

Defining Critical Animal Studies An Intersectional Social Justice Approach For Liberation Counterpoints

Interspecies Ethics explores animals' vast capacity for agency, justice, solidarity, humor, and communication across species. The social bonds diverse animals form provide a remarkable model for communitarian justice and cosmopolitan peace, challenging the human exceptionalism that drives modern moral theory. Situating biosocial ethics firmly within coevolutionary processes, this volume has profound implications for work in social and political thought, contemporary pragmatism, Africana thought, and continental philosophy. Interspecies Ethics develops a communitarian model for multispecies ethics, rebalancing the overemphasis on competition in the original Darwinian paradigm by drawing out and stressing the cooperationist aspects of evolutionary theory through mutual aid. The book's ethical vision offers an alternative to utilitarian, deontological, and virtue ethics, building its argument through rich anecdotes and clear explanations of recent scientific discoveries regarding animals and their agency. Geared toward a general as well as a philosophical audience, the text illuminates a variety of theories and contrasting approaches, tracing the contours of a postmoral ethics.

Consulting a diverse archive of literary texts, Colleen Glenney Boggs places animal representation at the center of the making of the liberal American subject. From the bestiality trials of the seventeenth-century Plymouth Plantation to the emergence of sentimental pet culture in the nineteenth, Boggs traces a history of human-animal sexuality in America, one shaped by sexualized animal bodies and affective pet relations. Boggs concentrates on the formative and disruptive presence of animals in the writings of Frederick Douglass, Edgar Allan Poe, and Emily Dickinson. Engaging with the critical theories of Michel Foucault, Giorgio Agamben, Judith Butler, Donna Haraway and others, she argues that animals are critical to the ways in which Americans enact their humanity and regulate subjects in the biopolitical state. Biopower, or a politics that extends its reach to life, thrives on the strategic ambivalence between who is considered human and what is judged as animal. It generates a space of indeterminacy where animal representations intervene to define and challenge the parameters of subjectivity. The renegotiation of the species line produces a tension that is never fully regulated. Therefore, as both figures of radical alterity and the embodiment of biopolitics, animals are simultaneously exceptional and exemplary to the biopolitical state. An original contribution to animal studies, American studies, critical race theory, and posthumanist inquiry, Boggs thrillingly reinterprets a long and highly contentious human-animal history.

Like an Animal features a number of relevant critical animal studies scholars providing theoretical and empirical accounts on the intersection of border politics, displacement and nonhuman animals.

Critical Theory and Animal Liberation is the first collection to approach our relationship with other animals from the critical or "left" tradition in political and social thought. Breaking with past treatments that have framed the problem as one of "animal rights," the

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authors instead depict the exploitation and killing of other animals as a political question of the first order. The contributions highlight connections between our everyday treatment of animals and other forms of social power, mass violence, and domination, from capitalism and patriarchy to genocide, fascism, and ecocide. Contributors include well-known writers in the field as well as scholars in other areas writing on animals for the first time. Among other things, the authors apply Freud's theory of repression to our relationship to the animal, debunk the "Locavore" movement, expose the sexism of the animal defense movement, and point the way toward a new transformative politics that would encompass the human and animal alike.

Research in veterinary science is critical for the health and well-being of animals, including humans. Food safety, emerging infectious diseases, the development of new therapies, and the possibility of bioterrorism are examples of issues addressed by veterinary science that have an impact on both human and animal health. However, there is a lack of scientists engaged in veterinary research. Too few veterinarians pursue research careers, and there is a shortage of facilities and funding for conducting research. This report identifies questions and issues that veterinary research can help to address, and discusses the scientific expertise and infrastructure needed to meet the most critical research needs. The report finds that there is an urgent need to provide adequate resources for investigators, training programs, and facilities involved in veterinary research.

This collection examines the question of nonhuman animal agency by shifting emphasis from the human perspective toward that of other animals, exploring modes of animal resistance to human behaviors, and considering the ways the presence of animals refracts human notions like agency and species.

The Intersectionality of Critical Animal, Disability, and Environmental Studies: Toward Eco-ability, Justice, and Liberation is an interdisciplinary collection of theoretical writings on the intersectional liberation of nonhuman animals, the environment, and those with disabilities. As animal consumption raises health concerns and global warming causes massive environmental destruction, this book interweaves these issues and more. This important cutting-edge book lends to the rapidly growing movement of eco-ability, a scholarly field and activist movement influenced by environmental studies, disability studies, and critical animal studies, similar to other intersectional fields and movements such as eco-feminism, environmental justice, food justice, and decolonization. Contributors to this book are in the fields of education, philosophy, sociology, criminology, rhetoric, theology, anthropology, and English. If you are interested in social justice, inclusion, environmental protection, disability rights, and animal advocacy this is a must read book.

Animals were vital to the British colonization of Myanmar. In this pathbreaking history of British imperialism in Myanmar from the early nineteenth century to 1942, Jonathan Saha argues that animals were impacted and transformed by colonial subjugation. By examining the writings of Burmese nationalists and the experiences of subaltern groups, he also shows how animals were mobilized by Burmese anticolonial activists in opposition to imperial rule. In demonstrating how animals - such as elephants, crocodiles, and rats - were important actors never fully under the control of humans, Saha uncovers a history of how British colonialism transformed ecologies and fostered new relationships with animals in Myanmar. Colonizing Animals introduces the

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reader to an innovative historical methodology for exploring interspecies relationships in the imperial past, using innovative concepts for studying interspecies empires that draw on postcolonial theory and critical animal studies.

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The animal-rights organization PETA asked “Are Animals the New Slaves?” in a controversial 2005 fundraising campaign; that same year, after the Humane Society rescued pets in the aftermath of Hurricane Katrina while black residents were neglected, some declared that white America cares more about pets than black people. These are but two recent examples of a centuries-long history in which black life has been pitted against animal life. Does comparing human and animal suffering trivialize black pain, or might the intersections of racialization and animalization shed light on interlinked forms of oppression? In *Afro-Dog*, Bénédicte Boisseron investigates the relationship between race and the animal in the history and culture of the Americas and the black Atlantic, exposing a hegemonic system that compulsively links and opposes blackness and animality to measure the value of life. She analyzes the association between black civil disobedience and canine repression, a history that spans the era of slavery through the use of police dogs against protesters during the civil rights movement of the 1960s to today in places like Ferguson, Missouri. She also traces the lineage of blackness and the animal in Caribbean literature and struggles over minorities’ right to pet ownership alongside nuanced readings of Derrida and other French theorists. Drawing on recent debates on black lives and animal welfare, *Afro-Dog* reframes the fast-growing interest in human–animal relationships by positioning blackness as a focus of animal inquiry, opening new possibilities for animal studies and black studies to think side by side.

The rapidly expanding field of critical animal studies now offers a myriad of theoretical and philosophical positions from which to choose. This timely book provides an overview and analysis of the most influential of these trends. Approachable and concise, it is intended for readers sympathetic to the project of changing our ways of thinking about and interacting with animals yet relatively new to the variety of philosophical ideas and figures in the discipline. It uses three rubrics—identity, difference, and indistinction—to differentiate three major paths of thought about animals. The identity approach aims to establish continuity among human beings and animals so as to grant animals equal access to the ethical and political community. The difference framework views the animal world as containing its own richly complex and differentiated modes of existence in order to allow for a more expansive ethical and political worldview. The indistinction approach argues that we should abandon the notion that humans are unique in order to explore new ways of conceiving human-animal relations. Each approach is interrogated for its relative strengths and weaknesses, with specific emphasis placed on the kinds of transformational potential it contains.

This interdisciplinary and cross-cultural collection reflects the growth of animal studies as an independent field and the rise of ‘animality’ as a critical lens through which to analyze society and culture, on par with race and gender.

Animal Studies is a rapidly growing interdisciplinary field devoted to examining, understanding, and critically evaluating the complex relationships between humans and other animals. Scholarship in Animal Studies draws on a variety of methodologies to

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explore these multi-faceted relationships in order to help us understand the ways in which other animals figure in our lives and we in theirs. Bringing together the work of a group of internationally distinguished scholars, the contribution in *Critical Terms for Animal Studies* offers distinct voices and diverse perspectives, exploring significant concepts and asking important questions. How do we take non-human animals seriously, not simply as metaphors for human endeavors, but as subjects themselves? What do we mean by anthropocentrism, captivity, empathy, sanctuary, and vulnerability, and what work do these and other critical terms do in Animal Studies? Sure to become an indispensable reference for the field, *Critical Terms for Animal Studies* not only provides a framework for thinking about animals as subjects of their own experiences, but also serves as a touchstone to help us think differently about our conceptions of what it means to be human, and the impact human activities have on the more than human world.

Animal studies is a growing interdisciplinary field which seeks to understand how humans study and conceive of other-than-human animals, and how these conceptions have changed over time, across cultures, and among various scholarly modes of inquiry. Until now, this growing field has lacked a comprehensive introductory text appropriate for new scholars. *Animal Studies: An Introduction* fills this deficiency, providing the first holistic survey of the field.

A beautifully written, deeply provocative inquiry into the intersection of animal and disability liberation—and the debut of an important new social critic How much of what we understand of ourselves as "human" depends on our physical and mental abilities—how we move (or cannot move) in and interact with the world? And how much does our definition of "human" depend on its difference from "animal"? Drawing on her own experiences as a disabled person, a disability activist, and an animal advocate, author Sunaura Taylor persuades us to think deeply, and sometimes uncomfortably, about what divides the human from the animal, the disabled from the nondisabled—and what it might mean to break down those divisions, to claim the animal and the vulnerable in ourselves, in a process she calls "cripping animal ethics." *Beasts of Burden* suggests that issues of disability and animal justice, which have heretofore primarily been presented in opposition, are in fact deeply entangled. Fusing philosophy, memoir, and science—including factory farming, disability oppression, and our assumptions of human superiority over animals—Taylor draws attention to new worlds of experience and empathy that will open up important avenues of solidarity across species and ability. *Beasts of Burden* is a wonderfully engaging and elegantly written work, both philosophical and personal, by a brilliant debut author.

Education for Total Liberation is a collection of essays from leaders in the field of critical animal pedagogy (CAP). CAP emerges from activist educators teaching critical animal studies and is rooted in critical theory as well as the animal advocacy movement. Critical animal studies (CAS) argues for an interdisciplinary approach to understanding our relationships with nonhuman animals. CAS challenges two specific fields of theory: (1) animal studies, rooted in vivisection and testing on animals in the hard sciences and (2) human-animal studies, which reinforces a socially constructed binary between humans and animals and adopts abstract theoretical approaches. In contrast, CAS takes a progressive and committed approach to scholarship and sees the exploitation of

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nonhuman animals as interrelated with oppression of humans based on class, gender, race, ability, sexuality, age, and citizenship. CAS promotes the liberation of all animals and challenges all systems of domination. Education for Total Liberation is appropriate for undergraduate and graduate level readers (and beyond) who wish to learn from examples of radical pedagogical projects shaped by CAS and critical pedagogy. Contributing to this collection are Anne C. Bell, Anita de Melo, Carolyn Drew, Amber E. George, Karin Gunnarsson Dinker, Sinem Ketenci, John Lupinacci, Anthony J. Nocella II, Sean Parson, Helena Pedersen, Ian Purdy, Constance L. Russell, J.L. Schatz, Meneka Repka, William E. Shanahan III, and Richard J. White.

The fields of Critical Disability Studies and Critical Animal Studies are growing rapidly, but how do the implications of these endeavours intersect? *Disability and Animality: Crip Perspectives in Critical Animal Studies* explores some of the ways that the oppression of more-than-human animals and disabled humans are interconnected. Composed of thirteen chapters by an international team of specialists plus a Foreword by Lori Gruen, the book is divided into four themes: Intersections of Ableism and Speciesism Thinking Animality and Disability together in Political and Moral Theory Neurodiversity and Critical Animals Studies Melancholy, Madness, and Misfits. This book will be of interest to undergraduate and postgraduate students, as well as postdoctoral scholars, interested in Animal Studies, Disability Studies, Mad Studies, philosophy, and literary analysis. It will also appeal to those interested in the relationships between speciesism, ableism, saneism, and racism in animal agriculture, culture, built environments, and ethics.

Animals, Disability, and the End of Capitalism is a collection of essays from the leaders in the field of eco-ability. The efforts of diverse disability activists work to weave together the complex diversity and vastly overlooked interconnections among nature, ability, and animals.

Animals and War: Confronting the Military-Animal Industrial Complex is the first book to examine how nonhuman animals are used for war by military forces. Each chapter delves deeply into modes of nonhuman animal exploitation: as weapons, test subjects, and transportation, and as casualties of war leading to homelessness, starvation, and death. With leading scholar-activists writing each chapter, this is an important text in the fields of peace studies and critical animal studies. This is a must read for anyone interested in ending war and fostering peace and justice.

This interdisciplinary study fuses analysis of feminist literature and manifestos, radical political theory, critical vanguard studies, women's performance art, and popular culture to argue for the animal liberation movement as successor to the liberationist visions of the early twentieth-century avant-gardes, most especially the Surrealists. These vanguard groups are judiciously critiqued for their refusal to confront their own misogyny, a quandary that continues to plague animal activists, thereby disallowing for cohesion and full recognition of women's value within a culturally marginalized cause. This volume is of interest to anyone who is concerned about the continued—indeed, escalating—violence against nonhumans. More broadly, it will interest those seeking new pathways to challenge the dominant power constructions through which oppression of humans, nonhumans, and the environment thrives. *Women, Destruction, and the Avant-Garde* ultimately poses the animal liberation movement as having serious political and

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cultural implications for radical social change, destruction of hierarchy and for a world without shackles and cages, much as the Surrealists envisioned.

This is the first book to define the philosophical and practical parameters of critical animal studies (CAS). Rooted in anarchist perspectives that oppose all systems of domination and authoritarianism, CAS both challenges anthropocentrism and presents animal liberation as a social justice movement that intersects with other movements for positive change. Written by a collection of internationally respected scholar-activists, each chapter expands upon the theory and practice underlying the total liberation approach, the roles of academics and activists, and the ten principles of CAS. With apolitical animal studies and exploitative animal research dominating higher education, this book offers a timely counter-narrative that demands the liberation of all oppressed beings and the environment. <l>Defining Critical Animal Studies will interest educators, students, activists, community members, and policy makers seeking accessible theory that can be put into action.

This book brings together comic studies and critical animal studies to provide a critical media analysis that centralizes total liberation for all beings—both human and nonhuman. Through the lens of superheroes, the book explores the cultural and literal consumption of nonhumans as a strategy for confronting humanism at large.

Foreword by Ward Churchill; cover design by Sue Coe The first anthology of writings on the history, ethics, politics and tactics of the Animal Liberation Front, Terrorists or Freedom Fighters? features both academic and activist perspectives and offers powerful insights into this international organization and its position within the animal rights movement. Calling on sources as venerable as Thomas Aquinas and as current as the Patriot Act--and, in some cases, personal experience--the contributors explore the history of civil disobedience and sabotage, and examine the philosophical and cultural meanings of words like "terrorism," "democracy" and "freedom," in a book that ultimately challenges the values and assumptions that pervade our culture. Contributors include Robin Webb, Rod Coronado, Ingrid Newkirk, Paul Watson, Karen Davis, Bruce Friedrich, pattrice jones and others.

In Beyond Nature Maurizi tackles the animal question from an unprecedented perspective: strongly criticizing the abstract moralism that has always characterized animal rights activism, the author proposes a revolutionary, historical-materialistic analysis of the relationship between humans and non-humans.

The fields of settler colonial, decolonial, and postcolonial studies, as well as Critical Animal Studies are growing rapidly, but how do the implications of these endeavours intersect? Colonialism and Animality: Anti-Colonial Perspectives in Critical Animal Studies explores some of the ways that the oppression of Indigenous persons and more-than-human animals are interconnected.

Composed of 12 chapters by an international team of specialists plus a Foreword by Dinesh Wadiwel, the book is divided into four themes: Tensions and Alliances between Animal and Decolonial Activisms Revisiting the Stereotypes of Indigenous Peoples' Relationships with Animals Cultural Perspectives Colonialism, Animals, and the Law This book will be of interest to undergraduate and postgraduate students, activists, as well as postdoctoral scholars, working in the areas of Critical Animal Studies, Native Studies, postcolonial and critical race studies, with particular chapters being of interest to scholars and students in other fields,

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such as Cultural Studies, Animal Law and Critical Criminology.

As the scholarly and interdisciplinary study of human/animal relations becomes crucial to the urgent questions of our time, notably in relation to environmental crisis, this collection explores the inner tensions within the relatively new and broad field of animal studies. This provides a platform for the latest critical thinking on the condition and experience of animals. The volume is structured around four sections: engaging theory doing critical animal studies critical animal studies and anti-capitalism contesting the human, liberating the animal: veganism and activism. The Rise of Critical Animal Studies demonstrates the centrality of the contribution of critical animal studies to vitally important contemporary debates and considers future directions for the field. This edited collection will be useful for students and scholars of sociology, gender studies, psychology, geography, and social work. Prefaced with a brief introduction to the field of animal studies, the text explores the key influential terms, topics and debates which have had a major impact on the field, and that students are most likely to encounter in their animal studies classes. Animal Studies provides a guide to key concepts in the burgeoning interdisciplinary field of animal studies, laid out in A-Z format. While Human–Animal Studies and Critical Animal Studies are the main frameworks that inform the bulk of the writings in animal studies and the key concepts discussed in the volume, other approaches such as anthrozoology and cognitive ethology are also explored. The entries in the volume attend to the differences in ongoing debates among scholars and activists, showing that what is commonly called “animal studies” is far from a unified body of work. A full bibliography of sources is included at the end of the book, along with an extensive index. The book will be a valuable guide to undergraduate and postgraduate students in geography, philosophy, sociology, anthropology, women’s studies, and other related disciplines. Seasoned researchers will find the book helpful, when researching topics outside of their specialization. Outside of academia, it will be of interest to activists, as well as professional organizations.

This volume offers an important contribution to the field of Critical Animal Studies. It charts new territory by showcasing recent research, key debates and emerging trends and features an international and transdisciplinary team of academics and activists. Ideal for advanced-level students in Critical Animal Studies and the wider Social Sciences.

Confronting Animal Abuse presents a powerful examination of the human-animal relationship and the laws designed to protect it. Piers Beirne, a leading scholar in the growing field of green criminology, explores the heated topic of animal abuse in agriculture, science, and sport, as well as what is known, if anything, about the potential for animal assault to lead to inter-human violence. He convincingly shows how from its roots in the Irish plow-fields of 1635 through today, animal-rights legislation has been primarily shaped by human interest and why we must reconsider the terms of human-animal relationships. Beirne argues that if violations of animals' rights are to be taken seriously, then scholars and activists should examine why some harms to animals are defined as criminal, others as abusive but not criminal and still others as neither criminal nor abusive. Confronting Animal Abuse points to the need for a more inclusive concept of harms to animals, without which the meaning of animal abuse will be overwhelmingly confined to those harms that are regarded as socially unacceptable, one-on-one cases of animal cruelty. Certainly, those cases

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demand attention. But so, too, do those other and far more numerous institutionalized harms to animals, where abuse is routine, invisible, ubiquitous and often defined as socially acceptable. In this pioneering, pro-animal book Beirne identifies flaws in our traditional understanding of human-animal relationships, and proposes a compelling new approach.

Bringing together leading scholars from Belgium, Canada, France, and the United States, *French Thinking about Animals* makes available for the first time to an Anglophone readership a rich variety of interdisciplinary approaches to the animal question in France. While the work of French thinkers such as Jacques Derrida, Gilles Deleuze, and Felix Guattari has been available in English for many years, *French Thinking about Animals* opens up a much broader cross-cultural dialogue within animal studies. These original essays, many of which have been translated especially for this volume, draw on anthropology, ethology, geography, history, legal studies, phenomenology, and philosophy to interrogate human-animal relationships. They explore the many ways in which animals signify in French history, society, and intellectual history, illustrating the exciting new perspectives being developed about the animal question in the French-speaking world today. Built on the strength and diversity of these contributions, *French Thinking about Animals* demonstrates the interdisciplinary and internationalism that are needed if we hope to transform the interactions of humans and nonhuman animals in contemporary society.

Why do poets write about animals? What can poetry do for animals and what can animals do for poetry? In some cases, poetry inscribes meaning on animals, turning them into symbols or caricatures and bringing them into the confines of human culture. It also reveals and revels in the complexity of animals: poetry, through its great variety and its inherently experimental nature, has embraced the multifaceted nature of animals to cross, blur, and reimagine the boundaries between human and animal. In *Poetry and Animals*, Onno Oerlemans explores a broad range of English-language poetry about animals from the Middle Ages to the contemporary world, revealing how poetry can contribute to our understanding of animals and our relations with them. He presents a taxonomy of the kinds of animal poems, breaking down the categories and binary oppositions at the root of human thinking about animals. The book considers several different types of poetry: allegorical poems; poems about “the animal” broadly conceived; poems about species of animal; poems about individual animals or the animal as individual; and poems about hybrids and hybridity. Through careful readings of dozens of poems that reveal generous and often sympathetic approaches to recognizing and valuing animals’ difference and similarity, Oerlemans demonstrates how the forms and modes of poetry can sensitize us to the moral standing of animals and give us new ways to think through the problems of the human-animal divide. In *Animals as Biotechnology* sociologist Richard Twine places the question of human/animal relations at the heart of sustainability and climate change debates. The book is shaped by the emergence of two contradictory trends within our approach to nonhuman animals: the biotechnological turn in animal sciences, which aims to increase the efficiency and profitability of meat and dairy production; and the emerging field of critical animal studies - mostly in the humanities and social sciences - which works to question the nature of our relations with other animals. The first part of the book focuses on ethics, examining critically the dominant paradigms of bioethics and power relations between human and non-human. The second part considers animal

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biotechnology and political economy, examining commercialisation and regulation. The final part of the book centres on discussions of sustainability, limits and an examination of the prospects for animal ethics if biotechnology becomes part of the dominant agricultural paradigm. Twine concludes by considering whether growing calls to reduce our consumption of meat/dairy products in the face of climate change threats are in fact complicit with an anthropocentric understanding of sustainability and that what is needed is a more fundamental ethical and political questioning of relations and distinctions between humans, animals and nature.

Hip-Hop and Dismantling the School-to-Prison Pipeline was created for K-12 students in hopes that they find tangible strategies for creating affirming communities where students, parents, advocates and community members collaborate to compose liberating and just frameworks that effectively define the school-to-prison pipeline and identify the nefarious ways it adversely affects their lives. This book is for educators, activists, community organizers, teachers, scholars, politicians, and administrators who we hope will join us in challenging the predominant preconceived notion held by many educators that Hip-Hop has no redeemable value. Lastly, the authors/editors argue against the understanding of Hip-Hop studies as primarily an academic endeavor situated solely in the academy. They understand the fact that people on streets, blocks, avenues, have been living and theorizing about Hip-Hop since its inception. This important critical book is an honest, thorough, powerful, and robust examination of the ingenious and inventive ways people who have an allegiance to Hip-Hop work tirelessly, in various capacities, to dismantle the school-to-prison pipeline.

In *Religious Affects* Donovan O. Schaefer challenges the notion that religion is inextricably linked to language and belief, proposing instead that it is primarily driven by affects. Drawing on affect theory, evolutionary biology, and poststructuralist theory, Schaefer builds on the recent materialist shift in religious studies to relocate religious practices in the affective realm—an insight that helps us better understand how religion is lived in conjunction with systems of power. To demonstrate religion's animality and how it works affectively, Schaefer turns to a series of case studies, including the documentary *Jesus Camp* and contemporary American Islamophobia. Placing affect theory in conversation with post-Darwinian evolutionary theory, Schaefer explores the extent to which nonhuman animals have the capacity to practice religion, linking human forms of religion and power through a new analysis of the chimpanzee waterfall dance as observed by Jane Goodall. In this compelling case for the use of affect theory in religious studies, Schaefer provides a new model for mapping relations between religion, politics, species, globalization, secularism, race, and ethics.

Critical Animal Geographies provides new geographical perspectives on critical animal studies, exploring the spatial, political, and ethical dimensions of animals' lived experience and human-animal encounter. It works toward a more radical politics and theory directed at the shifting boundary between human and animal. Chapters draw together feminist, political-economic, post-humanist, anarchist, post-colonial, and critical race literatures with original case studies in order to see how efforts by some humans to control and order life – human and not – violate, constrain, and impinge upon others. Central to all chapters is a commitment to

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grappling with the stakes – violence, death, life, autonomy – of human-animal encounters. Equally, the work in the collection addresses head-on the dominant forces shaping and dependent on these encounters: capitalism, racism, colonialism, and so on. In doing so, the book pushes readers to confront how human-animal relations are mixed up with overlapping axes of power and exploitation, including gender, race, class, and species.

In almost 40 per cent of households in North America, dogs are kept as companion animals. Dogs may be man's best friends, but what are humans to dogs? If these animals' loyalty and unconditional love have won our hearts, why do we so often view closely related wild canids, such as foxes, wolves, and coyotes, as pests, predatory killers, and demons? Re-examining the complexity and contradictions of human attitudes towards these animals, *Dog's Best Friend?* looks at how our relationships with canids have shaped and also been transformed by different political and economic contexts. Journeying from ancient Greek and Roman societies to Japan's Edo period to eighteenth-century England, essays explore how dogs are welcomed as family, consumed in Asian food markets, and used in Western laboratories. Contributors provide glimpses of the lives of street dogs and humans in Bali, India, Taiwan, and Turkey and illuminate historical and current interactions in Western societies. The book delves into the fantasies and fears that play out in stereotypes of coyotes and wolves, while also acknowledging that events such as the Wolf Howl in Canada's Algonquin Park indicate the emergence of new popular perspectives on canids. Questioning where canids belong, how they should be treated, and what rights they should have, *Dog's Best Friend?* reconsiders the concept of justice and whether it can be extended beyond the limit of the human species.

Human-animal studies is an interdisciplinary field that explores the spaces that animals occupy in human social and cultural worlds. It examines the interactions humans and animals have with each other and the ways animal lives intersect with human societies. Since existing social orders rely on the exploitation of animals to serve human needs, the questions posed by human-animal studies touch upon a wide range of fundamental issues. *Animals and Society* provides a broad overview of this rapidly growing field. Margo DeMello offers students and scholars a holistic and comprehensive picture of the state of inquiry into the relationships that exist between humans and other animals. She considers interactions between animals and humans in social organizations, such as the family, the legal system, and political and religious institutions. A major focus is the social construction of animals in world cultures and the way in which these social meanings are used to reinforce and perpetuate hierarchical human relationships such as racism, sexism, and class privilege. The book also examines how different human groups construct a range of identities for themselves and for others through animals. This second edition of *Animals and Society* is fully updated and expanded throughout, enhancing the book's relevance for student and activist readers alike. It includes many new international examples, all-new case studies, and updated supplementary readings.

This book explores the growing significance of veganism. It brings together important theoretical and empirical insights to offer a historical and contemporary analysis of veganism and our future co-existence with other animals. Bringing together key concepts from geography, critical animal studies, and feminist theory this book critically addresses veganism as both a subject of study and

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a spatial approach to the self, society, and everyday life. The book draws upon empirical research through archival research, interviews with vegans in Britain, and a multispecies ethnography with chickens. It argues that the field of 'beyond-human geographies' needs to more seriously take into account veganism as a rising socio-political force and in academic theory. This book provides a unique and timely contribution to debates within animal studies and more-than-human geographies, providing novel insights into the complexities of caring beyond the human. This book will appeal to students and scholars interested in geography, sociology, animal studies, food studies and consumption, and those researching veganism.

This book aims to put the speciesism debate and the treatment of non-human animals on the agenda of critical media studies and to put media studies on the agenda of animal ethics researchers. Contributors examine the convergence of media and animal ethics from theoretical, philosophical, discursive, social constructionist, and political economic perspectives. The book is divided into three sections: foundations, representation, and responsibility, outlining the different disciplinary approaches' application to media studies and covering how non-human animals, and the relationship between humans and non-humans, are represented by the mass media, concluding with suggestions for how the media, as a major producer of cultural norms and values related to non-human animals and how we treat them, might improve such representations.

This wide-ranging volume explores the tension between the dietary practice of veganism and the manifestation, construction, and representation of a vegan identity in today's society. Emerging in the early 21st century, vegan studies is distinct from more familiar conceptions of "animal studies," an umbrella term for a three-pronged field that gained prominence in the late 1990s and early 2000s, consisting of critical animal studies, human animal studies, and posthumanism. While veganism is a consideration of these modes of inquiry, it is a decidedly different entity, an ethical delineator that for many scholars marks a complicated boundary between theoretical pursuit and lived experience. The Routledge Handbook of Vegan Studies is the must-have reference for the important topics, problems, and key debates in the subject area and is the first of its kind. Comprising over 30 chapters by a team of international contributors, this handbook is divided into five parts: History of vegan studies Vegan studies in the disciplines Theoretical intersections Contemporary media entanglements Veganism around the world These sections contextualize veganism beyond its status as a dietary choice, situating veganism within broader social, ethical, legal, theoretical, and artistic discourses. This book will be essential reading for students and researchers of vegan studies, animal studies, and environmental ethics.

"Is the tick a machine or a machine operator? Is it a mere object or a subject?" With these questions, the pioneering biophilosopher Jakob von Uexküll embarks on a remarkable exploration of the unique social and physical environments that individual animal species, as well as individuals within species, build and inhabit. This concept of the *umwelt* has become enormously important within posthumanist philosophy, influencing such figures as Heidegger, Merleau-Ponty, Deleuze and Guattari, and, most recently, Giorgio Agamben, who has called Uexküll "a high point of modern antihumanism." A key document in the genealogy of posthumanist thought, *A Foray into the Worlds of Animals and Humans* advances Uexküll's revolutionary belief that nonhuman perceptions must be accounted for in any biology worth its name; it also contains his arguments against

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natural selection as an adequate explanation for the present orientation of a species' morphology and behavior. A Theory of Meaning extends his thinking on the umwelt, while also identifying an overarching and perceptible unity in nature. Those coming to Uexküll's work for the first time will find that his concept of the umwelt holds new possibilities for the terms of animality, life, and the framework of biopolitics.

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