

Centre for Human Animal Studies

Animals: ethics, sustainability, sentience

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Edge Hill University

Edge Hill University | St Helens Road | Ormskirk | L39 4QP
CfHAS@edgehill.ac.uk | edgehill.ac.uk/cfhas | @CfHAS | #cfhas2014

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Panel 1: Questions of agency

Vasile Stanescu - Mercer University

“Happy Meals” and the Myth of Consent’

“To be happy, we must not be too concerned with others.”

— Albert Camus

I argue that the practices of “locavorism,” “humane slaughter” and being a “compassionate carnivore” obscure the reality of the death and suffering that such practices entail. As such, I combine Foucault’s, Agamben’s, and Esposito’s understanding of biopolitics to reveal that all such argument for “humane” slaughter reduce animal life to only a population to be controlled and an unacknowledged death justified in a rhetoric based in protective care. As such, the animal’s death is rendered as only a passive “letting die” which allows for the production of animal corpses without an understanding that the animals have, in fact, been “killed” at all.

When the “humane” farmer Catherine Friend tells us that she raises and slaughter lambs because she “loves them” there is something even more biopolitical in this justification than if she justified killing them under the belief that they were merely automatons without feelings. Humane farmers normalize the existing power relations between humans and other animals. As such, humane farming cannot mount an adequate critique of the factory farm system since it serves to hide the death of the animals who must be killed to support the practice.

The effect of the so-called “humane farming” movement is not a critique of anthropocentric privilege, but instead the restatement and re-entrenchment of the most basic claims of the factory farm system. The claims that the animals “want” to be there, they choose to be there, and therefore they, in some sense, agree to their treatment and hence their death becomes the ultimate expression of their protection. It is, in fact, *not* the case that animal agribusiness renders the animal as “voiceless” but instead that the voice is only allowed one answer: as always, already, and irrevocably “Yes.”

Jasmijn de Boo - Vegan Society

‘The Moral Implications of the #MonkeySelfie’

The *#MonkeySelfie* has recently made headlines in the media due to a stand-off between a photographer and WikiMedia. The copyright of the pictures is disputed, as the photographer who travelled to Indonesia argues the pictures wouldn’t exist had it not been for his equipment being set up, ready for the button on the camera to be pressed. However, consistent with US copyright law WikiMedia believes the pictures that the crested black macaque took should remain in the public domain royalty-free.

Rather than trying to untangle the legal implications of the royalties due, or discussing tool use in other animals, this paper will examine the moral implications of other animals being active agents within their environments, who develop their competencies or skills.

Exploration includes not only information processing for the sake of learning more about an environment but also finding and creating novel opportunities to expand the behavioural repertoire, including using a range of sensory mechanisms. Traditional documentaries or education materials usually explain animal behaviour in terms of functional and biological advantages. While many behaviours do promote long-term benefits, the short-term hedonistic effects or otherwise positive experiences are often overlooked.

In captive environments, where non-human animals are frequently denied the most basic needs, they are often also unable to explore their surroundings, further limiting their welfare potential. In addition to using deontological arguments about the lack of justification of exploiting and killing non-human animals, the public and policy-makers need to be made aware of the motivation and subjective experiences of other animals in order for them to start taking interests of other animals seriously.

Andrew J. P. Flack - University of Bristol

'Pacing Bears and Gorilla Friends: Accessing the "Agency" of Animals Past'

Non-human animals have so often been seen as passive objects. In the zoo especially, they have been depicted as defenceless victims of cruel and absolute human oppressions. While zoos, and similar spaces, are, at their heart, about the intensive management of non-human animal bodies, the idea that animals are not able to affect influence in these contexts does little except to entrench mechanistic notions of animal life, laid bare for human amusement.

Yet, animals, even in captive spaces, have been able to influence the imaginative construction of their own images, and have affected human bodies and interspecies spaces in significant ways. This paper takes a number of instances from the history Bristol Zoo to point toward the multifarious ways in which non-human animals have been able to exert significant levels of influence on human beings and shared spaces in the past. Recognising this level of influence has important implications for our recognition of the inner lives of non-humans and our associated treatment of those creatures.

The paper will analyse two particular interspecies dynamics. The first will focus on the complexion of relationships between keepers and kept, examining the extent to which we can discern the co-production of human-animal relationship in past lives. The second part of the paper will examine events surrounding two polar bears, housed at the Zoo from 1979 until 1992, and which exhibited severe stereotypy. These behaviours evoked intense emotional responses within and beyond the zoo world. Building on some very recent applications of the concept of agency-as-affect to animal studies, this paper will explain the ways in which notions of animal agency, especially in the context of captive spaces, have substantial potential to liberate animal voices from the deafening anthropogenic racket of the past.

Richie Nimmo - University of Manchester

'Apiculture in the Anthropocene: Between Posthumanism and Critical Animal Studies'

The concept of the 'Anthropocene', a term originally coined by geologists, is gaining ever greater traction within the environmental humanities and social sciences. It describes a new geological epoch dominated by homo sapiens and characterised by the overwhelming impact of human activity on the planet.

Exploring the import of this for human-animal studies, this paper identifies a paradox in the concept of the Anthropocene; a tension between its powerful rejection of notions of human transcendence of the natural world and its implicit but unmistakable call for human responsibility on a planetary scale. Diagnosing this as a tension between contrasting conceptions of human agency, the one as ultimately sovereign and determinative, the other as at best partial, contingent and entangled with various nonhuman agencies, the article traces the same paradox into an oft-concealed tension between critical and posthumanist currents in human-animal studies, by working the discussion through the recent and rapid worldwide decline in honeybee populations known as Colony Collapse Disorder, pointing out that this is exactly the sort of socio-ecological crisis that we should expect to see more frequently in the Anthropocene. A critical animal studies approach to CCD is evaluated, with honeybees viewed as a kind of 'livestock' and commercial beekeeping or apiculture understood as part of an 'animal-industrial complex'.

The article then articulates a more posthumanist approach, which it argues is better able to acknowledge the specificities of honeybees and the nuances of human-apian relations, before reckoning the implications of these alternative accounts of Colony Collapse Disorder back into the paradoxical notions of human agency and responsibility at the heart of the Anthropocene.

Panel 2: Cultural representations

Amelie Björck - Lund University

'The body-productivity-temporality complex in Swedish literature'

As Claire Molloy (2011) and others have shown the “escape story”, telling about a pig or calf jumping out of the transporter on the way to slaughter, is a popular one in the media: our sympathies automatically lie with the animal, no matter if we would buy its flesh or not in the store another day. In my paper I would like to look at the “escape story” through a historical and literary lense. In the work of the Swedish author Ivar Lo-Johansson about the poor lives of contracted land workers in the early 1900s, he often expresses a profound solidarity towards farm animals as “part of the working class” (Hribal 2003). This also leads him, in an elaborate story, to make parallels between the unionist struggle for modern reforms and greater freedom for the workers, and the escape of three particular cows from slaughter (only to be re-confined as milking cows). I would like to make an argument against this particular analogy of “escape stories” and broaden the context. It seems that modernization/reforms have historically meant very different things to human and animal workers. To develop these thoughts further, questions of chrononormativity and a return to the body must be taken into account.

Matthew Cole - Open University

Kate Stewart - University of Nottingham

'I need fish fingers and custard': The irruption and suppression of vegan ethics in Doctor Who

This paper explores tensions between challenging and reproducing the exploitation of other animals as food in the BBC television series *Doctor Who*, which celebrated its 50th anniversary in 2013. A common theme of the programme is the Doctor saving humankind from exploitation or extermination by alien Others, in which the horror of the story inheres in the objectification of human beings through enslavement, as consumable resources, or as worthless ‘vermin’. As such, *Doctor Who* explores a science fiction trope of exploding hubristic human ‘superiority’ in the face of technologically and/or intellectually superior alien threats.

This potentially unsettles the nonfictional human exploitation of other animals in two ways: Firstly, by encouraging empathy in the audience with the experience of oppression and suffering, and secondly by dramatizing the moral vacuity of exploitation, which tends to be legitimated by crude pseudo-Darwinian ‘might makes right’ ideology. This trope was explicitly manipulated to directly challenge ‘meat’-eating in the 1985 serial, *The Two Doctors* (BBC 1985), which concludes with the Doctor declaring to his human companion; ‘from now on it’s a healthy vegetarian diet for both of us’.

However, despite the continued manipulation of the empathetic, anti-hubristic trope in the new series of *Doctor Who*, the Doctor's vegetarianism has vanished, instead being replaced with on-screen food practices that sit uncomfortably with the moral logic of the character's consistent opposition to domination and exploitation on the basis of claims to 'superiority'. The current series therefore reproduces conventional food practices for the audience, abandoning the earlier moral leadership away from 'meat'-eating, for both audience and fictional companion. The new series is exemplary of the mainstream cultural suppression of discomfiting ethical challenges to conventional exploitative food practices. However, it retains the *potential* to be a platform for a character-driven exploration and implicit advocacy of vegan ethics in popular culture.

Panel 3: Welfare, rights and protection

Jose Parry

'Animal protection and globalisation'

Cultural values, attitudes and practices towards nonhuman animals vary across the world. Although the modern animal protection movement started in the West, the idea of concern for animals has a much longer history. There are ancient nonwestern religious traditions, which continue today, that have strong sympathies with nonhuman animals and that adhere to compassionate ways of living with the natural world.

The aim of the animal protection movement has been to spread its message not only through the West but globally. The assumption is that the values of animal protection represent the most advanced western thinking and should therefore be universalised. Extending the moral argument of human rights to the nonhuman animal world has been one of its great achievements. However, today, not only are the ideas of liberal democracy being challenged, but so too is the notion of rights, both human and nonhuman. Recently, the animal rights approach has been subject of critiques from some animal protectionists who feel that there is a need for a fresh approach to the debate about our relationship to nonhumans.

At the level of policy and legislation, substantial advances have been made by domestic governments to improve the welfare of animals and these have contributed significantly to improving the lives of nonhuman animals. The European Union, which operates through a system of supra-national independent institutions and inter-governmental negotiated decisions by the member states, has introduced a number of protections for example, for agricultural animals.

Paradoxically, the development of modern science in the West have led to new forms of institutionalised animal cruelty. Likewise, multiculturalism, which is an idea of western origin, has been used by communities and societies as a means of countering some western universalising pressures in the field of animal protection.

Globalisation usually refers to the process by which western economic and technical ideas, political systems and cultural symbols are spread throughout the world. However, with economic considerations tending to override the other spheres of globalisation (cultural, environmental, political, health and social), protection and regulation have taken a back seat to the demands of the global marketplace. Globalisation has had both a negative and positive impact on animal protection.

Katherine Wayne - Queen's University

Kurtis Boyer - Lund University

Guy Scotton - University of Sydney

'Beyond complicity and denial: Moral repair for humans and animals'

Contemporary animal ethics literature has focused predominantly on examining the ways in which animals are wronged by human practices and institutions. Consequently, academics and activists alike have pursued interspecies justice by debating, disseminating, and upholding the moral and political obligations humans owe to other species.

Our paper argues that this duty-oriented approach to animal scholarship and advocacy is important but incomplete. Analysing silence and avoidance as the active products of particular psychological and cultural conditions, we suggest that an exclusive focus on human obligations to animals hinders the conception and realisation of interspecies justice in four ways. First, it neglects the ubiquitous and deeply embedded cognitive, emotional, and social barriers to our attentiveness to animal suffering and exploitation. Second, it fails to grant explicit normative and political significance to those barriers in terms of how they impoverish or remove conditions for recognizing and fulfilling our obligations to animals. Third, the duty-centric approach may foreclose opportunities for open, good faith dialogue between animal rights supporters and “mainstream” academics and laypersons. Fourth and most broadly, it constrains the prospect of collectively striving for a rich and nuanced yet accessible vision of what is required to live well together.

By identifying and examining these obstructions to intellectual and emotional engagement with the plight of animals, we demonstrate the plausibility and significance of the assertion that humans are wronged through their unknowing and/or unwilling complicity with animal exploitation. As moral and political agents, humans are owed the possibility of living just and reflective lives; we are owed the right not to be perpetrators. Synthesising an analysis of denial with the right not to be a perpetrator, our paper offers to animal rights discourse a more robust and inclusive approach to cultivating public engagement with just forms of interspecies community.

Bel Deering - RSPCA

'“Cats know your feelings, but gulls just don't care”': young people making sense of sentience and the human-animal relationship'

This paper explores the stories shared by young people taking part in an RSPCA animal welfare education project. Participants aged 16-25 were interviewed about their attitudes towards animals and their views on animal feeling and sentience. In the course of conversation, many young people recounted complex tales of first-hand interactions with wildlife, pets and farm animals. These narratives revealed that whilst charismatic fauna such as dolphins and meerkats were inspirational icon species and generally viewed in a positive light, animal popularity and relatability was not wholly decided by the presence or absence of fur, feathers or friendliness.

One of the most important determinants of an animal's likability and apparent emotional closeness was its perceived ability to understand and have empathy for people. Where they believed an animal had feelings for them, many young people were drawn into a state they understood as

emotional reciprocity. As might be expected, dogs and cats were commonly seen as capable of reading and responding to human moods and emotions. In contrast to this, the badger - a mammal of comparable size to some breeds of dog - was likely to be seen as cold, unfeeling or even actively malign. Here I unpick the stories of both 'cold' and 'warm' animals that include gulls, badgers, dogs and spiders to elucidate how young people perceive emotions and sentience in animals. I explore the characteristics that give animals appeal, use young people's narratives to develop an understanding of this 'shared emotional space' and discuss how these stories can guide and develop animal welfare education work.

Luís Cordeiro Rodrigues - University of York

'The Portuguese Animal Rights Movement – What has gone wrong?'

The most active members of the animal rights movement in Portugal are the Association Animal, The Party for Animals and Nature and the charity Basta. These three groups have strongly advocated the *immediate abolishment* of bullfights and for the *gradual reduction* of consumption of meat and dairy products. These groups justify their strategy of advocating for the immediate abolishment of bullfights and gradual reduction of consumption of meat and dairy products with three main arguments. Firstly, the members of these groups believe that campaigns against bullfights will incrementally lead to the abolition of animal use or at least to significantly reduced use. The understanding of the harm animals suffer during bullfights should induce sympathetic reactions from the public. Secondly, these three groups contend that animals used for food and dairy are better treated than the horses and the bulls in bullfights. Hence, they claim that there are stronger reasons to oppose bullfights. Thirdly, these three groups advocate for the immediate abolishment of bullfights because, according to them, the state should not financially and legally support a practice that is not accepted by the majority of Portuguese. There are two core ideas in this argument. The first idea is that a practice should only be legal if and only if the majority of the citizens support it or at least tolerate it. Thus, because most Portuguese neither support nor tolerate it, then these three groups argue that it should be made illegal. The second idea is that tax money should not be spent on institutions or practices that most tax payers would not support. Therefore, because animal rights activists maintain that the majority of Portuguese do not want their tax money spent on bullfights, then the state is illegitimately spending tax money. In contrast, the consumption of meat is not a minority practice and, thereby, should continue to be legal.

I wish to contest this method of campaigning that the animal rights movement in Portugal has undertaken so far. I present three reasons for switching focus, with reference to empirical data from Portugal. Firstly, I argue that because the main cause of death of animals in Portugal is the killing for food, then efforts should be focused on *abolishing* consumption, rather than focusing mainly on bullfights. Secondly, the empirical evidence from Portugal suggests that the campaigns against bullfighting have had no impact on the individuals' interest in animal welfare; the evidence shows that not only has the number of domesticated animals euthanized and abandoned increased, but the consumption of meat, fish and dairy has also increased. For this reason, the idea that opposing bullfights will encourage people to treat animals better is not supported by the empirical evidence. Thirdly, I argue that the bullfight campaigns in Portugal have become a persecution of a minority and have lost their focus on animal rights. Therefore, animal rights activists should try to redirect their campaigns to defend animal rights again.

Panel 4: Human-animal relationships

Ruth Butler - University of Hull

'Me, my dog and guide dogs: the impact of identity on guide dog owners successful negotiation of public space'

A significant body of literature has illustrated the benefits guide dogs can offer their owners. They have been repeatedly shown to increase independence and mobility and their owner's self-esteem. They provide emotional support, companionship and even enhanced physical well being. Certainly not of least importance for a population who are more likely to be socially isolated than most, the dogs can in the right environments, with positive public responses, provide greatly increased social facilitation and interaction. What literature has paid less attention to is that there can on occasions be disadvantages to ownership of guide dogs. These can for some individuals include practicalities involved in the care of a dog, but perhaps more often the benefits they have the potential to provide can be restricted by social and cultural barriers that can arise from someone being accompanied i) by a dog, and ii) by a highly visible symbol of impairment.

In ever changing and increasingly diverse, multicultural societies around the world, social scientists have emphasised the importance of individual and group, personal and social identities, as well as our attempts to manage those identities in our successful and unsuccessful engagements with others. This paper explores how, for guide dog owners, the complex and varied identities of blind/visually impaired people, dogs and guide dogs combine to influence our daily experiences; the help we as a dog and human partnership receive, the interference we may get, the space and almost reverence we can be given, the attraction, fear or even repulsion we can arouse in others. Drawing on material from my auto-ethnographic experiences of public interactions, the implications of the individual and combined identities of dog and owner for the successful functioning of guide dog owners will be explored.

Tom Fletcher - Leeds Beckett University

Louise Platt - Liverpool John Moores University

'Who's walking who?: The everyday dog walking experience'

There is little appreciation from the UK perspective of the 'everyday' experience of walking with your dog. For many, walking is a mundane activity undertaken purely as a means for travelling point A to point B. For us, as both walkers and academics, whilst we both use walking as a form of transportation, we also recognise that walking, as a social phenomena, is far more than movement alone. Currently however, little attention has focused on how the social relations of walking "crosscut the divide between humans and animals, and between the pacing of two feet and of four" (Ingold and Vergunst, 2008: 12). For Ingold and Vergunst, walking with an animal is rarely mundane. They cite the interaction(s) between human and dog articulating how walking a dog is imbued with power relations. A good example of this is with regard to the tightness of a dog's lead or leash. They argue that a slack lead is a good indication that human and non-human are walking in harmony, tuning their steps to their co-walker. In contrast, a tight lead is a sign of conflicting agencies; that is, the human and non-human possess different views of how the walk should be conducted. Similarly,

Brown and Dilley (2002) comment that the dog walk experience, is about 'co-knowing', a phrase that echoes Haraway (2003), in that human-dog relationships are about "mutually becoming". This paper will present findings based on interviews with people about their dog walking experiences. Indeed, for Legat (2008), we understand the world by walking in/on/through it and we leave impressions for others to follow in, and learn from, as we walk. In this paper we begin to question how these issues are articulated through human and non-human animal walking experiences.

Julie Walsh - American International College

'A Canine Call for Harmony: The Benefits of Centralized Policy for Dogs'

Based on a comparative study of the welfare of dogs in the European Union (EU) and United States (US), centralization (or harmony) of policymaking is the better way to advance canine welfare. When discretion is left to sub-units of government, some will fail to care for the basic needs of canines via regulation and enforcement. The welfare of dogs is assessed via reference to the five freedoms (from hunger and thirst; from pain, injury and disease; from discomfort; from fear and distress; and to express natural behaviors), though with more specific criteria stated. These five freedoms, premised on the sentience of dogs, should be protected in law. While some sub-units of government in the US and the EU do so, others do not. The impact of neglect in select sub-units, even if a small number, extends to areas with legislation protective of canine welfare. For example, puppy mills can operate in certain American states and EU countries and export diseased puppies to unsuspecting people in other areas. In short, a supranational approach is most likely to ensure the welfare of canines, followed by a national one, and lastly, a local or regional one.

Juliet MacDonald - University of Huddersfield

'Running the maze: animal sentience as a variable in the psychology of early maze experiments'

In this paper I trace the development of maze experiments and the start of mass breeding of rats and mice for laboratory use in the early twentieth century. I will take a critical approach to the discipline of Comparative Psychology, in which mazes were developed, viewing it from an external perspective (that of an artist-researcher). Beginning with the first mazes designed to demonstrate the intelligence of rats (Small, 1901) I will describe how this led to proliferation and then standardisation of mazes as devices to test theories of learning. The spatial configuration of mazes allowed limited scope for movement for the animals inside whereas the observer was able to view the whole set up and track the 'errors' of the disorientated occupant. I aim to show the epistemological implications of this, how such experiments act as devices of control and containment by positioning animals as objects of knowledge surveyed from above. Movements of the animals inside these devices were sometimes recorded as drawn lines within the organising diagram of the maze. Over the next thirty years, mazes became such a standard part of laboratory equipment in U.S. experimental psychology that the maze began to be described in terms of a computational device, with such factors as hunger, thirst, fear or desire being set as controllable variables (Tolman, 1937). I will argue that the sentience of the animals tested, was an essential component of the maze, and still is, in the continued use of mazes for drug testing.

Panel 5: Education and consciousness-raising

Karin Gunnarsson Dinker - Swansea University

Helena Pedersen - Stockholm University

'Critical Animal Pedagogies: Re-learning our Relations with Animal Others through the Unthinking of "the Human"'

In this paper we delineate a framework for Critical Animal Pedagogies: an alternative education where students at all levels across the curriculum are invited to explore *both* a critical analytic *and* a radically transformative approach to animals, an education that challenges the reduction of human-animal relations to modes of production and consumption. For this purpose we outline key themes from which critical animal education can emerge and be put to practice: 1) affect in education; 2) species-inclusive intersectionality education; 3) the animal-industrial complex in education; 4) vegan education; 5) critical animal pedagogies and social change. As a philosophical and visionary underpinning we use abolitionist approaches to animal pedagogy echoed in recent critical animal studies scholarship. These emphasize the need to take an epistemological and pedagogical step aside and stop intervening in animal life, as any claims humans make about animals are bound to impose anthropocentric narratives and evaluations onto them. Drawing on Andrzejewski, Pedersen & Wicklund (2009) and MacCormack (2013), we propose the unmaking of 'man', subjectivity, humanism, anthropocentrism, and the authoritarian desire to know that is embedded in all these notions, as a new focus of teaching and learning. In this way of thinking about pedagogy and animals, there is a shift of perspective from the animal herself to *the human*, and human behaviour toward animals, as the proper teaching and learning object in Critical Animal Pedagogies. Only in this way, we argue, can we create an alternative education which frees ourselves and animals from the destruction we wreak on their world. We view such pedagogy as an ultimate vision following a multifaceted process, a collaborative critique and re-invention of a range of situated pedagogical practices, that does not *a priori* rule out the possibility of intersubjective human-animal encounters. This process however must always be accompanied by critical inquiry into knowledge production about animals.

Diahann Gallard - Liverpool John Moores University

'Educational Anthrozoology in Early Childhood: An issue of ethics?'

There is an emerging multi-disciplinary area of study called educational anthrozoology that focuses on supporting and informing educational ideas and approaches for the interactions and relationships between people and animals. In early childhood, educational anthrozoology could be the tool for creating situations and models for early childhood educators; for curriculum delivery of Science scientific understanding in the Key Stage One Primary National Curriculum (2014) and 'Understanding Of The World' in the Statutory Framework for the Early Years Foundation Stage

(2012), but also as a mechanism to enable young children to be taught to be active in the doing of good with animals and as means to reduce cruel (or neglectful or over dominant) behaviour around animals. However, core to using educational anthrozoology in early childhood education would be the use of first-hand experience with animals, so that children have opportunities to work through different, conflicting ideologies (Myers, 2007) and become exposed to naturally occurring teachable moments arising from their interacting with animals. This is, as Carson (1960) first noted, to derive real meaning from such cognitive experience, which will require dependence on emotional engagement but will increase the potential for negative emotional and behavioral responses. This raises the need to ignite a debate about the ethics associated with facilitating an educational anthrozoological focus in early childhood, and it the focus of this paper.

Susan Richardson

'Let My Words Be Bright With Animals': poetry as a tool for consciousness-raising and engendering behaviour change

How, and to what extent, can poetry be used to inspire shifts in perception and create new patterns of thought and experience? This presentation will consider how those who engage with poetry on such themes as biodiversity loss and species-level extinction, either by writing their own in a workshop environment or by reading/hearing published work, may develop an enduring connection with wildlife conservation issues, which can potentially lead to behaviour change. To this end, I will draw on the writing workshops and poetry performance events I have devised and facilitated for WWF and the Friends of the Earth Bee Cause, as well as the work I am currently undertaking in my role as poet-in-residence with the Marine Conservation Society's 30 Threatened Species Appeal. I will also examine some of the challenges I've faced: how to balance the urge to express an ecological message with the reluctance to be overly didactic and strident, which can alienate the reader/audience? How, when I'm commissioned to write an issue-specific poem, can I meet the conservation organisation's brief, make the work accessible so as to reach the widest possible audience and still produce what I hope will be a poem of quality?

My analysis will be illustrated by performances of several of these commissioned wildlife conservation poems, as well as work from my forthcoming collection, *skindancing*, which is themed around human-animal/non-human-animal metamorphosis. In the process, I will address **how poems** that express fluid boundaries of this kind can be of relevance in negotiating deepening ecological perceptions of our impact on the planet and all the sentient beings that inhabit it.

Panel 6: Ethics

Patrizia Setola - UCD

From the analytical perspective (and within the humanist tradition) in animal ethics, a recent article by Todd May makes a compelling case for two distinct, co-existing, necessary, and irreducible types of moral reasons, those based on morally relevant capacities of the individual (drawn on by moral individualists such as Peter Singer, Tom Regan, and Jeff McMahan) and those based on relations (referred to by a range of philosophers, including the Wittgensteinian Cora Diamond and Alice Cary). The '*Wittgensteinian relationalists*' conceive moral reasons in terms of what it means to lead a *human* life. The moral relevance of non-human animals hinges on our relations with them, and is a by-product of our moral relations with other human beings, while capacities are considered irrelevant. May suggests that Diamond may be confusing historical justifications for unacceptable practices involving animals, with what seem morally relevant distinctions (e.g. between pets and other animals). In his proposal for a post-humanist philosophy, continental philosopher Roberto Marchesini offers an alternative to a moral individualism rooted in the humanist tradition. He invokes a radical rejection of anthropocentrism and of the human versus non-human animal dichotomy, in favour of a relational dialectic, an ontological plurality, and an ethic based on empathy. I aim to explore to what extent Marchesini's post-humanist philosophy succeeds in subsuming both types of moral reasons. In rejecting the human-animal dichotomy, Marchesini seems to overcome Diamond's confusion, allowing a different perception of animals which puts into question the foundations of our practices. Finally, I will discuss how his deconstruction of individual identity may lead to unintended consequences, such as ecosystems rather than individual creatures becoming the focus of ethics.

Anette Kristensson - Stockholm University

The French philosopher Jacques Derrida's neologism "carnofallogocentrism" could be a key concept in human-animal studies, animal studies and critical animal studies.

Derrida mentions the concept just in passing in some of his late seminars, interviews and (post mortem) books, so the concept or neologism need to be broken down into its component parts and explained further.

In his well-known works from the late sixties and early seventies Derrida formulates his deconstructive philosophical project, in short: a critical reading of the western logocentric philosophy that is constructed around certain central hierarchical dichotomies such as life/death, presence/absence, nature/culture, man/women, signifier/signified, transcendental/empirical, speech/writing, inner/outer, etc. The deconstructive reading of this tradition has inspired postcolonial thinkers, and also feminist theorists who have developed Derrida's claim that the

logocentric tradition is centred around the phallus, on a symbolic as well as a political level. In the end of his career Derrida says that the phallic/logocentric tradition also has to be conceptualized in terms of a carnocentrism, i.e. a tradition structured around the sacrifice and eating of animals. He introduces the neologism carnophallogocentrism. But he just mentions it a few times and never really explains the necessity of adding the prefix "carno". My ambition is to work out an understanding of this sacrifice of the animal, on the basis of Derrida's theories of logocentrism and phallogocentrism. Here I also use certain theoretical resources from psychoanalysis which is central to Derrida, and can be helpful if we want to learn how to listen and perceive in a different way. In the end I discuss a different kind of attitude towards or way of approaching the animal and the ethical-political potential in Derrida's late work. An aesthetics of attention appears as being the foundation for this kind of ethics.

Justyna Włodarczyk - University of Warsaw

'From Submission to Self-Control. The Ethical Turn in Dog Training on the Example of the Sport of Canine Obedience in Poland'

While the rise of the popularity of so-called positive training methods within the past 20 years is common knowledge, I propose to interpret this change through a Foucauldian framework, in particular I read it as a shift from the practice of animal training being viewed as the exercise of sovereign power to that of disciplinary power and, consequently, biopower (in the Foucauldian understanding). This presentation analyzes training materials (books, instructional DVDs and blogs) to show how the old, dominance-based methods of training relied exerting power over the animal's body, while the new, broadly defined "positive" methods aim to influence the dog's will while retaining a hands-off approach with regards to the body. An additional effect of the change is a redefinition of the activity of obedience training from a serious activity ethically justified by the need for peaceful human-animal coexistence to an enjoyable pursuit for both dog and trainer. This shift is contextualized by situating it in a particular geographical location and time period: the development of the sport of canine obedience in post-1989 Poland. While the turn to positive training methods in competitive obedience is not unique to the Polish context, what makes this case a particularly good example of the shifts in methods of exercising power is its correlation in time with the systemic transformation; that is of Poland turning from a communist police state to a capitalist democracy. In effect, the conflict between the "old school" trainers and the "new school" trainers reflects a broader conflict about the proper modes of relations not only between humans and animals but also between humans. This is evidenced through close analysis of a video recording of the discussion following the world team tryouts for the FCI Obedience Championships in 2014.

Abi Masefield

The Fetish and Fantasy of 'FEEDing the World'

Despite the absurd claim that the Millennium Development Goal for reducing extreme poverty and hunger has been attained, the fact remains that at least one billion people on this planet are literally starving and live in a state of chronic food and nutrition insecurity. In India alone, at least 5,000

under five year olds die every day as a direct result of their undernutrition. The majority of these children did not even have their existence registered. Through the systematic denial of their basic 'human' right to food, the 'right' to be human is simultaneously stripped away. It is less easy for those in power to be held accountable for a child whose very existence cannot be proved.

The starting point of this paper is to consider how the multiple injustices and extreme deprivation suffered by hungry people takes them to a realm of oppression associated with global farmed animal production. Along with the process of dehumanization, the direct articulation of this experience is deliberately denied. For the purpose of political containment, it is crucial that the experience of hunger cannot be expressed other than statistically. Rather, substitute analysis is offered by distant, academic and well-intentioned voices who claim to speak for, and act in the interests of the other – and the greater good. Dominant food and nutrition security discourse invariably works to maintain rather than challenge the dehumanization of its subject matter.

Extracting from a PhD research proposal currently under development, this paper seeks to address two areas. Firstly, the entanglement of the political economy of the animal industrial complex with that of the broader global food system, hunger and malnutrition. Secondly, the case for a more nuanced and systematic review of dominant food and nutrition security discourse through a Critical Animal Studies lens, in order to identify and deconstruct the specific and 'live' strategies that both reflect and reinforce global structures of oppression under the banner of 'eradicating hunger and malnutrition'. This step will be essential to build the momentum for contestation.

The paper will also look at the utility of Critical Discourse Analysis (CDA), starting with the ideas of Michel Foucault and the use of discourse in the sense of an authoritative way of describing. Texts need to be considered not only in terms of what they include but also what they omit – oppositional ways of constructing and defining what is going on – in order to grasp the implications and possibilities for social change. In CDA, as with CAS, the notion of 'critical' describes an explicit engagement with power relations and embedded attitude of opposition and dissent.

For the purpose of this paper, the initial 'texts' for analysis of global humanitarian and development perspectives, policies, institutions and processes will be two recent conferences attended on global food security and nutrition held in the UK.

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