even in cases that are not "desert island" ones. That is because Garner says</p>

			<p>human interests in life and liberty are broader than animal's interests. I will argue that should one take rights seriously one cannot deem an animal's right to life less important than human's right to life. If sentience is the decisive feature to ascribe an animal right to life why should this right be weaker than human right to life? The peculiar human features are certainly important to entitlement of other rights but not of a stronger right to life. Moreover ideal theory should be normatively consistent and Garner's position rests greatly on empirical (and non proved) claims.</p>
<p>[283] Carlos Frederico Ramos de Jesus</p>	<p>Universidade de Sao Paulo</p>	<p><i>It Is Not Fun for Everyone: Feather in Brazil's Carnival Parades</i></p>	<p>Colorful brazilian carnival parades render invisible a great amount of animal suffering. Feathers from peacocks pheasants geese and ostriches are main sources of the ornaments in clothes especially in professional and competitive parades - such as the ones in Rio and São Paulo. Brazil's production of feathers is not enough for the parades so the country is the biggest feather importer. Extraction of feathers is extremely cruel and makes birds vulnerable to many diseases because they are deprived of their natural protection. Nonetheless feather industry does not raise the same debate as fur industry perhaps because of the economic importance of carnival parades and of the false idea that feather production does not pose a big ethical problem since it exists for an event which occurs only once a year. But the ethical case against feather is as clear as it is against fur: both industries make animals undergo pain suffering and confinement for mere human leisure. That is: many people claim mistakenly that they cannot live without eating or drinking animal-based products but no one could soundly claim that fur coats and peacocks ornaments are as necessary as food. Animal exploration is harder to be justified in situations that not present a so-called need. Moreover samba groups which decided to display only artificial feather in its clothes did not lose points in the competitive parades because of that. This suggests that if carnival competitive parades got rid of animal feather they would not lose their artistic quality and economic relevance.</p>

<p>[284] Susan Pyke</p>	<p>University of Melbourne</p>	<p><i>Ungrateful Wasps and Dishonourable Birds: Feuerbach's 'Brute', George Eliot's 'Yoke' and the Ethics of Posthuman Canon Analysis in a Time of Animal Crisis</i></p>	<p>Middlemarch George Eliot's superb study of provincial life has been loved over generations. This nineteenth-century novel seems in parts not at odds with contemporary efforts to produce better human/nonhuman relations. In other ways middlemarch reinforces ideas of the supremacy of human animals at the cost of other animals. Focusing on Dorothea Brooke the white anglo-saxon protestant woman at the centre of this sweeping narrative i consider the implications of her youthful decision to no longer believe in "the gratitude of wasps and the honourable susceptibility of sparrows". I consider two possible interpretations. Dorothea's shift may suggest a progression from paternalistic anthropomorphism towards a consideration of nonhuman animals as independent persons with their own agenda and agency. Alternatively her dismissal of sparrows and wasps may signal a reinforcement of privileged humanist values that are centred on the primacy of human individualism. At times like the flighty bourgeois Fred Llydgate Dorothea seems to support Ludwig's Feuerbach's fiction of the unfeeling "brute" through observations and actions that uphold the myth of human exceptionalism. Only humans so this story goes have the capacity to extend neighbourly love (or dismissal) to other creatures. At other times like the steady yeoman Caleb Garth Dorothea is painfully aware of the cruel "yoke" of oppression that falls on herself and on other creatures in her life. By focusing on this canonistic novel through a posthuman lens I make a case for strategic presentism in animal literary studies. The genealogy of thinking that nurtured Feuerbach's philosophical work and Eliot's complementary novel can be traced through to contemporary new materialism that highlights the alienation accompanying mechanisms of brutal animal labour. This brings the ethical debates that manifest in Middlemarch together with contemporary concerns about human exploitation of other species.</p>
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<p>[285] Mauro Madariaga Najera, Pedro Paredes Ramos</p>		<p><i>Donkey's Behavior</i></p>	<p>The donkey has several differences compared to horses: anatomically physiologically reproductive conformation and behavior. It has been proven that the donkey is a close relative of the horse because both arose from the hyracoterium; we should not think that for this reason the donkey can be treated like a little horse. The donkey was domesticated about 7000 years ago the first evidence of its domestication being in Mesopotamia and later in Egypt meanwhile the horse was domesticated about 5000 to 6000 years ago. From a behavioral point of view donkeys have unique behavioral strategies which should be considered at the time of their learning behavior modification and daily management of these animals. Among the factors that influence the behavior of a donkey is its evolution genetics environment pain and previous experiences. Thus the importance of knowing the natural behavior of the donkey will facilitate interaction and communication with the owner coach caretaker farrier and veterinarian to better manage this species to provide personalized and professional attention. Finally behavior is one of the tools and factors to consider towards the welfare approach achieving a better performance for the purpose we have given to the donkeys that are in domestication.</p>
<p>[287] Neil Nunn, Sue Ruddick</p>	<p>University of Toronto</p>	<p><i>Performing Colonialism Creating Boundaries: Colonial Natures and Urban Wildlife Relations in 19th Century Toronto</i></p>	<p>As Val Plumwood reminds us colonialization is achieved by the establishment of a sense of one's superiority and apartness. In this paper we explore the colonial project in 19th century Toronto as it was shaped through emerging contact zones that reordered urban wildlife relations. We begin in 1800s with the beheading of a bear on Yonge Street by a lieutenant in the 100th regiment followed by the institution of bounties for wolf scalps and laudatory tales of bear hunt for sport (in the performance of "candian-ness" [2]). We conclude with the establishment of the Riverdale Zoo in the late 19th century where apex predators were exhibited and confined. Our focus is on the shifting relationship between settlers and megafauna as the animal geographies of Toronto were reshaped to conform with a colonial imaginary -of both its human and wild subjects. Drawing on 19th century historical archives local newspapers and accounts of Ontario naturalists from that period we trace the complex relations to nature that emerged at this time and that to some extent inform relations to this day.</p>

<p>[289] Justin Podur</p>	<p>York University</p>	<p><i>The Distribution of Species Encountered in the City: Analyzing Human-Wildlife Encounters in Toronto</i></p>	<p>When we step out into the city who do we encounter? Ecological surveys use the numbers of individuals of species found in an area as a measure of biodiversity. But they don't give us a sense of levels of concern on the part of humans much less the nature and extent of injury for wildlife in urban areas. We used fit species distributions to the frequency of encounters between humans and wildlife in the Greater Toronto Area (GTA). The resulting picture is a complex one: of which species are most often encountered in the city but also of which species are encountered with such injuries that the person encountering them chose to call the Toronto Wildlife Centre (TWC). Most encounters were with a small number of species (several bird species squirrels and raccoons) but small numbers of encounters occur with a diverse number of species especially bird species. Best fits were found with the lognormal distribution and the mandelbrot distribution. Species encounter distributions provide a way of describing the wild city. Comparing encounter distributions between cities could can tell us about the character of human-wildlife encounters and injuries to wildlife in different cities.</p>
<p>[290] Susan Ruddick</p>	<p>University of Toronto</p>	<p><i>Wildcity: Birds Buildings and a Struggle Over Value</i></p>	<p>This is a story about a bird a building and a lawsuit. But it is also a story about affect about what it means to care for something as priceless and worthless as a bird. In this paper I focus on a lawsuit against Cadillac Fairview and the Yonge Corporation whose green leed certified building caused the death of hundreds of migrating birds among thousands killed or injured on a major migration route through the city of Toronto one of North America's fastest growing cities. Situating this lawsuit as one of many expressions of a growing "bird consciousness" in the city I explore its unfolding as the expression of a different vision of what it means to green a city one which extends hospitality to its wild cohabitants and what happens when radically different concepts of value (encounter value use and exchange value) meet on a literal and figurative collision course.</p>

<p>[291] Bronwyn Clement, Sussanah Bunce</p>	<p>University of Toronto</p>	<p><i>Regulating Fear in the City: The Management and Policing of Coyotes in Toronto</i></p>	<p>Sightings of coyotes in Toronto neighbourhoods have produced discourses of fear and panic in which coyotes are portrayed as "stealth-like" urban invaders -creatures that may steal away family pets randomly attack humans in broad daylight and increasingly disrupt the social fabric of residential areas. Starting with the shooting of a coyote by a toronto police services officer in the gentrified downtown neighbourhood of Cabbagetown in 2013 our paper traces how a discourse of fear about coyotes in Toronto has been crafted through human encounters with coyotes police interventions and media reports which connect with broader assumptions and expectations about human safety and security in cities. Through a study of the city of Toronto's coyote response strategy (2013) interviews with staff in the city of Toronto's municipal licensing and standards office and Toronto animal services police officers and residents of the Toronto islands -a residential area and public park with increased coyote sightings over the past few years- we explore how coyotes are regulated and managed and how their existence within urban spaces is enforced through different human interventions. Following on notions of dispossession and the "right to the city" in urban studies we contemplate the question of a right to urban space(s) for non/more-than-human animals.</p>
<p>[292] Carlos Alberto Crespo Carrillo, Martha Esteban Miñano, Lizbeth Muñoz</p>	<p>Resistencia Natural (REN) - Por una cultura de liberación animal</p>	<p><i>Presentation of the International Anti-Bullfighting Network</i></p>	<p>Presentation in Minding Animals of the objectives work and trajectory of the International Anti-bullfighting Network which is a communication platform for members of the anti-bullfighting movement in the world. The network is made up of more than 100 organizations from countries such as Spain Portugal France Holland Germany Ecuador Venezuela Colombia United States United Kingdom Mexico Ireland Belgium Peru or Switzerland. Among them are several international organizations hundreds of thousands of partners and sympathizers. It allows constructive discussions sharing experiences thinking strategically and positive dialogue to facilitate individual and collective work towards the rapid end of bullfighting.</p>

<p>[293] Marta Esteban</p>		<p><i>Sokhrates Can a Social Network Help Fund Animal-Protection Projects?</i></p>	<p>Sokhrates (www.sokhrates.com) is the first social network created to fund humanitarian animal protection and environmental projects worldwide. It is currently incorporated as a benefit corporation in Delaware USA. Over the last decade social networks have served as a tool for millions of animal-protection activists to unite develop projects and create movements that have made a difference for animals around the world. Now Sokhrates wants to furnish serious effective activists and organizations with an essential element: financial resources so that their achievements may be greater and change may arrive faster. How does it work? Sokhrates will allocate 70% of all the profits obtained through ethically conscious advertising to fund those projects that garner the most support among its users. Concerned collectives NGO's and ethical institutions will be able to present their projects. If they meet our standard requirements they will be published on our social network in the Sokhrates missions portfolio. Each time people use Sokhrates they will rack up Sokhrates coins which will then be able to assign to their favorite project as a way of support. Those projects with the most backing will be the first to be funded. Sokhrates beta version has been launched on April 11st 2018 and it currently has over 23000 users from all continents. The ios and android app versions will be launched in november 2018 along with an instant messaging system. Sokhrates hopes to reach the number of active users needed to begin to generate profits in the coming 18 months; nevertheless it is already micro-financing animal-protection organizations who are helping to promote it among their followers in facebook or twitter. So far Sokhrates has been presented in Spain Colombia and Brazil and will be presented in México India and Indonesia before the end of 2018. Reference: article in cnn: https://cnnspanol.cnn.com/2017/06/21/sokhrates-la-red-social-que-quiere-salvar-al-planeta/#more-422914</p>
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<p>[296] Lisa Warden</p>		<p><i>The New Species Divide: Street Dogs Slum Dwellers and Economic Agency</i></p>	<p>In pursuit of a viral neo-liberal vision metropolises the world over have been engaging in large scale-slum evictions on the pretext of urban renewal and "beautification" (see for example M. Saglio-Yatzimirsky's megacity slums: social exclusion space and urban policies in Brazil and India 2013). Analysis of and resistance to forced evictions have focused principally on the human cost of such policies (for example N. Mathur on the Sabarmati Riverfront: urban planning as totalitarian governance in Ahmedabad 2012). Neo-liberal urban renewal policies clearly take a toll on cities' nonhuman animal residents as well. In this presentation by means of a case study I explore the implications of the parallel human and nonhuman animal oppressions posed by "beautification"-driven urban renewal the underbelly of which inevitably includes violent evictions. Specifically I ask whether these parallel oppressions function to challenge the traditional dualistic human-animal species divide. The case study I use to explore these questions is that of Ahmedabad the financial capital of the Indian state of Gujarat. In Ahmedabad the street dog population of some 22000 free-living dogs has been subject to similar treatment as slum dwellers deemed problematic by the municipality. Both groups have been subject to violent evictions. Between 2003 and 2012 city workers caught approximately 185000 "complaint dogs" and dumped them on the city outskirts many of them at Pirana a massive landfill site outside the city. Likewise urban renewal projects have involved the violent eviction of thousands of urban working poor families from Riverbank settlements to make way for chic downtown leisure space and luxury real estate. Many of the slum dwellers were also displaced to the garbage wasteland at Pirana. The analysis points to a new species divide. The distinction no longer rests on human versus nonhuman but on those who possess economic agency versus those who don't.</p>
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<p>[297] Stephan Sauerburger</p>		<p><i>La Huida! Marketing our Message Through Game Design Principles</i></p>	<p>After seeing first-hand the power of game mechanics to empower people to take part in creating their entertainment experience at chromosphere productions while implementing modern game technology to give players such experiences as simulating disease and immunology hands-on without animal models Stephan began speaking around the globe on how to apply these principles for use in marketing sales and human resources. Enthusiasts and activists alike have for the past year awaited the release of "escape!" a 3d horror-adventure taking place in a modern factory farm. As the latest application of these principles in action it photorealistically showcases the horrors of a modern slaughter facility depicting at each stage the equipment and employees of the facility's various departments all through the eyes of one of its victims breaking loose of her shackles. topics include:- chromosphere's eight principles of player psychology and how you can apply them motivating your organization's staff and also hook more people with your message-why electronic game technology is the most potent learning and dissemination tool in history-the long process of development: lessons in persistence delegation versus personal touch and generating ideas versus executing on them-connecting the player from "game over" to the vegetarian path.</p>
<p>[298] Stephan Sauerburger</p>		<p><i>El Otro Lado: Anecdotes from Activism and Ethical Entrepreneurship in the Orient</i></p>	<p>Humans recognize national borders. Other species don't. The life of a sentient being is equally priceless no matter where you encounter one and a global world produces emerging needs and unique opportunities to save lives. This talk addresses some of the challenges for situations of westerners spreading the message of compassion in asia to change society through ethical business as well as direct activism. Topics include:-case studies from twelve years of campaigning business start-ups partnerships and advocacy in Japan plus anecdotes from mainland China South Korea and Taiwan- differences if any now visible as a result-responses to western influence and the importance of the audience's perception of your message's source-consumer behaviour and what a vegan can expect maintaining a lifestyle in Japan in contrast to elsewhere-why it's both easier and more difficult-the role of family and society-the importance of the advocate establishing value to consumers where they are now before trying to change their minds with facts-starting a business with your head not just your heart heeding some of the mistakes i've made that you needn't repeat -where you fit in and the status you may not know you have in the world</p>

<p>[300] Rebecca Ellis</p>	<p>Western University</p>	<p><i>Against Ecosystem Services: Why the Commodification of the Work of Bees Won't Save Them</i></p>	<p>There is widespread scientific agreement that bees both managed and wild are in global decline due to multiple factors including loss of habitat parasites lack of wildflowers and pesticide use (Goulson et al 2015; Fairbrother et al 2014; Woodcock et al 2017). In response some actors emphasize the value of ecosystem services provided by bees. It is common for example for environmentalists scientists beekeepers and government officials to point out how much the work of bees is worth based on how much it benefits the global agricultural system (FAO 2016). In this paper I argue that the concept of ecosystem services will not demonstrably benefit bees for several important reasons. One wild solitary bees are not easily controlled or commodified so they in many ways fall outside of this form of valuation. Secondly the commercial use of bees for agricultural purposes has led to significant health problems for bees including the spread of parasites and diseases detrimental effects of long distance travel and a narrowing of their diet. Third industrial agriculture is the leading cause of harm to managed and -especially- wild bees through the use of pesticides and the creation of "oceans of monoculture". Ecosystem services obfuscates the role played by agriculture in harming bee populations. Lastly ecosystem services simplifies the complexity of interactions that bees have with each other non-human nature and humans.</p>
<p>[301] Yvette Watt</p>		<p><i>Scratch That Nitsch: Power Privilege and Gender in the Debate over Hermann Nitsch's 150.Action</i></p>	<p>In April 2017 I became central to a debate surrounding the presentation of an art event in my home town of Hobart Tasmanian by austrian artist Hermann Nitsch. The event titled 150. Action was scheduled as part of Dark MOFO the winter festival organized by the Museum of Old and New Art (MONA) which is privately run and funded by tasmanian millionaire David Walch. Nitsch's orgiastic actions which he has been doing since the early 1960s involve the dismembering and tearing apart of animal bodies copious amounts of animal blood and with the participants who may be naked rolling around in and stomping on the animals' entrails. As the title suggests this was the 150th time Nitsch has held one of these events and as with other of his "actions" a number of animals including a bull would be killed specifically for the event. As someone well aware of the nature of Nitsch's "actions" I wrote a short (and cuss-filled) post on facebook upon learning of the inclusion of 150.action in the 2017 Dark MOFO program which unexpectedly attracted a response from David Walch. A public and private correspondence ensued between myself and Walch concerning the ethical</p>

			<p>issues concerning the event and continued over some weeks. But despite this and the substantial opposition to this event including a petition with 20 000 signatures calling for the event to be cancelled it nonetheless proceeded. The presentation will address the complexities of power privilege and gender in the event itself and in the resulting public and private debate over whether it should proceed arguing that these parallel the mechanisms at work in general society that allow for the human oppression of nonhuman animals.</p>
[302] Mark Pearson		<p><i>The Great Southern Land and its Dirty Dark Little Secret</i></p>	<p>Australia is responsible for the largest slaughter of a land dwelling mammal in the world: the kangaroo this presentation will expose a shocking brutal and routine slaughter of kangaroos every year in australia sanctioned by government. Where every female shot means often that joeys (young) are bludgeoned to death the kangaroo though appearing on the australian coat of arms is experiencing a genocide of unconscionable proportion. Killed for their flesh for exports for human consumption and domestic markets as well as trade in skins. Many years of investigations have revealed a filthy egregiously cruel industry which convinced russia the main importer to ban the trade china to refuse to commence a trade and the EU on the brink of a halt of imports.</p>
[305] Joshua Agland		<p><i>Mulesing: Is The Market Motivated Enough to End the Cruelty?</i></p>	<p>As australian wool growers continue to see their market changing will the industry drive the change required to be sustainable? Or will the industry remain ignorant to the demands of the world wool market? And if so what is best outcome for the 20 million merino bred lambs that are mulesed each year in Australia? Mulesing is a barbaric procedure which involves slicing large chunks of skin from the buttock region of lambs without any pain relief or anaesthetic. This is justified by the industry as a way to reduce the incidence of flystrike. Countless campaigns against mulesing have been run by animal rights organisations the world over. Yet in 2017 still the majority of wool growers mules without pain relief despite the cheap availability of the most basic of pain medication. However as the trade globalises more into Asia the market is demanding wool without blood.</p>

<p>[306] Edward J. Ingebretsen Ingebretsen</p>	<p>Georgetown</p>	<p><i>Animal Welfarists Animality and Visuality and the Economy of Pain</i></p>	<p>Pain has a complicated role in commodity culture. Liberal post-colonial capitalism erases it as personal affect while announcing trauma continually as warrant for public policy and (often retrograde) politic. In its ideological mode pain is "private" and repudiated; in its public presentation the economies of trauma are a narrative fabric stitching together diverse visual media. The immediacy of the leer -cnn's "Are you there? Send images": instagram is the new wikipedia. Pain is a commercial staple then and the scopic gaze is omnivorous. Critically one can argue the cultural uses of the a hagiography of pain produces and continually reinforces the normalized colonial subject who internalizes the abject as she is visually compelled by the torn body the look of trauma and insufficiency (Selzer) .My remarks will have two central points: first i argue that the eroticization of pain -- even animal pain -- is the economically profitable exchange a retrograde politic undercutting liberal subjectivity. The corporate sell of the pained animal body in PETA the HSUS mercy for animals ostensibly for the liberal welfare of animals is in fact another variant of the pain for sale economy an excitation of affect equally pleasurable in 50 shades of gray or peta or in cnn reporting on Abu Ghraib. In other words pleasure might seem disconnected from a politic but it has one and is one. The scopic pornography made possible is an excuse for the libidinal engorgement of the viewer who achieves self-integration by abjecting the unspeakable because inhuman pleasure. Second the discourse of animality here functions as an absent referent to a well-articulated politic of post-coloniality in which bodies are mechanized processed -- gendered raced farmed mediated dismembered.</p>
<p>[307] Edward J. Ingebretsen Ingebretsen</p>	<p>Georgetown</p>	<p><i>Friends With Benefits Long-Term Relations: Our Erotic Lives with Animals</i></p>	<p>Food and sex: the production of consumable bodies is a necessary economic requisite to colonial politics. Friends with benefits? Long term relations nsa play? The marketing of erotocized bodies as objects variously of consumption across an exhaustive array of media markets and merchandizing apps (tindr grindr) evokes the gendered anthropocentric (man-centric) discourse of colonial privilege that undergirds western political global commerce. Friends with benefits nsa encounters long-term relations? Hot chick? Fox? Piece of ass? Whether our boyfriend is a hunk or a meathead or self-narrativizes as a sex pig or cub; and our waiter blandly invites us to choose a protein for our dining pleasure.. -- the moral distancing of language and social forgetting processes animal bodies into [misrecognition] absent signifiers more thoroughly than the mechanics of</p>

			<p>physical production. Why is the relay between empty semiotic calories on our plate the visual consumption of meat on tndr or grndr significant? Critical animal studies must take the lead here. If post-colonial mechanics of speciesism and anthropomorphism are to be dismantled. Using Donaldson and Kymlicka's work on Zoopolitics (2001) I invite reflection on how the misrecognition and absence (semiotically empty calories) might be reembody remembered not as hunks of meat in an endless production of narcissistic hungers but a sustained political ethnology of mutual recognition: "two had seen two: whatever side you looked from" (Robert Frost).</p>
<p>[308] Nicola Mcdonald</p>	<p>University of York (UK)</p>	<p><i>Fowl Intimacies</i></p>	<p>Romance provided the Middle Ages with one of the most powerful models of identity formation. Basic to the genre are fundamental intimacies between human and animal: the chevalier is nothing without his cheval. Conventionally these intimacies are coded to insist on the animal's necessary subjugation: the horseman is always on top. In cheualere assigne (the knight of the swan) confidence in the neat boundary between human and animal is however short-lived. A classic tale of a falsely-accused noblewoman Cheualere is driven by the need to clear Beatrice mother to septuplets who are stolen by her wicked mother-in-law and replaced by seven whelps of the charge of being "had" by "hounds". That Beatrice is innocent of puppy love is however the only bestial intimacy that can be denied. Born with silver chains around their necks the seven children's humanity is imperfectly assured; bereft of their chains they turn into swans. This paper focuses on Cheualere's preoccupation with the breast -human animal and avian- as the primary site of maternity. When the hero asks "what is a mother?" his hermit-father replies: "she who reared you of herself". The children are however suckled by a hind whose maternal instinct is matched only by that of the nursing bitch whose whelps are ripped from her. "Natural" child rearing is the exclusive preserve of the animal from whom the septuplets can never be wholly distinguished. Unlike its french source cheualere does not record the final transformation of all of Beatrice's offspring back into human children. One swan whose chain is broken remains in avian form a reminder of the romance's refusal of specious binaries. Moreover the humanity of the other children is dependent on their chains being "fish-whole": a middle english expression</p>

			<p>meaning "complete" but that in context is more than a little</p>
<p>[309] Stephan Sauerburger</p>		<p><i>How to Think To Change the World: Psychological Practices for Improving your Activism</i></p>	<p>No matter your good intentions so many animal advocacy campaigns in reality have the opposite effect from what they intended to achieve. This talk goes over why this occurs from the perspective of Jean Bayard's spiritual practices for social activism Robert Cialdini's principles of influence and neuro-linguistic programming to motivate the changes you want.as one of the originals of the animal rights movement Dr. Jean Bayard dedicated her last decades of life applying sixty years' experience as a practicing psychologist to aid her fellow activists in doing their utmost to relieve sentient beings in the world of their suffering.these doctrines are now spreading to audiences and readers from coast-to-coast North America to Tokyo to help them take responsibility for their day-to-day thoughts and feelings in order to turn self-doubt into courage to become both happier and more effective at advocating their cause. Garnering rave reviews among movement leaders this talk demonstrates: *clarifying the specific world condition you want to change* use of positive imagery in your advertising to lead your audience's imagination from the problems of the present toward your better future*choosing the target of your outreach from among the victims oppressors and uncommitted observers who each play a part to allow exploitation to continue*taking responsibility for your thoughts and feelings as you come to understand how they're contributing to the very problem you're working to solve and in the process: -reclaiming the energy of anger when you see cases of animal abuse -transcending the impulse to</p>

			<p>hurry deliberately taking your time to actually accomplish more -becoming unshakably happy to increase your influence while preventing burn-out *a live exercise to clarify your own vision to then use in wording your own advocacy</p>
<p>[310] Justine Groizard</p>	<p>University of Newcastle</p>	<p><i>Greyhounds Humans and Deliberative Democracy: Working Towards Peaceful Co-Existence Within the Greyhound Racing Community</i></p>	<p>Throughout today's global community there is significant contestation about what practices and perspectives underpin animal welfare. In some cases disagreement about what constitutes "fair" or "ethical" animal practices have in some cases led to imperialistic style actions that prevent the anthropocentric practices of some while allowing parallel practices that are perceived as "normal" by those who have greater social power. This kind of contestation within the greyhound racing community has facilitated a sort of stand-off between those who construct their identities around rescuing greyhounds and those who base their sense of self on the sport of racing them. One method for working towards a more comprehensive view of what constitutes a "fair" human-animal relationship is to include the animals themselves in the research process identifying them as viable social actors rather than simply as a part of the social landscape across which these relations take place. This notion of expanding the field of ethnographic research speaks to opportunities of more in-depth understandings of what goes on between beings within the greyhound racing world. Through exploration of qualitative data collected within the greyhound racing community in the Australian state of New South Wales this paper explores ideas and ideals about human-animal relationships and their role in people's sense of self community and "other". It looks at how some may view their relationship to animals as one characterised by "love" while others characterise it as animal exploitation. By understanding human-animal relationships as a means to create identity the paper initiates a discussion of</p>

			<p>how we can better understand people's practices and relationships with animals and examines how by utilising deliberate democracy and a willingness to understand research can bring together "greyhound people" and "animal advocates" under the unifying banner of the "dog lover" in an upcoming research project.</p>
<p>[311] Hilda Romero-Zepeda</p>	<p>Universidad Autónoma de Querétaro</p>	<p><i>Irb: The Ethical Strategy for Research Animal Welfare</i></p>	<p>The use of animals as experimental models of observation of biological phenomena has evolved with the man has been used since centuries ago when the first anatomical studies compared to its full use now were as "biological model". For many years the animals were considered as being insensitive and only the economic aspects made it possible to replace the animals by non-animal models or use more sophisticated techniques that avoid the use of animals. However today the research with living beings is revised and approved by committees of bioethics to evaluate the experimental methodologies used and the relevance of their use according to the impact and justification of the proposed research. The use of animal models for research and education was the subject of debates and discussions throughout history; since philosophers with their treaties to the present day where activists lawyers lay scientists legislators have created interesting and complex history of animal welfare rights without compromising scientific progress. Scientific research is inexorably linked to animal experimentation in the popular imagination and human history. In Mexico there is no information about the number of animals used for research. The ethical justification of the use of laboratory animals lies in the value of the main goal of the experiment and the probability that this experiment will contribute to the ultimate goal. This criterion is limited by the availability of alternative methods that achieve the same goal and the</p>

			<p>pain imposed on animals for study. The search for alternatives and its regulation must be noted by bioethics committees (IRB).</p>
<p>[313] Shannon Johnstone</p>	<p>Meredith College</p>	<p><i>From Landfill Dogs to Stardust and Ashes</i></p>	<p>Landfill dogs is a photo advocacy project that highlights shelter dogs who face euthanasia if they do not find a home. The project began in october 2012 with each week bringing one dog from the county animal shelter and photographing him/her at landfill park in nc a former landfill converted into a public park. The backdrop of landfill park is used for two reasons. First the dogs will end up in a landfill if they do not find a home. They will be euthanized and buried deep in the landfill among our trash. Below the surface at landfill park there are more than 25000 dogs buried here. These photographs offer the last opportunity for these dogs to find homes. The second reason for the landfill location is because the county animal shelter falls under the same management as the landfill. This government structure reflects a societal value; homeless cats and dogs are just another waste stream. However this landscape offers a metaphor of hope. It is a place of trash transformed into a place of beauty. I hope the viewer also sees the beauty in these homeless unloved creatures. In this presentation i will discuss the collaborative aspects of "Landfill Dogs". Specifically I will focus on how the project came about; the intricacies of securing permissions and working with "government property"; maintaining positive public relations despite a difficult topic; and the impact this photography project has had on the dogs community and animal shelter. In addition I will discuss "Stardust and Ashes" a series of cyanotypes made with the ashes of euthanized homeless animals. I hope to mourn the passing of thousands of our forgotten companions and remind us that we are all connected and headed for the same fate: reduced to dust and returned to the stars.</p>

<p>[314] Jody Berland</p>	<p>York University</p>	<p><i>G To The Birds: Listening for Nature in Affective Networks</i></p>	<p>The integration of recorded animal sounds into human sound creations is an increasingly common sonic practice. We hear animal sounds in a range of spaces and social situations from film scores to spas and therapeutic spaces from new music to collections of "nature sounds" from ring tones to cellphone apps video games children's toys and twitter. We can learn more about the creative and technological convergences of "nature" music and animals by examining the widespread translation of recorded birds and bird songs into music in contemporary digital media. Bird song conventionally evokes both comforting clichés of spring and rebirth and intimations of loss nostalgia and more recently extinction. These themes are present but profoundly altered in digital bird sound recording and remixing today. This paper explores the genealogy of this process showing how recordists ornithologists musicologists and soundscape producers have differently understood and transcribed bird song and examines how these sounds have been translated into electronic soundscapes. My analysis focuses on the theme of sonic pleasure as a tool of affect management in contemporary culture. Drawing on critical work in the history of technology historical musicology interdisciplinary animal studies affect theory and media studies this paper goes to the birds to explore bird song's unique contribution to digital sound aesthetics and ambivalent listening as part of the experience of risk culture in the anthropocene.</p>
<p>[315] Pete Porter</p>	<p>Eastern Washington University/University of Amsterdam</p>	<p><i>Against Anthropocentrism: Menippean Animals</i></p>	<p>Animals appear throughout menippean satire or menippeanism perhaps most famously in Jonathan Swift's Gulliver's Travels where rational horses govern unruly yahoos. Menippean animals are often lauded for obeying the limits of nature while human beings and their cities are "just so many ant-hills" as menippus describes them in Lucian's Icaromenippus. Menippeanism has entered movies through adaptations such as the film version of Orwell's Animal Farm (1954) but also directly as with the fly that Stanley Moon becomes in Bedazzled (1967) the talking fish who seek instruction in Monty Python's the Meaning of Life (1983) and the mice who have the absurd task of learning table manners in Human Nature (2001). Animal characters enable menippeanism to attack anthropocentric understandings of humans as superior in their rationality temperance or some other trait. Language for example here cultivates only the illusion of understanding and rationality turns out to be more theory than practice. Menippean works represents two millennia of attacking anthropocentrism.</p>

			<p>Menippeanism takes its name from menippus an ancient greek cynic who mixed verse and prose in a way that insulted good taste. Menippean works set out spectacular banquets of incongruous elements that suggest the incompetence (or whimsy) of the author as their constructive principle. Further scrutiny however reveals a commodious form that encourages such oddities: an aesthetic of parody and violating decorum storytellers who are ridiculous burlesques of language and learning a fantastic setting and the theme of the wisdom of common sense (Relihan). The case that menippianism challenges anthropocentrism comes from two of the most famous menippean authors Voltaire (Candide) who decried "barbarian" vivisectionists and Lewis Carroll (Alice in Wonderland) who wrote "some popular fallacies about vivisection" (1875). This paper explores what menippeanism might contribute to animal studies.</p>
<p>[316] Paulina Junca Madonado, Gregorio Mesa Cuadros Paulina Junca Maldonado Luis Fernando Sánchez</p>		<p><i>Sport Hunting in Colombia</i></p>	<p>Currently in Colombia is discussed at constitutional court about compatibility of sport hunting with colombian legal system and its "green constitution". In this sense the legal discussion focuses on two levels: "the constitutional standards of protection of non-human beings". The duties of protection against the environment and its elements which are at the head of state and the citizens. To develop these two levels of discussion it is necessary to address three major sections:1. The conceptualization of sport hunting per the current colombian regulations2. The characterization of hunting as a sport practice and as a practice that causes pain and suffering to nonhuman animals beings; 3. The evaluation of this practice with respect to the standards of constitutional protection of non-human beings. About the conceptualization of sport hunting it is necessary to mention laws such as decree 1076 of 2015. Its analysis in the light of the constitution including judgments of the constitutional court and responsibility of the governmental environmental institutions that have the control over this practice. Then it analyzes with dilemma between whether sport hunting is the cause of animal suffering or if it only framed in a sporting context. In this section definitions of the meaning of suffering and fun are developed which will be subjected to a test of reasonability and will lead to the conclusion that the right of the animals to not to be abused must prevail. Finally it is stated that sport hunting exceeds the constitutional burdens of respect to nature and</p>

			<p>nonhuman animals because it is developed within a speciesist behavior that cannot be supported by any legal system since it does not correspond to a morally acceptable behavior within the so-called green constitution of Colombia.</p>
<p>[319] Guy Scotton</p>	<p>University of Sydney</p>	<p><i>Justice for the "Disgusting": The Politics of Rats Snakes and Toads</i></p>	<p>In this paper I introduce disgust as a distinctly political problem for nonhuman animals -a problem similar in nature and scope to recent debates about the politics of disgust within human communities. First I sketch an interspecies politics of disgust encompassing both nonhuman animals and animal activism itself arguing that appeals to disgust are politically hazardous (though sometimes justified) because they are embedded in tropes of contamination and expulsion. Second I consider some representative species such as rats snakes and toads and suggest that they are unfairly maligned by cultural narratives about dirt and disease. Such stereotypes about "disgusting" creatures may impair their moral standing serving as distinct roadblocks to interspecies justice. Adapting lessons from conservation biology i suggest that these species might then be owed remedial programs of education and outreach aimed at cultivating pro-social attitudes and emotions towards them.in the conclusion i compare martha Nussbaum's work on disgust as a political emotion in human communities to her approach to interspecies justice as motivated by wonder for living beings. I argue that the terrain of political emotions underpinning interspecies justice is more complicated and closer to the human case than is apparent in Nussbaum's own treatment. This is not (just) a problem of overcoming personal squeamishness but of cultivating "an attitude to the bodies of others that helps citizens overcome a bodily disgust that can easily turn aggressive" (Nussbaum 2013 p. 261). In light of this ideal I suggest that the case of disgust could contribute to a broader and timely "turn to the</p>

			<p>emotions" within the current political turn in animal rights theory alongside analysis of other negative emotions including guilt shame and contempt. Reference Nussbaum M. 2013. Political emotions: why love matters for justice. Cambridge Ma: Harvard University Press.</p>
<p>[320] Jayant Balaji Athavale, His Holiness Dr Mukul Gadgil</p>		<p><i>If Animals Can Perceive Spiritual Vibrations Why Can't Humans?</i></p>	<p>There has been much speculation and research as to whether humankind can learn something from animals and their ability to live in tune with nature. Many credible sources reported that within an hour prior to the 2004 tsunami striking animals behaved strangely and made their way to higher ground. 200000 people died in that natural disaster yet very few animal-carcases were found in its aftermath. What was it that warned the animals that humans could not perceive? Was it plain alertness to the signs from nature or some psychic ability or both? When there is instability in the environment giving rise to natural disasters there is a concomitant rise in the subtle negative vibrations / stressful energy. On the other hand an increase in positive vibrations can be perceived as vibrations of wellness safety and stability. Having conducted various experiments with animals and their response to spiritually pure and spiritually impure stimuli indicates that some animals have the sixth sense ability to sense subtle-vibrations. It was also found that some species of birds and animals are more spiritually pure than other species. Even within a certain species there are some that are more spiritually pure than others. For example using polycontrast interference photography (pip) which is a technology that captures subtle-vibrations it was found that the indian cow emitted a much higher level of positive vibrations than a holstein cow. This in turn has an impact on the spiritual purity of the milk that the cow produces. Like animals and birds human beings too have an innate ability to perceive subtle-vibrations.</p>

			<p>However due to a materialistic focus they have lost this ability. Through regular spiritual practice mankind can regain this vital ability which will enable it to holistically understand its environment.</p>
<p>[321] Lee Deigaard</p>		<p><i>Vixen. Vector</i></p>	<p>Former street dog defies cartesian dualism illuminates cartesian geometry on the streets of New Orleans. In my work exploring levers of empathy (particularly between species) capturing the incidental signifiers (gesture transient expression) relies on a convergence of reflex and impulse situation and timing. On daily walks tiger dog moves through the big city carrying nothing wearing nothing; her body is her vehicle and her expression. Photographs from our outings reveal fleeting and yet deliberate synchronicities and alignments-- of limb and leash shadow and sidewalk crack-- created by a dog finding her place and translating her role within it. Through companionate mirroring of animate and inanimate forms she delineates subtle harmonies. Her everyday geometry its ephemerality and its searching sequences are both improvisations and statements. To see the city through her is to discover a cursive- of routes and scent trails of scribbled street runes. Thanks to her unique capacities and environmental sensitivities it becomes an experience of deep reading and formal recognition of things otherwise hidden. Rescued from the streets she retains aspects of a wild creature like a coyote or a vixen and the decisions she makes about where to go-- the ways she exercises her autonomy posits her theories of whereabouts and motives and hunts the evidence-- carry added poignancy.</p>

<p>[322] Alice Di Concetto</p>	<p>Harvard</p>	<p><i>The Myth of European Humane Farms: A Comparative Analysis of The Detrimental Effects of US and EU Agricultural Policies on Animal Welfare</i></p>	<p>By enacting agricultural subsidies and support programs the farm bill and the common agricultural policy (cap) in the EU determine which agricultural industries are likely to thrive and influence food consumption patterns in North America and Europe. Because farm animals account for roughly half of US and EU's agricultural value the cap and the farm bill therefore greatly impact the conditions in which billions of farm animals are bred raised on farms transported and slaughtered. Despite the staggering numbers of animal production in the EU and the US both their respective agricultural policies fall short of adequately addressing the conditions in which billions of animals are raised. Over the last few decades the cap has degraded the welfare of farm animals by supporting the development factory farming throughout the 28 EU member states. Replicating the model developed in the us where factory farming is now the predominant way of producing animals the effects of industrial farm animal production extends beyond matters of animal cruelty as it devastates the environment negatively impacts public health curtails rural development and degrades farmers and workers rights. As a result the cap has been nurturing unprecedented anti-EU sentiment even within founding member states of the EU. The cap reform in 2020 will thus be an opportunity for animal welfare groups to get involved in the public debate in a context where the eu needs to regain citizens' trust. This paper attempts to correct misperceptions about the superiority of EU animal welfare standards by outlining commonalities between EU and US agricultural policies and by analyzing their involvement in the dramatic deterioration of farm animal welfare.</p>
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<p>[323] Katherine Wayne</p>	<p>University of Ottawa</p>	<p><i>Animals and Assistive Technology: The Ethics of Facilitating Therapeutic Interspecies Relationships</i></p>	<p>In this paper i explore how the rapidly developing field of assistive technology could supply innovative approaches to help an aging population reap the benefits of relationships with companion animals while maintaining a commitment to animal rights. Domestic animals particularly dogs have long been used therapeutically; in addition to traditional roles as helpers for visually or hearing impaired humans they serve humans afflicted with a variety of mental health issues including ptsd anxiety and depression. For older persons who live alone companion animals may provide a particularly therapeutic and unique form of affection and comfort to the human ostensibly while giving the animal a good home. Given the global health care challenges raised by a rapidly expanding aging population with complex health needs it seems prudent for affected countries to recognize the significance and implications of these therapeutic relationships and to enact policies that promote them. Taking animal rights seriously however means resisting an instrumentalist treatment of animals even when that approach is benevolently inclined. Moreover the health (and potential economic) benefits of older persons' relationships with companion animals may be difficult to achieve reliably on a large scale. How can (or should) we go beyond encouraging older persons to adopt an animal where feasible and desired? Assistive technology (at) for older persons is set to become a crucial and extensive component of health research and care both in clinical and home settings. For instance some communication technology aims to facilitate a variety of interactions among distant parties including those who have difficulty navigating traditional systems and interfaces due to social cognitive or physical limitations. I show how developing technologies that connect older persons and animals remotely in ways that allow for meaningful interactions offers a practicable method of encouraging healthy and active aging among seniors while respecting animals.</p>
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<p>[325] Sandra Quintero Salas</p>		<p><i>Lacks in Mexican Legislation at Animal Welfare</i></p>	<p>Long time before were legislated in Mexico at animal welfare specifically cruelty against animals we has a goal make animal cruelty as serious felony but wasn't until 2013 early 2014 that it was possible to make animal cruelty as serious felony at many state who put in their penal codes the acts against animals. As pioneers I have to name CDMC who began in the first estate to add it code what kinds of crimes against animals could be a serious felony then other state followed. Once the regulation of crimes against animals has been approved in the states we faced with a body labor unarmed that can't deal with complaints from the *ministerio publico police investigators judges and the lack of veterinary experts incapable of handling with animals *felonies; so in this way the procuradurias left the animals defenseless for their inability to provide trained personnel. At the time almost all states have made progress but we have many remains to be done; beginning by training the staff that is the principal parts then think about having their specialized prosecutors and with this purpose to punish crimes against animals throughout the country.</p>
<p>[326] Ilda Teresa De Castro</p>	<p>Ifilnova</p>	<p><i>Animals in Children's Cinema</i></p>	<p>From an early age in childhood and adolescence cinema influences our modes and manners related to the natural and animal world. The animal approach in films for children's could be just anthropocentric entertainment appeal to an educational and formative territory or to share emotions and empathy. Through movies the child constructs an image of the world. Thus on this anthropocenic days a question emerges: what kind of animal imaginary is (re)presented in eco-cinema for children? Is this animal representation useful facing environmental challenges and ecological balance? Where ends the symbolic animal and begins the real animal?</p>
<p>[327] Radhika Subramaniam</p>	<p>The New School</p>	<p><i>Interspecies Migrations: Abu'L Abbas and Al-Hindi</i></p>	<p>Abul bbas the elephant appears in the royal frankish annals as a gift from the Caliph of Baghdad to Charlemagne. Although the few lines that sketch his appearance and demise have spawned many texts in his name like most animals he remains a cipher. We may reasonably assume that he was an asian elephant who made his way as gift or tribute to Baghdad from India but little else is available about his life or temperament. My research reconstructs his journey along with that of a human companion a mahout or handler who although unacknowledged and unnamed probably accompanied this creature from India. This mahout is a plausible fiction whose introduction no less expands the possibility of understanding interspecies intimacy as raises the question of who and what get lost to</p>

			<p>history. The larger work of narrative nonfiction of which this paper is a part explores the writing of an animal biography as a challenge to research and narrative as well a promise for re-articulating an interspecies relationship. Research for this book which is ongoing is textual ethnographic and embodied -that is it relies on published material time spent in elephant-keeping contexts as well as a partial retracing of the steps of the elephant's journey. This paper focuses on the relationship of the elephant and the mahout al-hindi taking up the problem of how meaning and experience might migrate across species.</p>
<p>[328] Annette L. Bickford</p>	<p>York University</p>	<p><i>Human Zoos: Destabilizing Anthropomorphism/Zoomorphism Binaries</i></p>	<p>Historically humans have relegated nonhuman animals to domains outside of society and the social. Under modernity and the enlightenment nature/culture human/animal binaries intensified attended by civilizationist rhetoric that underpinned discourses of human ascendancy along with the oppression of all those classified as belong to nature (including non-human as well as "thered" "uncivilized" or "irrational" human animals). Through an interdisciplinary analysis that brings together critical animal studies critical race theory and postcolonial studies my paper critically examines current legacies of historical human zoos. Human zoos are spectacles of racialized alterity based upon essentialist constructions of otherness. They might include for instance colonial tropes of animalization in Amsterdam's red-light district re-enactments of historical lynchings in american spectacles of racist police violence or new cruise ship "expeditions" through the once-impassable northwest passage to view spectacles of "primitive" humans in artic inuit communities. Seeking to deepen our theoretical historical and political understanding of how power works to constitute racialized and animalized subjects my paper focuses on questions of how the racialized exercise of power is actually reinforced in liberal-humanist contexts. I also consider how this might be disrupted by recent developments within scientific disciplines such as ethology that call attention to the individuality and agency of nonhuman animals destabilizing the very concept of "nature" along with anthropomorphism/zoomorphism binaries.</p>

<p>[329] Wim Dekok</p>		<p><i>World Animal Day</i></p>	<p>The History of World Animal Day. World Animal Day enjoys varying degrees of popularity around the world. The idea of world animal day was originated by Heinrich Zimmermann a writer and publisher from Berlin Germany. He organized the first World Animal Day on 24 March 1925 in Berlin and moved it to 4 October for the first time in 1929. In May 1931 at a congress of the World's Animal Protection Organizations in Florence Italy his proposal to make 4 October World Animal Day universal was unanimously accepted. It is a mystery what happened to Zimmermann later on. In 1933 he destroyed the member registration of the Berlin based friends of cats to prevent the Nazis from purging it for jewish members. Reports are that he died in a concentration camp or in the Warsaw ghetto. October 4 was chosen by Zimmermann because it is the patron saint day of Francis of Assisi (1181-1226) the founder of the Catholic Franciscan Order. Contrary to public belief Francis of Assisi has never been recognized officially by the catholic church as the patron saint of animals. World Animal Day has the power to bring animal 'people' of all animal walks together. If only for a day! World Animal Day is also not an international day currently observed by the United Nations. A United Nations resolution recognizing an International World Animal Day is an important step in recognizing the universal rights of animals. This paper calls for: 1. The celebration of Heinrich Zimmermann as the founder of world animal day.2. Establishment of 4 October as world animal day by the United Nations general assembly. 3. Official recognition by the catholic church of saint Francis of Assisi as the patron saint of animals.</p>
<p>[330] Jeff Sebo</p>		<p><i>Effective Animal Advocacy</i></p>	<p>Effective animal advocates attempt to use evidence and reason to do the most good they can for animals. In this talk I introduce this approach to animal advocacy and consider several principled and pragmatic objections. For example does effective animal advocacy involve too much demandingness and cluelessness? Does it focus too much on direct short-term individual change and not enough on indirect long-term structural change? I defend effective animal advocacy against the principled objections that people offer against it and i argue that effective animal advocates ought to make certain changes in light of the pragmatic objections that people offer against it.</p>

<p>[331] Jan Hooimeijer Dvm</p>	<p>Consultancy Practice for Birds</p>	<p><i>Dealing With the Intelligence and Cognition of Parrots in Captivity</i></p>	<p>It is crucial for the welfare of parrots to acknowledge the intelligence and cognitive abilities of parrots to prevent and to deal with behaviour problems. Ignoring parrots' abilities to respond to negative effects of human body language and human attitude can contribute to behavior problems. A 5-step protocol is presented as a tool to show respect for parrots as intelligent prey animals create and reward desired behavior reduce the stress of handling and create mutual trust. Definitions of normal behavior unwanted behavior desired behavior enforced behavior and displacement behavior are described as tools to understand parrot behavior. Using displacement behavior is described as a method to deal with parrots demonstrating behavior problems. Under unnatural circumstances in captivity wing clipping can make it possible to offer parrots more freedom as companion birds and to become part of the family flock inside as well as benefit outside from the social interaction exercise sun and fresh air. The disadvantages of having a parrot on the shoulder are discussed.</p>
<p>[332] Eliza Ruiz Izaguirre, Antonio Ortega Pacheco</p>		<p><i>Campus Dogs and Cats: Perceptions by Stakeholders and Human-Animal Interactions in a Mexican University</i></p>	<p>In Mexico campus dogs and cats often live inside public universities. Yet the ambivalence regarding their status and care is contradictory to the ideals of social responsibility and moral values intrinsic to universities. We aimed to investigate internal stakeholder perceptions about campus dogs and cats and human-animal interactions in Yucatán Mexico. A survey was conducted with students faculty administrative staff and janitors at four campuses (including one high school) of the Autonomous University of Yucatán. Stakeholders were invited to complete a written questionnaire and 353 questionnaires were completed and analyzed (181 women and 160 men age range 15 to 67 years). Significantly more students than the rest of stakeholders "completely agreed" to the presence of campus dogs (63%) and cats (54%). Different to other stakeholders most janitors (>80%) favored the propositions that "the ideal situation for a dog is to roam free" and that "female dogs should breed at least once". Human-animal interactions included touching or feeding animals. Stakeholder group dog/cat ownership and age had an effect on having (ever) fed campus dogs or cats. Significantly more cat owners fed cats than non-cat owners and similarly more dog owners fed dogs. Most respondents perceived problems with campus dogs (85%) and cats (68%). Animals being too thin and/or sick was the most perceived problem for dogs and cats but there were differences among stakeholders in regard to its rating of severity. Faculty was the most</p>

			<p>concerned stakeholder group about dog-related problems as shown by the quantity and rating of reported problems. Based on our results we recommend the creation of a central working group for managing animals in the different campuses. Institutional guidelines and active engagement of university stakeholders may alleviate perceived problems and improve animal welfare on campus.</p>
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