



Animail: October 2017

Introduction

Kia ora koutou katoa! Hello again everyone!

Welcome to October's *Animail*. Sorry it's a little late – we've been moving house and the opportunities to get my thoughts together, let alone my laptop plus internet plus chair plus desk, have been sharply limited. But we're getting sorted out now, and as you can see from the picture, our rescued chickens have already made themselves at home.



The animal poem I've chosen for this month is 'Black Cockatoos' by Judith Wright, one of Australia's most important poets, environmentalists and advocates for indigenous land rights. This poem comes from the brilliant 1962 book *Birds*, and evokes a typically Australian interaction between environment, animals and humans: wild, exuberant and more than a little scary.

A couple of weeks ago the AASA Committee met again, and as Chair I can report that the new Committee has come together quickly and is proving highly effective. Over the next few months we are concentrating on reviewing both the website and the constitution of the organization, so if you have any opinions about either of those matters please don't hesitate to let me know. Any changes to the constitution, of course, will be presented for approval at the next AGM, so all members will be given ample notice of those.

In this issue we have two fascinating member profiles from John Hadley and Sarah Bezan, whose lives and work demonstrate the wonderful diversity of interests and activities that AASA brings together.

We also have two reports, from Zoei Sutton and Nik Taylor respectively, on the 'Development for Species' Symposium held recently at Deakin University, which sounds like a highly interesting and important event.

Thanks, as always, to Rick De Vos and Nik Taylor for compiling their respective sections of the newsletter.

Look for the next issue of *Animail* in the last week of 2018! (or possibly the first week of the New Year!)

Until then, noho ora mai, stay well.

Philip Armstrong

AASA Chair

Black Cockatoos

Each certain kind of weather or of light
has its own creatures. Somewhere else they wait
as though they but inhabited heat and cold,
twilight or dawn, and knew no other state.
Then at their time they come, timid or bold.

So when the long drought-winds, sandpaper-harsh,
were still, and the air changed, and the clouds came,
and other birds were quiet in prayer or fear,
these knew their hour. Before the first far flash
lit up, or the first thunder spoke its name,
in heavy flight they came, till I could hear
the wild black cockatoos, tossed on the crest
of their high tress, crying the world's unrest.

(Judith Wright, 1962)



Member Profiles

John Hadley

My parents were cat people. We usually had at least six but at one time I recall we had eleven. Mum and Dad had their favourites, my brother and I each had a cat, and the rest were strays. We lived near bushland and every so often a stray would appear and hang around. Sometimes they became ‘tame’; usually they just hung warily near the back door. I remember Dad used to play quite roughly with the cats. He would scratch their stomachs and slide them across the floor. Frequently they scratched him and drew blood. He used to say the blood was only a sign of affection.



The cats ruled. If there was a cat asleep on a chair it was just bad luck for the human, you had to sit on the floor or let the cat sit on your lap. As well as cats, we would host the neighbourhood dogs. Mum would feed them leftover sausages and chops – which is all we ate for the most part. We were a meat and one veg family. Animal loving for sure, but vegetarianism was something for ‘whackos.’ My parents had both left school by year nine. I never saw my father read a book. He and Mum were just not in a position to reflect upon the broader aspects and implications of their love for animals.

Living near bushland meant that we came into conflict with wild animals: water dragons, black snakes, flying foxes and possums. Needless to say the cats took their toll. One morning my cat brought a red-bellied black snake into the lounge room. I remember him swiping at the snake as Dad carried it out on the end of a rake.

I became interested in animal rights during my first year of university. I recall reading the opening chapter to *Animal Liberation* for an environmental politics course. I closed the book and said to my partner, ‘How would you feel about us going vego?’ I was studying philosophy and had a great deal of respect for logical argument and philosophical method. The analogy between racism, sexism and speciesism really struck a chord. While it made perfect sense, I think the world-shattering implications of equal consideration for all sentient beings did not really hit home until a few years later when I was doing post-graduate study and became more familiar with ethical theory.

Shortly after commencing my PhD I met Siobhan O’Sullivan and we started an animal rights reading group. The group comprised graduate students and members of staff with a serious interest in animal-related issues. We named the group ‘Animal Issues Sydney’ after Denise Russell’s seminal animal ethics journal, *Animal Issues*. The group was well-respected in the University, and Siobhan and I were asked to give presentations on animal rights to animal research graduate students.

With Siobhan’s recent return to Sydney from Melbourne, Dinesh Wadiwel suggested that we start a new reading group, ARiS (Animal Rights in Sydney). The group is open to students, academics and activists. We meet monthly at the University of Sydney and the discussions are invariably robust yet collegial. Visiting scholars and practitioners will often drop in and participate.

My research has covered a wide range of topics in animal rights theory: duties to free-roaming animals, the limits of veterinary expenditure, violence on behalf of animals, public communication of animal research, moral responsibility for harming animals, the harm of confinement, the ethics of genetic manipulation, and the religiosity of animal rights. My PhD outlined a theory of property rights for free-roaming nonhuman animals as a means of reconciling environmentalism with animal rights. I recently published a book on the topic *Animal Property Rights: A Theory of Habitat Rights for Wild Animals* (Lexington 2015).

I was once interviewed by conservative shock-jock, Andrew Bolt, about animal property rights. While he misrepresented my position, at least he took the concept seriously and allowed me to explain the main ideas to a broad audience.

I am currently working on a paper about the ethics of killing invertebrates. While there is a burgeoning literature about the scope of sentience and the humane treatment of invertebrates, no one has as yet explored the ethics of painlessly killing them. Taking orthodox views about the harm of death as my guide, and drawing upon the theory of bioethicist, Nicolas Agar, I argue that there is a meaningful sense in which death *is* a misfortune for an insect. The harm will vary depending upon the organism's lifespan and the extent to which the environment affords scope for the satisfaction of its 'biopreferences'.

Sarah Bezan



As with so many other AASA members, my long-standing fascination with animal life was cultivated in childhood. I spent the first half of my life on the recumbent prairie landscape of central Canada. Born into a family of cattle breeders, I was surrounded by a teeming bestiary of creatures, from tomcats and horses to curly-coated Hereford cows, gophers, honeybees, skunks, porcupines, Canada geese, owls and muskrats. While the slaughter of our cattle occurred in the abattoir rather than on the farm, I nevertheless became keenly aware that this bestiary of creatures lived and died with each passing season. As the autumnal stubble-smoke and snow drifts turned into the sticky mud puddles of seedtime and the sun-baked forage grasses of summer, I found myself pondering the singularity of each animal's life and death. How is the life of one animal different from another? What connects or disconnects us from these nonhuman lives and deaths?

As a graduate student years later, I found myself puzzling over a similar set of questions in a course on 'Animal Life' taught by Dr. David L. Clark at McMaster University in Ontario, Canada. The syllabus included Nicole Shukin's *Animal Capital: Rendering Life in Biopolitical Times* (2009), a book that I have come to regard as a landmark text in animal studies that has indelibly shaped my own thinking about the material lives and after-lives of animal bodies. After reading Shukin's brilliant parsing of the rhetoric of 'rendering' in the industrial factory farm, I began to take up the problem of post-mortem animal embodiments more directly. The research I conducted at McMaster University on animal thanatology (the study of animal death) became my first published article in a peer-reviewed journal, and later emerged organically into a doctoral research program at the University of Alberta

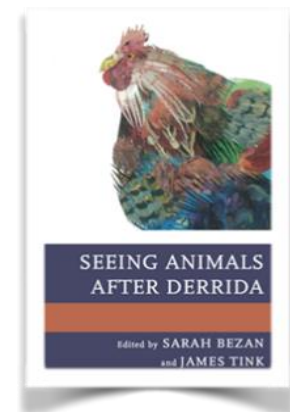
that explored the impact of Charles Darwin's evolutionary thinking about dead and extinct species in the natural historical record.

In my recently-defended dissertation, I argued that Darwinism's decompositional aesthetics redefines death and decay as a creative threshold for evolutionary progress, thereby inciting a radical reinterpretation of the principles of life, matter, and being in Darwin's natural scientific oeuvre. Contemporary creative engagements with this 'Darwin of death' range from film and fiction to art and poetry, and each offer a novel representation of death's unique capacity to form inter-species relationships. My examination of texts and visual media by Jim Crace, A.S. Byatt, Peter Greenaway, Stephen Collis and Jordan Scott, Jason deCaires Taylor, Rebecca Stott and Richard Flanagan has roused me to further consider how natural burial initiatives, such as that of Jae-Rhim Lee's mushroom burial shroud and Katrina Spade's Urban Death Project, might encourage a new kind of ecological ethics and aesthetics that regards death as a creative process for inter-species collaboration.

This work on post-mortem animal embodiments has been fascinating in and of itself, but it has also begun to push me to re-think my own political investments. Inspired by the artists, filmmakers, and writers of my doctoral project, I have more recently endeavoured to take what I have learned about 'necro-ecologies' (ecological communities of death) and put it into practice. In the past few months, I have begun thinking about how to establish a natural burial initiative on the Canadian prairies that would honour Indigenous land treaties, protect and preserve endangered habitats from future development, and offer families of the deceased an opportunity to 'recompose' the bodies of their loved ones into nutrients for other native species.

Along with this natural burial initiative, I will soon take up my postdoctoral research project on fossil images at Sheffield University's Animal Studies Research Centre. Furthering my interest in post-mortem animal embodiments, this project will examine visual narratives of evolution that respond to the urgent problems of environmental collapse. Examining what journalist Elizabeth Kolbert describes as the 'age of oblivion' in her riveting book, *The Sixth Extinction: An Unnatural History* (2014), my project will investigate how we might understand paleoart as an exercise in representing the principle of contingency (or chance) that shapes human and nonhuman animal futures on earth in a time of ecological uncertainty.

AASA members can learn more about these projects at sarahbezan.com. In particular, I invite everyone to keep an eye out for my forthcoming co-edited book, *Seeing Animals After Derrida*, which is currently in press with Lexington Books' Ecocritical Theory and Practice Series. *Seeing Animals After Derrida* charts a new course in animal studies that re-examines Jacques Derrida's enduring thought on the animal in his seminal 1997 Cerisy conference, 'The Animal That Therefore I Am.' Building new proximities with the animal in and through —and in times in spite of — the visual apparatus, this collection of essays investigates how the recent turn in animal studies towards new materialism, speculative realism and object-oriented ontology prompts a renewed engagement with Derrida's animal philosophy. In taking up the matter of Derrida's treatment of animality for the current epoch, the contributors to this book present the case for new philosophical approaches and aesthetic paradigms that challenge the ocularcentrism of Western culture.



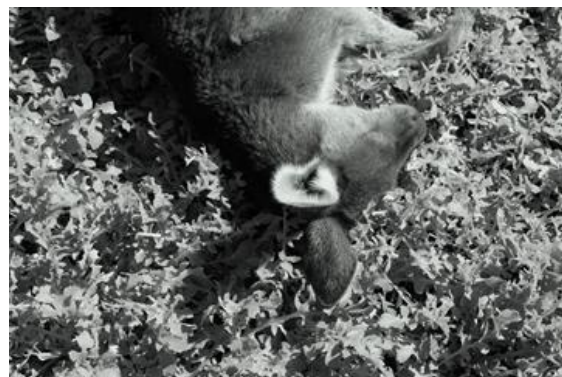
Member News

Perdita Phillips' *Termite Embassy* was shortlisted for the 2017 Incinerator Art Award: Art for Social Change, and is currently on show at the Incinerator Art Gallery in Moonee Ponds from 7 October to 26 November. The show is open Tuesday to Sunday, 11am to 4pm (except public holidays) at 180 Holmes Road, Moonee Ponds, Victoria. <http://www.perditaphillips.com/portfolio/termite-embassy>

Perdita's video installation *Anticipatory terrain (capricious dreams)* is currently on show at Western Plains Cultural Centre, 76 Wingewarra St, Dubbo NSW, from 26 August 26 to 3 December, with videos viewable at: <http://www.perditaphillips.com/portfolio/anticipatory-terrain-capricious-dreams/>



Termite Embassy. Perdita Phillips, 2017
Mixed media (papier-mâché, wood and card)
Embassy approximately 30 cm high



Anticipatory terrain (capricious dreams). Perdita Phillips, 2017
Double looped videos with stereo sound and subwoofer in black box space.

Recent Publications

Elizabeth Leane and Hanne Nielsen, 2017. 'American Cows in Antarctica: Richard Byrd's polar dairy as symbolic settler colonialism', *Journal of Colonialism & Colonial History*, 18 (2): 1-13.
<https://muse.jhu.edu/article/665746>

Laura Jean McKay, 2017. 'You Are Here'. *Writing Queensland*. <https://qldwriters.org.au/magazine/>

Jane Mummery and **Debbie Rodan**, 2017. 'Mediation for affect: coming to care about factory-farmed animals', *Media International Australia*.
<http://journals.sagepub.com/doi/abs/10.1177/1329878X17726454>

Guy Scotton, 2017. 'Interspecies Atrocities and the Politics of Memory' in *Ethical and Political Approaches to Nonhuman Animal Issues*, eds. A. Woodhall and G. Garmendia. Palgrave Macmillan, 305-326. https://link.springer.com/chapter/10.1007/978-3-319-54549-3_13

Symposium Report

The 'Sociology & Animals' Thematic Group of The Australian Sociological Association and The Alfred Deakin Institute for Citizenship and Globalisation, Deakin University.

Development for Species: Animals *in* society, animals *as* society

From Zoei Sutton, PhD candidate, Symposium organiser and convenor of the TASA Sociology & Animals Thematic Group.

The 'Development for Species: Animals *in* society, animals *as* society' symposium was held on September 18-19 2017 at Deakin University, Melbourne. Sponsored by Deakin University, The Alfred Deakin Institute for Citizenship and Globalisation, and The Australian Sociological Association, this event marked the launch of the newly formed TASA Sociology & Animals thematic group and a consideration of the contribution of a sociology for animals to the field of development studies.

Over two days, three keynotes and seventeen presentations contributed to three main discussions:

- How can we approach our scholarship in a way that results in research for and with animals, rather than merely about them?
- What methodological and ethical considerations arise when including animals in scholarship and in society?
- Drawing on our own research, what have we learned about the shared human-nonhuman world? What can we do with this knowledge?

Kicking off with a call to action, Nik Taylor delivered a keynote that argued for the development of a Sociology *for* animals, rather than merely about them. She argued that if our aims are not emancipatory for the animals involved, we need to rethink our focus rather than reconstituting animals as objects of study. This set the tone for two days of critical discussions around how we might approach research with animals, and examples provided by those who are already negotiating this in their own research.

Philip Wollen delivered the second keynote of the day, titled *Ethics, Truth and Folly.....Occam's Razor and the New Swiss Army Knife*, in which he eloquently argued for the need to incorporate a Vegan approach to tackle a myriad of issues faced by society including poverty, climate change, and cruelty. Paper sessions covered a broad range of topics, including companion animals, racing greyhounds, research methods, multispecies cities, activism, violence, law, religion and discursive construction of animals.

Day 2 saw Maneesha Deckha deliver our third and final keynote via video conference, posing the question 'can the law bear witness to the suffering of farmed animals?' Exploring the recent trial of Anita Krajnc, Deckha provided a legal perspective on the challenging space occupied by farmed animals in the law, and the politics of knowledge in the courtroom that sees some forms of knowledge heard, while others are dismissed, maintaining a species divide.

We finished the symposium with a panel session featuring Vince Marotta, Nik Taylor, Mark McGillivray and Anna Halafoff discussing the challenges, strategies, and importance of including animals in teaching. This provided a valuable opportunity to take what we had learned over the duration of the symposium and start thinking about how we could put ideas into action, specifically into our courses. Key takeaways included the need to protect critical spaces and encourage students to open their minds, remaining aware that we are teaching the next generation of intellectuals and activists. We must carefully consider

our approach — given that there is a broad spectrum between including animals in already existing topics, and a critical vegan pedagogy.

Overall this event marked a great beginning for the TASA Sociology & Animals thematic group and an important step towards the greater inclusion of nonhuman animals in Development at Deakin University. For more information about the symposium or the Sociology and Animals Thematic Group, you can visit [our website](#) or follow us on [facebook](#) and [twitter](#).

From Nik Taylor, Associate Professor of Sociology at Flinders University and convenor of the Animals in Society Working Group @ Flinders.

I recently attended this two day symposium in Melbourne organised and funded by the TASA Animals and Sociology thematic group (and a big thanks to the organisers for their work) and the Alfred Deakin Institute. This symposium marked the launch of the TASA thematic group which is something very close to my own sociological heart as it reflects the growing interest in animal studies among sociologists in Australia.

The symposium was well attended with around 40 people across the two days. They represented a variety of disciplinary backgrounds – sociologists, development studies, social work, religion, law, critical animal studies, and also included a number of activists. The breadth was great to see, as was the activist involvement and presentations. However, what drew me to the conference in the first place was the chance to discuss sociological aspects of our relationships with, and treatment of, other species. While I think the multi-disciplinary nature of animal studies is a real strength, and leads to some interesting and helpful collaborations, I also think there is a need for discipline specific environments where we can talk in more depth about how our disciplines can contribute to animal studies (and for me, this means taking a political stance and looking at how sociology can contribute to the emancipation of other animals. You can download the text and slides of the talk I gave at this conference on this issue [here](#)).

Over the course of the two days we heard about research in Australia that focusses on the wellbeing/rights/liberation of other animals and it was really refreshing to be in a space where there was no apparent need to justify our political motivations for our work¹. This led to some frank and engaging conversations over morning tea and over wonderful dinners (Melbourne surely has the best vegan food in terms of choice and availability in Australia!) that I hope will set the tone for the Animals and Sociology thematic group as it moves forward. What stood out for me was the quality of the postgraduate presentations and work that is being done in the area of animal studies. So, for example, we heard from Melissa Laing about her PhD investigating the ways feminist ethics of care theories can inform our understanding of the subversive work done by social workers addressing homelessness, domestic violence and animal abuse; from Zoei Sutton about her methodologically ground-breaking work (that includes other species in interviews in the home) that has led her to think about how we can better think about animals as stakeholders (as opposed to objects or pets) in the home, and from Justine Groizard about her brave ethnographic work that takes her into the world of greyhound racing in Australia. The future is definitely bright for animal studies in Australia.

¹ This tends to be a feature of most of the animal studies conference I go to but it certainly isn't the mainstream norm within or without animal studies.

Photos from the *Development for Species* symposium



Nik Taylor: a sociology for animals



Phillip Wollen: vegan approaches to social/ethical issues



Maneesha Deckha: farmed animals, knowledge and the law



Panel: Vince, Nik, Mark, Anna



Enjoying dinner together

Calls for Papers

The **ICASW 2018: 20th International Conference on Animal Studies and Welfare** aims to bring together leading academic scientists, researchers and research scholars to exchange and share their experiences and research results on all aspects of Animal Studies and Welfare. It also provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of Animal Studies and Welfare. Send proposals by 17 November 2017: <http://www.waset.org/conference/2018/06/copenhagen/ICASW/call-for-papers>.

Being Well Together: human-animal collaboration, companionship and the promotion of health and wellbeing. September 19-21, 2018, Centre for the History of Science, Technology and Medicine (CHSTM), University of Manchester (UK).

<http://www.chstm.manchester.ac.uk/newsandevents/conferences/beingwelltogether/> Being Well Together will critically examine the myriad ways humans have formed partnerships with nonhuman species to improve health across time and place. The organizers invite proposals to explore multispecies communication, collaboration and companionship in contexts of medicine, health and wellbeing. Areas of interest include, but are not limited to, the lived experience of health as a product of multispecies relations, the role of affect and emotion in the maintenance of human and nonhuman wellbeing, and the societal politics of 'being well' when 'being well' is a more than human condition. Participants will be drawn from a range of disciplines with interests spanning, though not restricted to, medical and environmental humanities. We aim to strike a balance between studies adopting historical perspectives and those which critically examine areas of contemporary practice. Titles and abstracts (400 words maximum) as well as general queries should be addressed to Rob Kirk (robert.g.kirk@manchester.ac.uk) and Neil Pemberton (neil.pemberton@manchester.ac.uk) by **Thursday 30th November 2017**.

[Chapter proposals are invited](#) for ***Animals and Business Ethics***, in the Springer Book Series: "Issues in Business Ethics". Edited by Dr. Natalie Thomas (Evans); University of Guelph-Humber, University of Guelph, Canada. This book provides a long overdue examination of the diverse and morally challenging issues that arise at the interface between animal ethics and business ethics. Chapter proposal submissions are invited from researchers and academics on or before **November 30 2017**. Proposals should be limited to between 1000-2000 words, explaining the issue and arguments of the chapter and how it fits into the general theme of the book. Chapter submissions must be prepared in accordance with the [submission guidelines](#) and must not exceed 25 pages, including bibliography. Only electronic submissions in PDF or Word format will be considered. Please send your proposal to thomasn697@gmail.com.

The ***Journal of Urban Affairs*** is planning a special issue on animals in the city. It will include papers that focus on the environmental, health, safety, ethical, and cultural implications of animals in the city and the human-animals interactions that result. Global comparisons would be particularly welcome. Authors are encouraged to submit article proposals to the editor by **December 1, 2017**. Please send proposals along with contact information and a curriculum vita via email to: Laura A. Reese, Director, Global Urban Studies Program, Michigan State University, reesela@msu.edu.

The **British Animal Studies Network** seeks papers for its first 2018 meeting, to be held at the University of Strathclyde in Glasgow, on the theme of 'sex'. Please submit your title with an abstract of no more than 200 words and a brief biography (also of no more than 200 words) to Erica Fudge at

erica.fudge@strath.ac.uk. These should be included within your email – i.e. not as attachments. The deadline for abstracts is **12 January 2018**:

<https://www.britishanimalstudiesnetwork.org.uk/FutureMeetings/Sex.aspx> .

The **International Society for Anthrozoology (ISAZ)** is excited to announce that its 27th International conference, "Animals in Our Lives: Multidisciplinary Approaches to the Study of Human–Animal Interactions" will be held from 2 to 5 July, 2018 in Sydney, Australia: <http://www.isaz2018.com/>. This will be the first time the ISAZ has held a conference in the southern hemisphere – going Down Under – and we warmly invite you to join us at the Charles Perkins Centre, University of Sydney. Abstracts are due by January 18 2018: <http://www.isaz2018.com/abstracts/>.

New Books

Compiled by Nik Taylor

Animals, Race, and Multiculturalism

Edited by Luis Cordeiro-Rodrigues, Les Mitchell. Palgrave, 2017.

<https://www.palgrave.com/de/book/9783319665672>



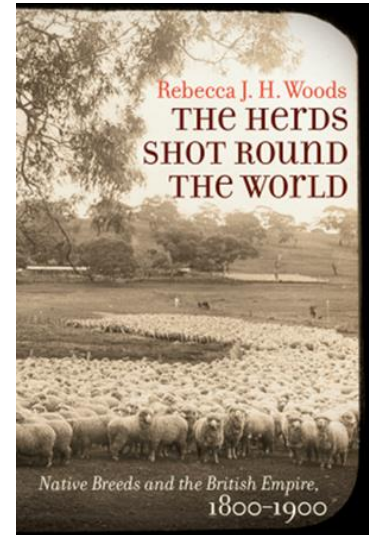
This book focuses on multiculturalism, racism and the interests of nonhuman animals. Each are, in their own right, rapidly growing and controversial fields of enquiry, but how do multiculturalism and racism intersect with the debate concerning animals and their interests? This a deceptively simple question but on that is becoming ever more pressing as we examine our societal practices in a pluralistic world. Collating the work of a diverse group of academics from across the world, the book includes writing on a wide range of subjects and addressing contemporary issues in this critical arena. Subjects covered include multiculturalism, group rights and the limits of tolerance; ethnocentrism and animals; racism and discrimination and non-Western alternatives to animal rights and welfare. The book will be of interest to researchers, lecturers and advanced students as well as range of social justice organisations, government institutions, animal activist organisations and environmental groups.

The Herds Shot Round the World: Native Breeds and the British Empire, 1800–1900

Rebecca J. H. Woods. University of North Carolina Press, 2017.

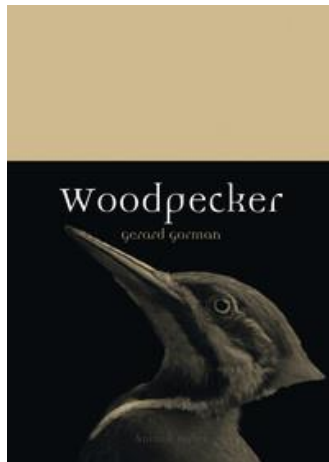
<https://www.uncpress.org/book/9781469634661/the-herds-shot-round-the-world/>

As Britain industrialized in the early nineteenth century, animal breeders faced the need to convert livestock into products while maintaining the distinctive character of their breeds. Thus they transformed cattle and sheep adapted to regional environments into bulky, quick-fattening beasts. Exploring the environmental and economic ramifications of imperial expansion on colonial environments and production practices, Rebecca J. H. Woods traces how global physiological and ecological diversity eroded under the technological, economic, and cultural system that grew up around the production of livestock by the British Empire. Attending to the relationship between type and place and what it means to call a particular breed of livestock “native,” Woods highlights the inherent tension between consumer expectations in the metropole and the ecological reality at the periphery. Based on extensive archival work in the United Kingdom, New Zealand, and Australia, this study illuminates the connections between the biological consequences and the politics of imperialism. In tracing both the national origins and imperial expansion of British breeds, Woods uncovers the processes that laid the foundation for our livestock industry today.



Woodpecker

Gerard Gorman Reaktion, 2017 <http://www.reaktionbooks.co.uk/display.asp?ISBN=9781780238296#>



Woodpeckers are among the most remarkable birds in the avian world, having evolved a unique anatomy that enables them to peck and bore into solid timber both to find food and to create nesting cavities. They have been considered symbols of fertility, security, strength, power, prophecy, magic, rhythm, medicine and carpentry, and have been esteemed as the guardians of woodlands, tree surgeons, fire-bringers, weather forecasters and boat-builders.

Highly regarded woodpecker expert Gerard Gorman delves into the natural and cultural history of woodpeckers, presenting their natural, social and cultural history. He explores their origins and where they are found, and how they have fascinated humankind throughout history, from ancient Babylon, Greece and Rome, via the tribes of North America and the jungles of Amazonia and Borneo, to the modern cartoon rascal Woody Woodpecker. He describes how they feature in folk tales, myths and legends wherever they occur, and how their fluctuating relationship with humans has developed.

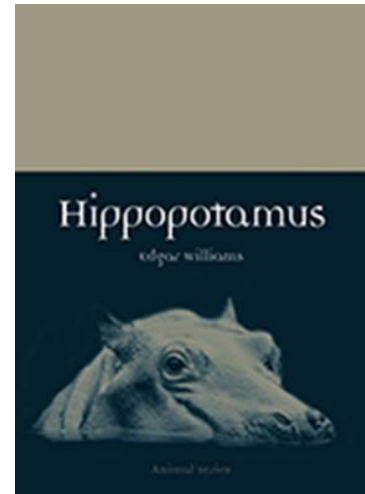
Hippopotamus

Edgar Williams Reaktion, 2017.

<http://www.reaktionbooks.co.uk/display.asp?ISBN=9781780237329>

Hippos are gregarious herbivores that don't much like the heat, but as Edgar Williams shows in this colorful book, they can also be quite ill-tempered, and their huge mouths, sharp tusks, and powerful jaws can cut a small boat right in half. Taking readers into the swampy lands of Africa—as well as a few other surprising places—*Hippopotamus* tells the story of these iconic lumbering beasts.

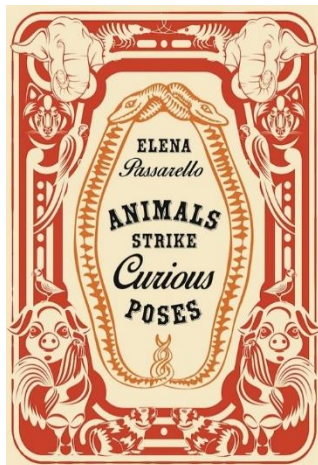
As Williams recounts, while Hippos are only found in Africa today, they actually originated in Asia. They are closer relatives to whales than to pigs or horses, as previously thought. And until the last Ice Age, you could find them as far north as Europe. Today the common hippo is confined to south, central, and east Africa, and its mysterious cousin, the Pygmy Hippo, is only found in the forests of Sierra Leone. From these natural confines, Williams explores how hippos have lived in much wider regions of the human imagination, from the hippo deity Taweret in Ancient Egypt to Obaysch, the first living hippo exhibited in the London Zoo in the nineteenth century, whom Charles Dickens called our “illustrious stranger.” A fascinating history of the hippo in natural and human history, this book also serves as a call for conservation efforts to protect this vulnerable animal.



Animals Strike Curious Poses: Essays

Elena Passarello Sarabande, 2017.

<http://www.sarabandebooks.org/all-titles/animals-strike-curious-poses-elena-passarello>



Beginning with Yuka, a 39,000-year-old mummified woolly mammoth recently found in the Siberian permafrost, each of the sixteen essays in *Animals Strike Curious Poses* investigates a different famous animal named and immortalised by humans. Here are the starling that inspired Mozart with its song, Darwin's tortoise Harriet, and in an extraordinary essay, Jumbo the elephant (and how they tried to electrocute him). Modelled loosely on a medieval bestiary, these witty, playful, provocative essays traverse history, myth, science and more.

“No matter how long-dead its animal subjects, this is a book with burning current relevance, and not just because we are living through the sixth great extinction ... It's full of darkness, of course. How could it not be?

Violence and incomprehension have marked our relationship with animals since before we made the distinction between them and us and started using them to think with.” *Helen Macdonald, New York Times.*

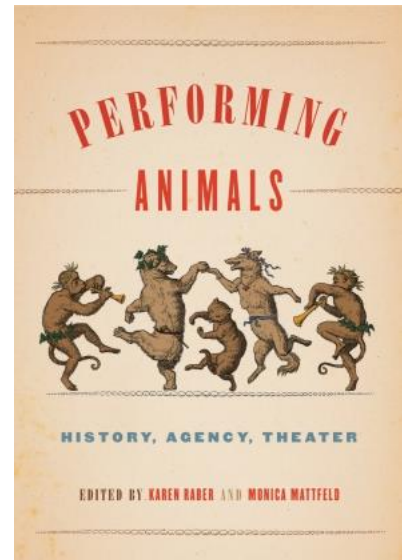
Performing Animals: History, Agency, Theater

Edited by Karen Raber and Monica Mattfeld. Penn State University Press, 2017.

<https://www.psupress.org/books/titles/978-0-271-07834-2.html>

In exploring the human-animal relationship from the early modern period to the nineteenth century, *Performing Animals* questions what it means for an animal to “perform,” examines how conceptions or this relationship have evolved over time, and explores whether and how human understanding of performance is changed by an animal’s presence. The contributors discuss the role of animals in venues as varied as medieval plays, natural histories, dissections, and banquets, and they raise provocative questions about animals’ agency. In so doing, they demonstrate the innovative potential of thinking beyond the boundaries of the present in order to dismantle the barriers that have traditionally divided human from animal.

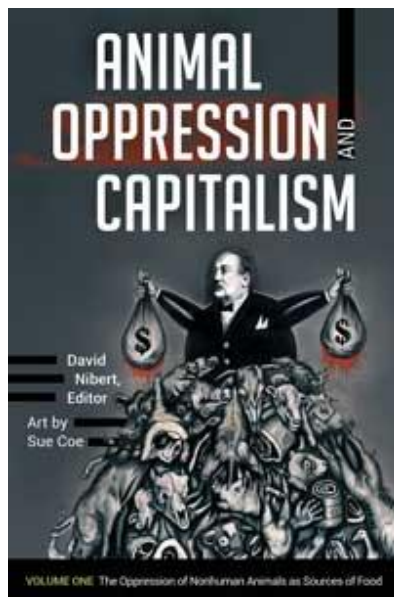
From fleas to warhorses to animals that “perform” even after death, this delightfully varied volume brings together examples of animals made to “act” in ways that challenge obvious notions of performance. In addition to the editors, the contributors are Todd Andrew Borlik, Pia F. Cuneo, Kim Marra, Richard Nash, Sarah E. Parker, Rob Wakeman, Kari Weil, and Jessica Wolfe.



Animal Oppression and Capitalism

Edited by David Nibert. Praeger, 2017.

<http://www.abc-clio.com/ABC-CLIOCorporate/product.aspx?pc=A5203C>



This important two-volume set unapologetically documents how capitalism results in the oppression of animals ranging from fish and chickens to dogs, elephants, and kangaroos as well as in environmental destruction, vital resource depletion, and climate change.

David Nibert's *Animal Oppression and Capitalism* is a timely publication that calls into question the capitalist system at a point in human history when inequality and the imbalance in the distribution of wealth are growing domestically and internationally. Expert contributors show why the oppression of animals—particularly the use of other animals as food—is increasingly being linked to unfavorable climate change and the depletion of fresh water and other vital resources. Readers will also learn about the tragic connections between the production of animal products and global hunger and expanded regional violence and warfare, and they will understand how many common human health problems—including

heart attacks, strokes, and various forms of cancer—develop as a result of consuming animal products.

Ethical and Political Approaches to Nonhuman Animal Issues

Edited by Andrew Woodhall and Gabriel Garmendia da Trindade. Springer, 2017.

<http://www.springer.com/la/book/9783319545486>

This book offers ethical and political approaches to issues that nonhuman animals face. The recent 'political turn' in interspecies ethics, from ethical to political approaches, has arisen due to the apparent lack of success of the nonhuman animal movement and dissatisfaction with traditional approaches. Current works largely present general positions rather than address specific issues and principally rely on mainstream approaches. This book offers alternative positions such as cosmopolitan, libertarian, and left humanist thought, as well as applying ethical and political thought to specific issues, such as experimentation, factory farming, nonhuman political agency, and intervention. Presenting work by theorists and activists, insights are offered from both ethics and politics that impact theory and practice and offer essential considerations for those engaging in interspecies ethics within the political turn era.

