

Ecofeminism and Other Animals

For a Politics of Care and Non-domination

April 12 2018,
Concordia University

Christiane Bailey
Doctorante en philosophie
Université de Montréal
christianebailey.com



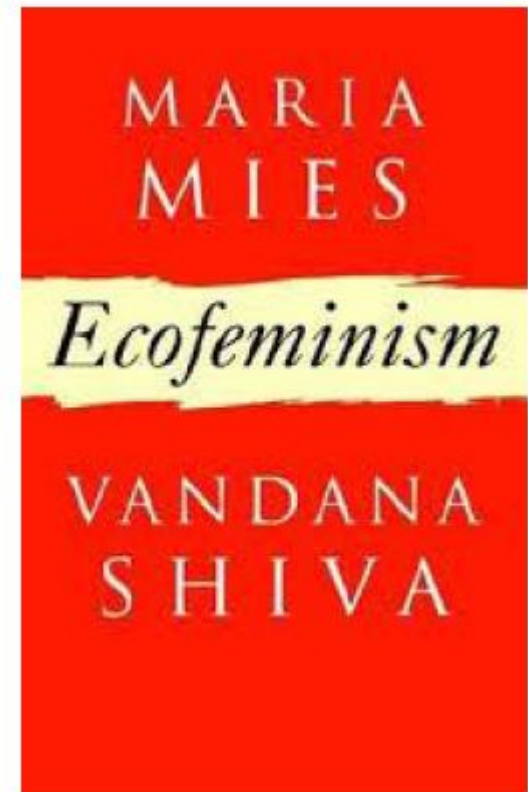
A Politics of Care and Non-domination

For a global solidarity between social justice movements

Ecofeminism :

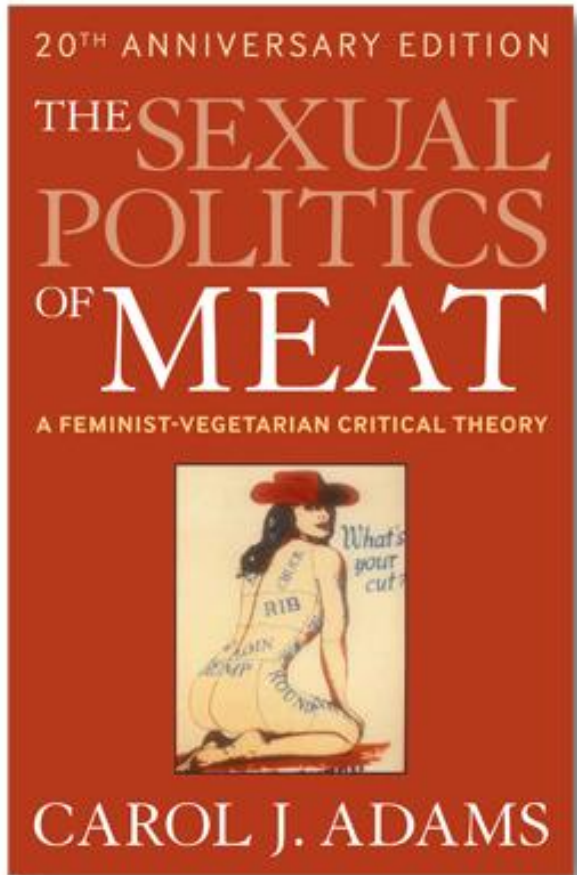
A movement seeking to radically transform our societies to develop more just and caring relationships with all of the Earth's inhabitants.

We share the planet with many other sentient and vulnerable selves who have the right to exist, flourish and live their life as they see fit.



Caring for other-than-human animals

Another gendered division of labor

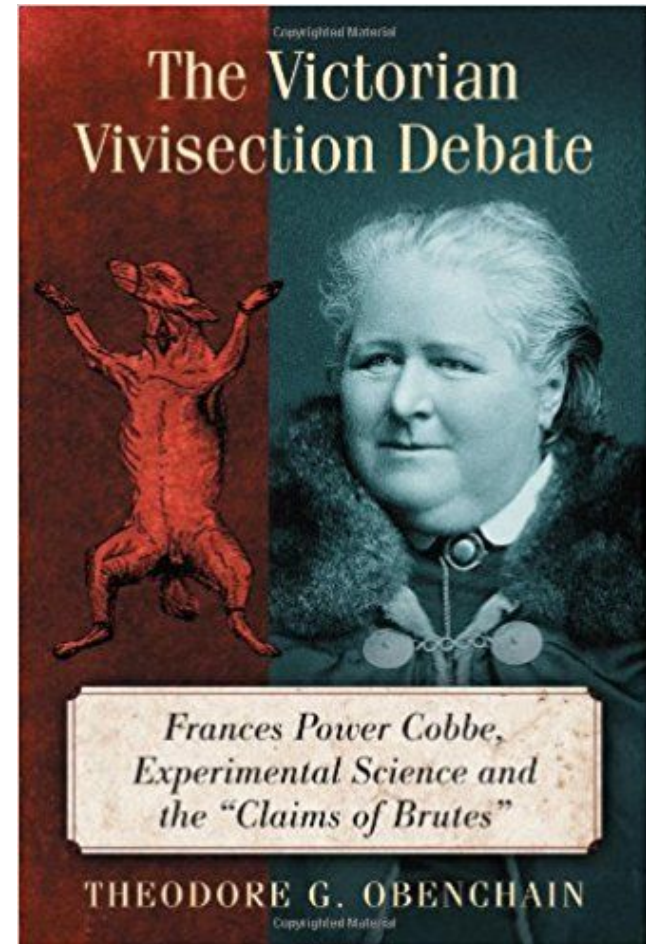
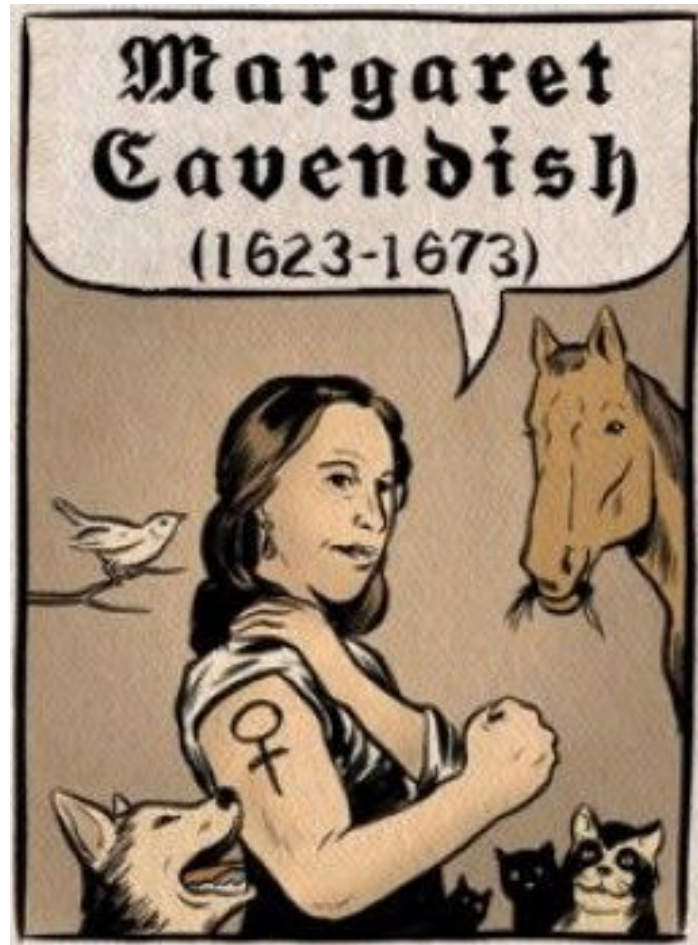


Caring for other animals has been present in the writings of women for a long time, but has been largely ignore by feminists.

Since then, Adams' thesis have been confirmed by many other analysis. The more we learn about women's involvement not only in literature and philosophy, but also in social and political work and activism, we keep discovering a deep concern for the way our societies treat other-than-human animals (as Marti Kheel calls them).

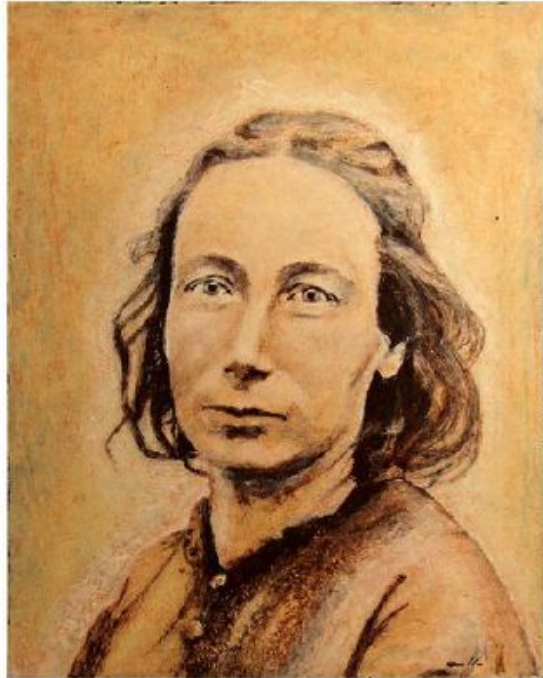
Women and Other Animals

Concerns for other animals in early feminists



Women and Other Animals

Concerns for other animals in early feminists



« Au fond de ma révolte contre les forts, je trouve du plus loin qu'il me souvienne l'horreur des tortures infligées aux bêtes. »

Louise Michel (1886)
Anarchiste française

“On m’a souvent accusée de plus de sollicitude pour les bêtes que pour les gens : pourquoi s’attendrir sur les brutes quand les êtres raisonnables sont si malheureux ? C’est que tout va ensemble, depuis l’oiseau dont on écrase la couvée jusqu’aux nids humains décimés par la guerre [...]. Le cœur de la bête est comme le cœur humain, son cerveau est comme le cerveau humain, susceptible de sentir et de comprendre. »

Louise Michel, Mémoires

Women and the Animal Rights Movement

Detrimental to both causes?

In a society where violence towards animals is a business like any other – as something not only normal and natural, but desirable and profitable – the fact that women have been associated with the protection of animals may have been detrimental to their own emancipation. It was another occasion to represent them as **irrational, too emotional, and hysterical**.

In a patriarchal society, attitudes and concerns associated with women are denigrated, considered ridicule, sentimental, childish. Labeling the protection of animals « a women's thing » helped not to take the animal cause seriously.

In other words, in societies holding both human supremacy and patriarchy, the association of both causes have made it easier to discredit both causes as genuine political concern.

Crazy Cat Ladies

Caring for other-than-human animals : A Pathology?

« Is it necessary to repeat that women - or rather, old maids - form the most numerous contingent of this group? Let my adversaries contradict me, if they can show among the leaders of the agitation one young girl, rich, beautiful, and beloved, or one young wife who has found in her home the full satisfaction of her affections. »

Elie de Cyon, « The Anti-Viviesctionist Agitation » *The Contemporary Review*, no 43, 1883, p. 506



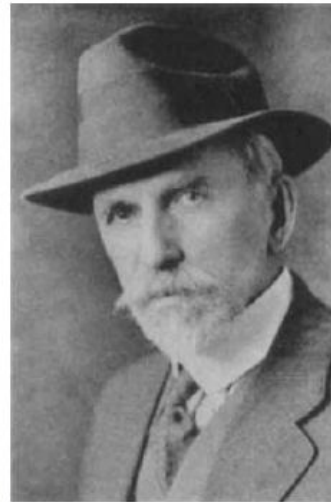
Crazy Cat Ladies

Caring for other-than-human animals : A pathology?

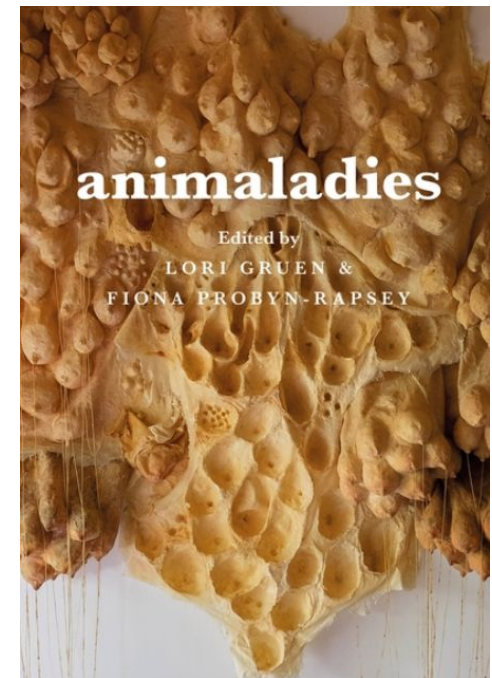
ANTIVIVISECTION AND THE CHARGE OF ZOOPHIL-PSYCHOSIS IN THE EARLY TWENTIETH CENTURY

CRAIG BUETTINGER

IN 1909, at a time of great controversy over the practice of vivisection, American neurologist Charles Loomis Dana proclaimed heightened concern for animals to be a form of mental illness, which he called “zoophil-psychosis.” Advocates of animal experimentation immediately employed Dana’s diagnosis in vivisection’s defense, claiming that antivivisectionists were afflicted by this malady. This diagnosis, however, reveals more about the minds of the men who supported vivisection than it does about the mental health of their adversaries. When challenged by the lay and predominantly female antivivisection movement, scientists brimmed with condescension and misogyny; and, in the case of the zoophil-psychosis concept, so too did their science.¹



Charles Loomis Dana
(1862–1935)

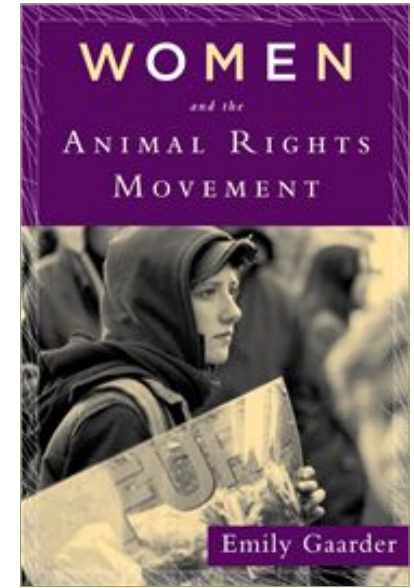


ZOOPHIL-PSYCHOSIS was a clinical diagnosis made up by the animal testing industry in 1909, to stigmatize, discredit and depoliticize moral concern for other animals as “crazy” and “sick”.

Caring for other animals :

Another gendered division of labor

The animal protection movement is “a *women’s movement*”: **68 to 80 % of activists are women.**



La violence envers les animaux : des attitudes profondément genrées



Caring for other animals :

Another gendered division of labor

Wildl. Soc. Bull. 15:363-371, 1987

ATTITUDES, KNOWLEDGE, AND BEHAVIORS TOWARD WILDLIFE AS AFFECTED BY GENDER

STEPHEN R. KELLERT, *Yale University, 205 Prospect Street, New Haven, CT 06511*

JOYCE K. BERRY, *Yale University, 205 Prospect Street, New Haven, CT 06511*

The wildlife profession has become increasingly aware of the need to learn more about how women view animals. This recognition has arisen in part from a greater interest among females in the conservation of wildlife, as well as a growing realization that rational wildlife management policy must be based on some understanding of the general public. Unfortunately, information on how men and women differ in perceptions of and interactions with animals is limited, and marked by speculation, bias, and lack of reliable data.

Most studies of male vs. female wildlife-related recreation have found higher participation rates among males. This contrast is especially striking when activities involve consumptive use, for example, hunting, trapping, or fishing (Hendee and Potter 1971, Schole 1973, Bryan 1979, Boddicker 1980, U.S. Fish and Wildl. Serv. 1982).

Historically, higher male participation rates in various wildlife activities, as well as traditional employment patterns, may account for the substantially greater numbers of men working in wildlife and other natural resource

about 25% of presently enrolled professional students are female (Hodgdon 1982; Burrus-Bammel 1983; R. Christensen, Soc. Am. For., Bethesda, Md., pers. commun.).

Few data have been collected comparing male vs. female perceptions of animals. Two relatively consistent results have been greater knowledge of wildlife among males (Dahlgren et al. 1977), and a much greater degree of antihunting and antitrapping sentiment among females (Applegate 1973, Shaw and Gilbert 1974, Shaw 1977, Wywiałowski 1977).

Among children, greater knowledge of animals among young males has been revealed (Kress 1975; Pomerantz 1977, 1985; LaHart 1978; Kellert 1985), while a more esthetic and anthropomorphic orientation appears to be more typical of young girls (Pomerantz 1977). Boys in grades 1-12 were found to be more inclined to rank fish, reptiles, and biting and stinging invertebrates as more appealing than did girls; in contrast, girls ranked flowers as their second most preferred aspect of the natural environment, whereas boys ranked flowers last (Badaracco 1973).

“Women voiced significantly greater opposition to laboratory experimentation, rodeos, use of leghold traps, killing of non-endangered animals for fur, and hunting for recreational and meat-gathering purposes.

Males, in contrast, had significantly higher scores on the utilitarian and dominionistic attitude scales... [indicating] a greater tendency among males to derive personal satisfactions from the mastery and control of animals.”

“Gender is among the most important demographic influences on attitudes towards animals in our society’ (Stephen Kellert, 1987: 365).

Kellert (1987: 366)

Opposition to violence toward animals

Surveys on attitudes in Canada toward wild animals

Sondage INSIGHTS WEST Canada - February 15, 2017

Chasse sportive : 88% contre (93% femmes, 83% hommes; 90% Autochtones)

Fourrure : 78% contre (87% femmes, 70% hommes; 76% Autochtones)

Zoo et aquarium : 54% contre (59% femmes, 45% hommes; 59% Autochtones)

Chasse (viande) : 29% contre (37% femmes, 20% hommes; 18% Autochtones)

Manger des animaux : 18% contre (26% femmes et 8% hommes; 12 Autochtones)

(Pourtant seulement 7% végétarien.ne.s et 2.3% de véganes au Canada).

Survey on Animal Issues in Canada - February 15, 2017

<https://insightswest.com/news/four-in-five-canadians-support-legislation-to-ban-trophy-hunting/>

Recent survey on vegetarians and vegans

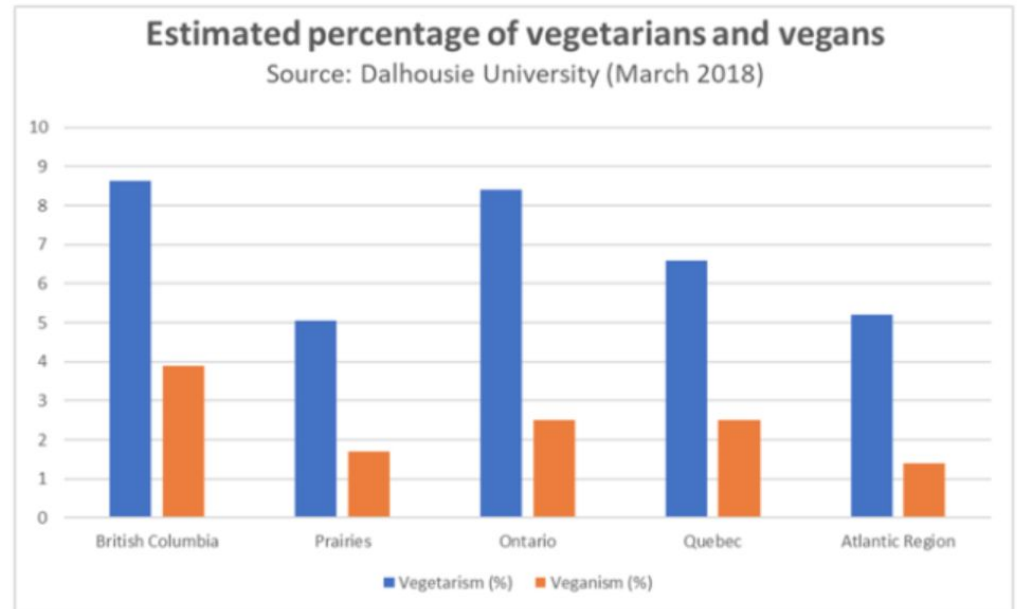
Canada, 2018

In Canada, 2.3 % of vegans and 7% of vegetarians.

The small numbers of vegans do not mean that most Canadians do not support veganism.

Food choices are seen as a collective responsibility and not only as an individual one. Even people who are not individually ready or able to be vegans can support policies and institutional changes toward plant-based diets.

Nearly 40% of British Columbians 35 and under say they follow a vegan or vegetarian diet



“Women are 1.6 times more likely to consider themselves vegetarian or vegan than men.”

<https://theconversation.com/amp/young-canadians-lead-the-charge-to-a-meatless-canada-93225>

A Broad Support for Institutional Changes

Surveys in the U.S. (Nov 2017)



- 49% of Americans agree with the statement, "I support a ban on the factory farming of animals."
- 47% support a ban on slaughterhouses.
- 33% support a ban on all animal farming.
- 70% "have some discomfort with the way animals are used in the food industry."
- 69% think "factory farming of animals is one of the most important social issues in the world today."



Following the survey by the Sentience Institute, Norwood Bailey (specialist of food surveys in the U.S) did another survey to challenge the results. But he found out that it is true : 47 % of Americans claim to support a ban on slaughterhouses, even if more that 90% of them eat meat everyday.

About 47% of participants agreed with the statement “I support a ban on slaughterhouses”. Participants who agreed with this statement were asked a follow-up question: “Were you aware that slaughterhouses are where livestock are killed and processed into meat, such that, without them, you would not be able to consume meat?” Approximately 73% of participants stated, yes, they are aware that slaughterhouses are where livestock are killed and processed into meat.

Suppose we take the 27.1% of individuals who did not apparently understand what a slaughterhouse is, and we change their answer to the statement ‘I support a ban on slaughterhouses’ from ‘yes’ to ‘no’. That still leaves about 34% of Americans saying they wish to ban slaughterhouses.

“People will state attitudes in surveys that run contrary to their behaviors in the real world. Surveys can sometimes tell us more about what consumers want in their social and political institutions than their individual behaviors.” (Norwood Bailey)

<http://agecon.okstate.edu/files/January%202018.pdf>

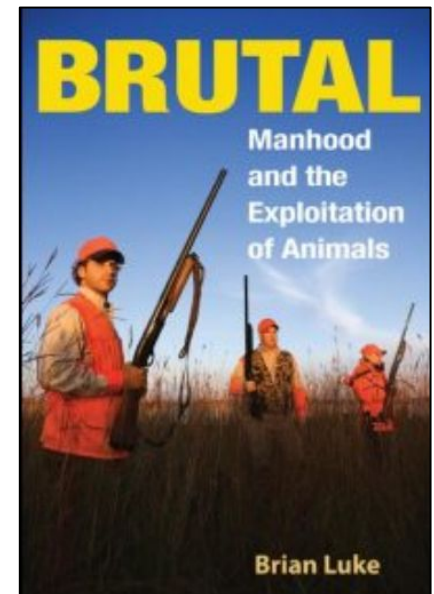
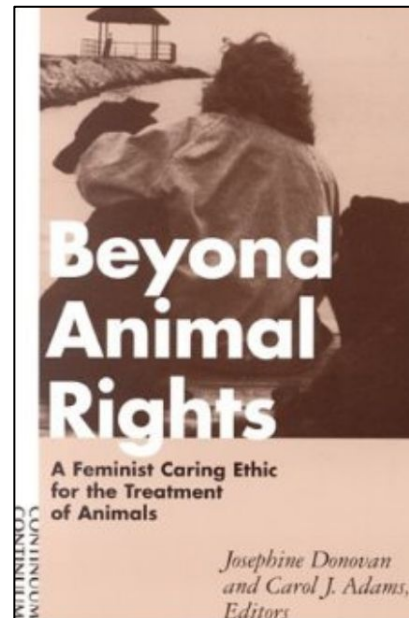
Changing Institutions, not only Minds

People care about animals: Institutions are impeding changes

Mainstream animal ethicists (Regan, Singer, etc.) believe that most people do not care about animals. Ecofeminists challenge this claim : people do care about animals, but this is not sufficient to stop violence towards animals.

“Animal exploitation thrives **not because** people fail to care but **in spite of** the fact that they do care.”

(Brian Luke, “Justice, Caring and Animal Liberation”, *Beyond Animal Rights*, 1996).



Violence towards animals is a structural problem (structural racism and sexism persist despite the fact that most people reject racism and sexism).

The Animal Liberation Movement

Opposing the most powerful industries on the planet

The “Animal Industrial Complex” (Barbara Noske, 1989) involves highly profitable industries who benefit from harming animals or destroying their habitats :

- **Agro-businesses**
- **Pharmaceutical Industries** (most antibiotics are devoted to “livestock”, best selling drugs are related to the consumption of animal products (anti-cholesterol drugs, etc.)
- **Extractivist Industries** (Forestry, Fisheries, Mining, etc.)
- **Military, Gun Lobbies**, etc.

Richard Twine, Revealing the '*Animal-Industrial Complex*' – A Concept & Method for Critical Animal Studies? *Journal for Critical Animal Studies*, Volume 10, Issue 1, 2012.

The “Logic of Domination” Warren and Plumwood

Hierarchical and Normative Dualisms

Male	Female
Reason	Emotions (irrationality)
Autonomy	Dependence
Freedom	Biological Determinisms (instinct, intuitions)
Culture	Nature
Power	Vulnerability
Political (public) Sphere	Private Sphere (care work, etc.)
Biographical Life	Biological Life
Human	Animals
Production	Reproduction

1. **Polarisation - Dichotomisation** (radical differences, mutually exclusive)
2. **Hierarchy** (a sphere is superior, the other inferior)
3. **Instrumentalism** (intrinsic value vs instrumental value)
4. **Homogeneisation** (denying differences within the oppressed group)

3 Ways to Oppose the Logic of Domination

Hierarchical Dualisms

- 1) To emancipate ourselves by claiming membership to the dominant group and to the privileges associated with it and denouncing our association with undervalued aspects.
- 2) To reverse the hierarchy of value : to revalue "the feminine", "the natural" and to affirm a essential connexion to subordinated elements (it can be a « strategic essentialism », eg. Gayatri Spivak).
- 3) To refuse to see differences in dualist and hierarchic ways and opposing the idea of a naturally just domination.

The **necessary solidarity** of subordinated and oppressed groups is not due to an essential connexion (a common “nature” or “essence”), but to **their shared history** : it’s the result of the intertwined history of patriarchy, colonialism, ableism and human supremacy (eg. Lori Gruen).

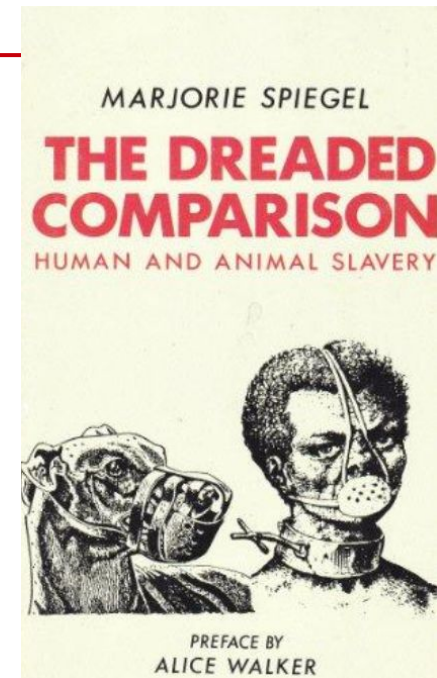
Racism, Sexism and Speciesism

Historical, Material and Ideological Links, Not Merely Logical Links

For mainstream animal ethicists like Peter Singer, there is a logical or formal link between these oppressions because they are based on an arbitrary criteria : belonging to a particular sex or gender, a particular race or ethnicity, or a certain species. But for ecofeminists, the links are much deeper : not only logical, but material, ideological and historical.

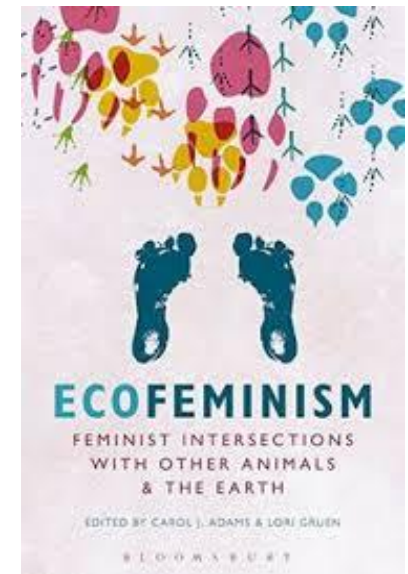
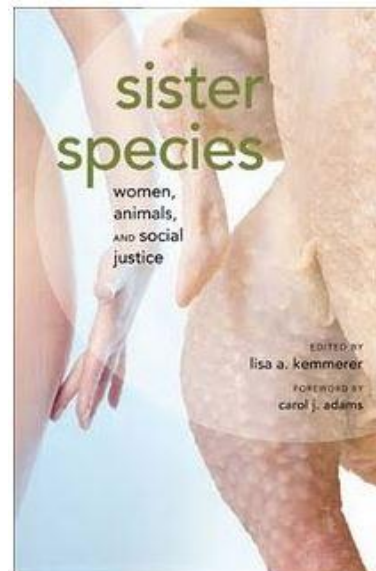
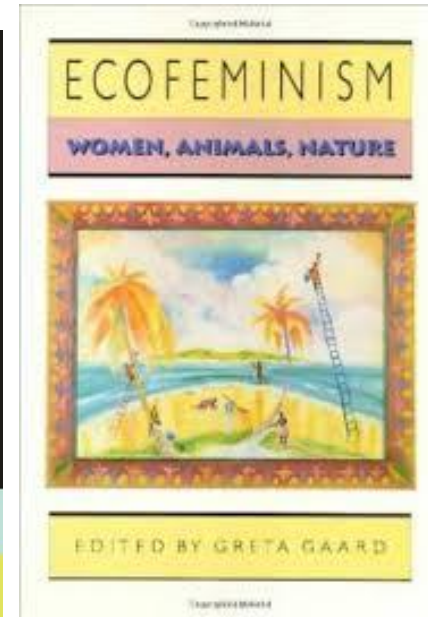
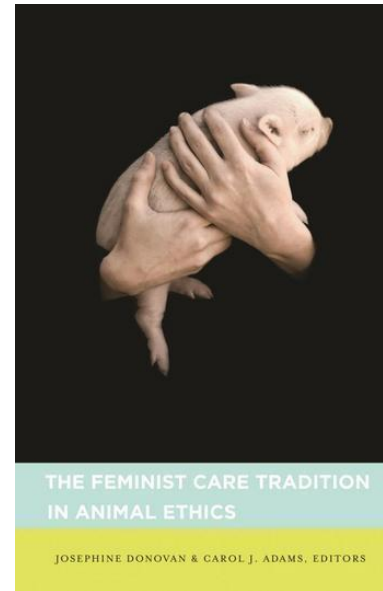
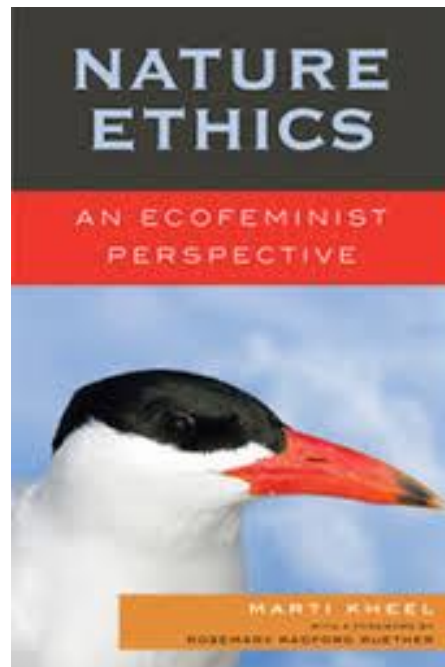
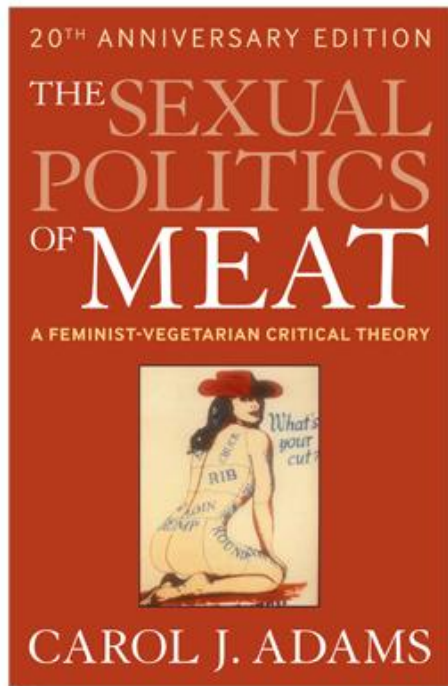
Subordinated and oppressed human groups have often literal been treated like animals :

- women are considered the property of their husband or father
- slavery enables human beings to be bought and sold and coerced into forced labor
- Bodies of subordinated groups are seen as “appropriable”, as resources or properties of the dominant group.



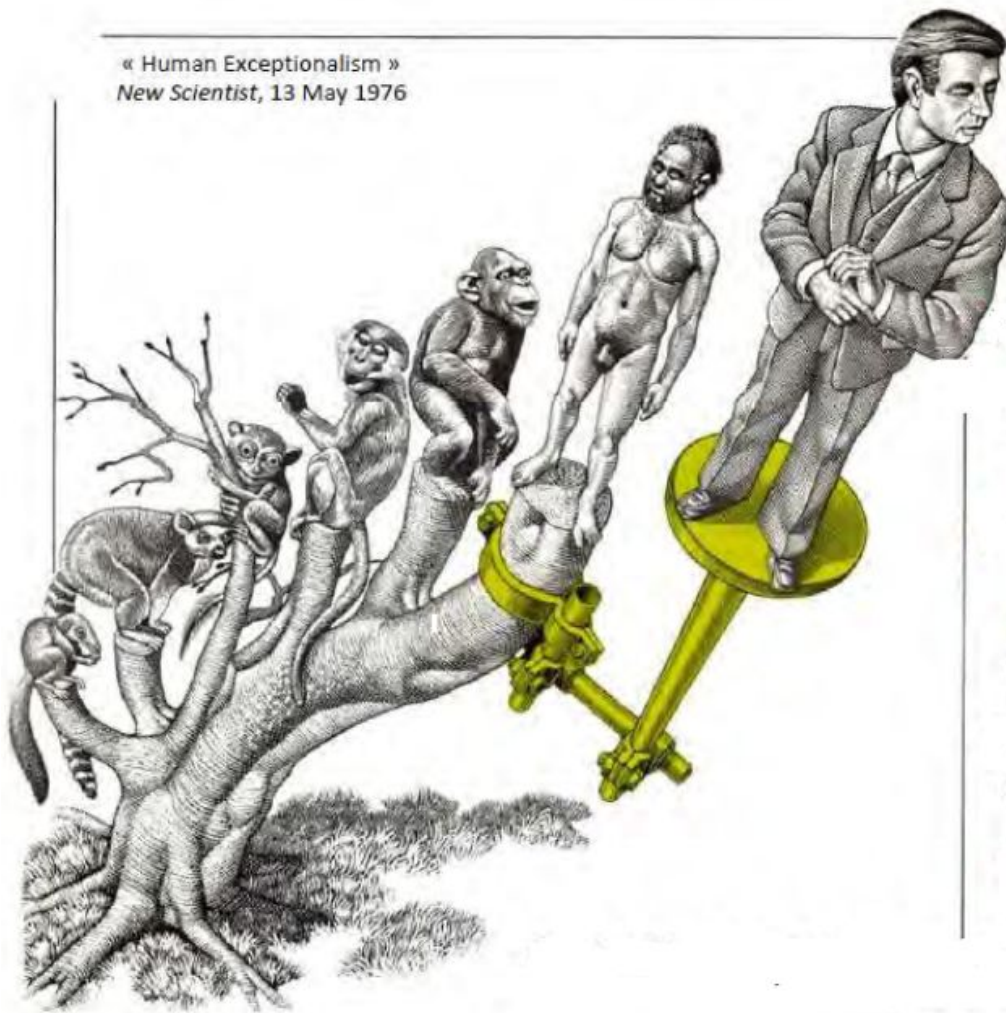
Antispeciesist Ecofeminists

Many kinds of **human oppression** (like patriarchy and colonialism) are related to the **“naturally just” domination** of humans over other animals.



Hunting, Slavery and the Art of War

The just domination of rational males over women and slaves

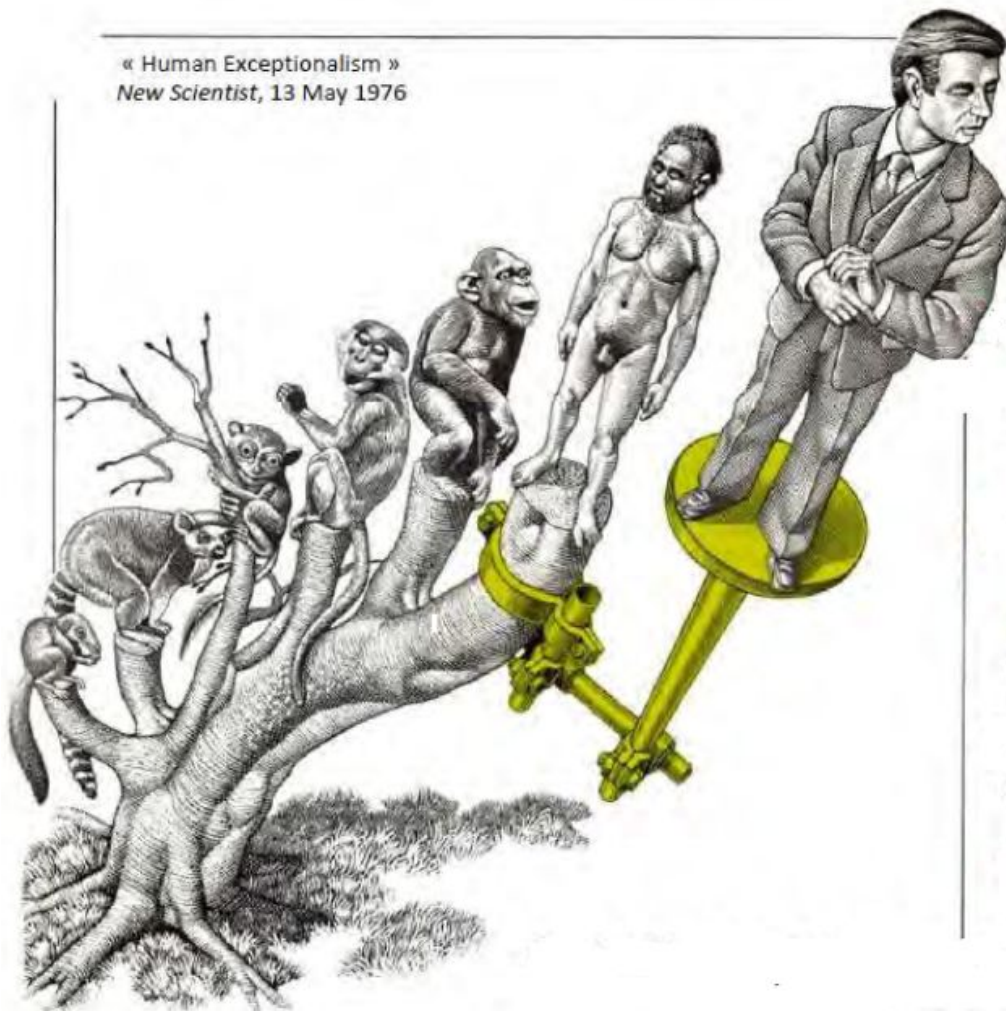


« Nature makes nothing in vain, she has made **all animals for the sake of man**. The art of **war** is a natural art of acquisition, for the art of acquisition includes **hunting**, an art which we ought to practice against wild beasts, and against men who, though **intended by nature to be slaves** governed by others, will not submit; for war of such a kind is **naturally just**. »

Aristotle, *Politics*

Antispeciesist Ecofeminists

A politics of care and non-Domination for all vulnerable selves



Ecofeminists reject the **metaphysical hierarchy of beings** at the top of which rational beings would have the **“natural right” to rule over others**, deemed “inferiors”, “less rational”, “closer to nature, programmed by biological determinism.

We should practice care and non-domination (respect of the bodily integrity and life) toward all individuals **no matter their biological or social group**, and **regardless of their cognitive capacities** or incapacities.

Fighting Against Animalisation

Reinforcing Human Supremacy: A Good Strategy?



“Animal” is not a biological concept, but a political one.

Many social justice activists fear that animal rights will devalue human rights. It would deprive the Left of one of its favorite tool for fighting human oppression. « We are all humans » « We are not animals ».

Reinforcing the species hierarchy and sanctifying the human is seen as the best way to fight against the dehumanisation and animalisation of marginalized and oppressed human groups.

“We are not animals”

Reinforcing Human Supremacy: A Good Strategy?



Andrea Dworkin lors d'une
manif contre la porno

To fight against their oppression and subordination, many women have claimed membership in the dominant group.

« For women to achieve full human status of self-hood, they must therefore join with men in exploits and projects that express this opposition to the natural world. »

- Marti Kheel

“We are not animals”

Reinforcing Human Supremacy: A Good Strategy?

Many feminists are opposed to trying to emancipate themselves at the expense of another marginalized and vulnerable group.

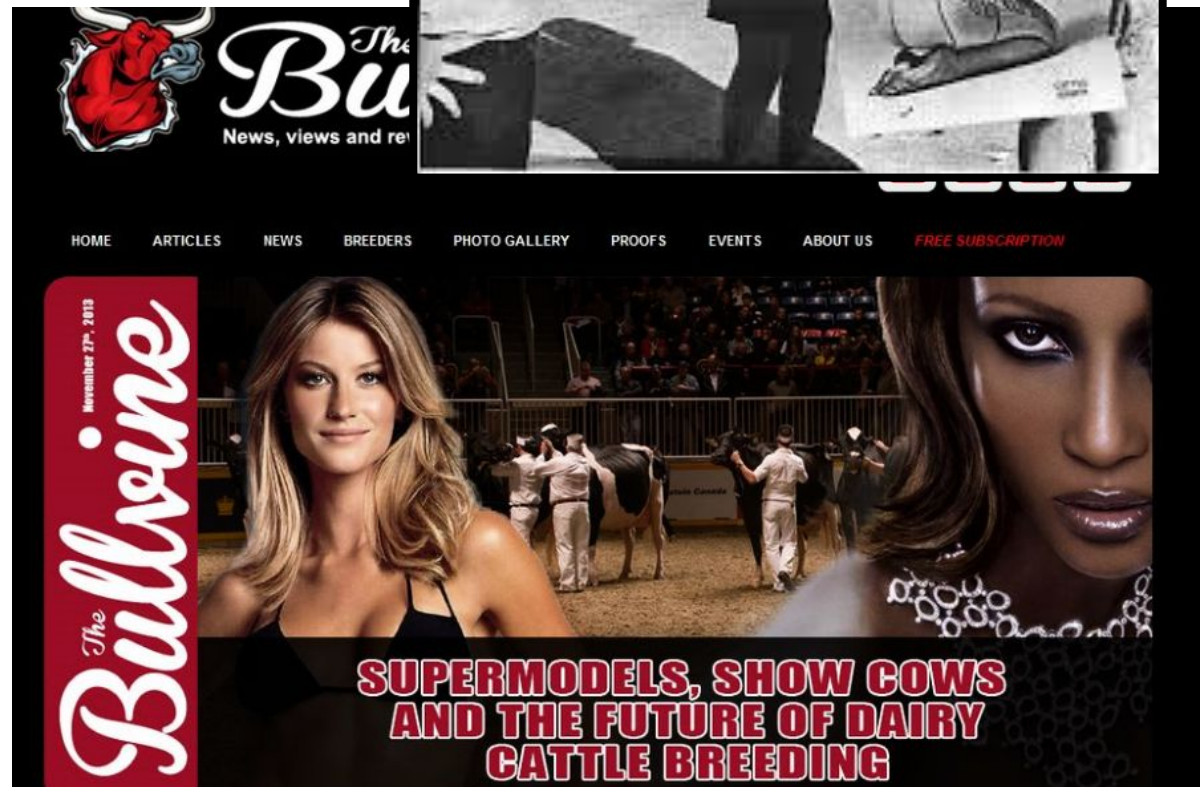


Ecofeminist Marti Kheel with 50 members of the “Feminists for Animal Rights” (FAR) at the 1990’s March to Washington

- 1) **Injust**
(and contrary to feminism understood as a fight against all forms of oppression)
- 2) **Impossible**
(links between mutually reinforcing oppression)



These links have been recognized for a long time, but many feminists only criticize one side of the equation. Thereby condoning and normalizing the oppression on other animals.



« The case of animals is the case of women »

(Feminist-socialist Edith Ward, 1892)



« Qu'est-ce qui pourrait mieux produire des batteurs de femmes que la longue pratique de la cruauté envers les autres animaux? Et inversement, qu'est-ce qui pourrait mieux imposer aux hommes la nécessité de la justice envers les femmes que l'éveil de l'idée que la justice est même le droit d'un bœuf et d'un mouton? »

Edith Ward 1892, 41; cité dans Adams et Gruen, *Ecofeminism* (2014)

Human Supremacy and White Supremacy

Aph and Syl Ko : Aphro-ism & Black Vegans Rock

APHRO-ISM

a site dedicated to black feminist thought and critical analysis

“The **human-animal divide** is the ideological bedrock underlying the framework of **white supremacy**. The negative notion of “the animal” is the *anchor* of this system.”

“As long as these notions of “the animal” and “the human” are intact, white supremacy remains intact.”



“Addressing Racism Requires
Addressing the Situation of Animals”
(Part I)

“We’ve Reclaimed Blackness:
Now It’s Time to Reclaim “the Animal”
(Part II)

Reinforcing Human Supremacy to Fight Dehumanization?

Fighting against human supremacy would better protect all individuals from “animalisation”.

Article

*Group Processes &
Intergroup Relations*

G
P
I
R

Exploring the roots of dehumanization: The role of animal–human similarity in promoting immigrant humanization

Kimberly Costello¹ and Gordon Hodson¹

Group Processes & Intergroup Relations

13(1) 3–22

© The Author(s) 2009

Reprints and permission: <http://www.sagepub.co.uk/journalsPermission.nav>

DOI: 10.1177/1368430209347725

<http://gpi.sagepub.com>

<http://gpi.sagepub.com>

 SAGE

Voir aussi : Hodson et Costello, “Explaining dehumanization among children: the interspecies model of prejudice” (2014)

Links between Speciesism, Racism and Sexism

Empirical Research in Social Psychology

Social Dominance Orientation (respect for traditional social roles, conformism and obedience to authority, justification of inequalities and social hierarchies) is correlated with human supremacy. Eg. meat-eaters are more likely to adhere to authoritarian worldviews and reject egalitarianism than vegans.

The **Interspecies Model of Prejudice** :

The more we believe in a hierarchy between humans and other animals, the more likely we are to have prejudices against out-groups (immigrants and foreigners). People who think other animals deserve respect and compassion show less dehumanizing prejudices against human outgroups.

(Costello & Hodson, “Explaining dehumanization among children: The interspecies model of prejudice”, 2012)

- Allen et al. “Values and beliefs of vegetarians and omnivores” (2000),
- Dhont et Hodson, “Why do right-wing adherents engage in more animal exploitation and meat consumption?” (2014);
- Veser et al, "Diet, authoritarianism, social dominance orientation, and predisposition to prejudice", 2015).
- Dhont et al., “Social dominance orientation connects prejudicial human–human and human–animal relations” (2014).
- Costello, K., & Hodson, G. “Exploring the roots of dehumanization: The role of animal-human similarity in promoting immigrant humanization” (2010).

Links between Speciesism, Racism and Sexism

Empirical Research in Social Psychology

“Our research showed that the philosophers were right when they drew an analogy between speciesism and other forms of prejudice. Speciesism correlates positively with racism, sexism, and homophobia, and seems to be underpinned by the same socio-ideological beliefs. Similar to racism and sexism, speciesism appears to be an expression of Social Dominance Orientation: **the ideological belief that inequality can be justified and that weaker groups should be dominated by stronger groups** ([Dhont, et al., 2016](#)). In addition, speciesism correlates negatively with both empathy and actively open-minded thinking. Men are more likely to be speciesists than women.”

Caviola, L., Everett, J.A.C., Faber, N.S. [The Moral Standing of Animals: Towards a Psychology of Speciesism](#). *Journal of Personality and Social Psychology*, 2018.

The Moral Standing of Animals: Towards a Psychology of Speciesism

Journal of Personality and Social Psychology

Lucius Caviola, Jim A.C. Everett, and Nadira S. Faber
University of Oxford

What is “animalization”?

Animalizing an individual means...

1. To make her appear as **different (out-group)**
2. To **de-individualize her** (reduce her to a representative of a group)
3. To see her as **inferior**
4. To make her appear as having **instrumental value**

This process is similarly apply to humans and other animals



What is “animalization”?

Animalizing an individual means...

1. To make her appear as **different (out-group)**
2. To **de-individualize her** (reduce her to a representative of a group)
3. To see her as **inferior**
4. To make her appear as having **instrumental value**

This process is similarly apply to humans and other animals

Defending the principle that we should not harm and kill all vulnerable selves (all individuals in whom we can perceive a subjective experience of the world) would better protect the diversity of human beings, particularly the most marginalized and oppressed.

Why do some feminists hesitate to be ally to the animal liberation movement?

Common explanations do not easily apply to feminists:

- The desire to protect our privileges?
- Fear of questioning traditions (“conservatism”)?
- Lack of empathy, care or fear of being ridiculed?
- Opposition to the principles and values of the animal liberation movement?

More plausible explanations:

- Fear of devaluating human rights?
- Opposition to some tactics used (PETA, campaigns targeting foreigners and minorities)?
- See caring for animals and veganism as imperialist (“a white thing”)?
- See caring for animals and veganism as elitist?



A Fight Against Unjust Privileges

“Feminists/Vegans Hate Men/Humans”

Is antispeciesism antihumanist? If humanism means that **ONLY humans matter** morally and politically, but not if humanism means that **ALL humans matter** and deserve respect and care.

In the same way, the feminist movement is not opposed to the rights of men, but to the unjust privileges they have acquired over women through force, violence, religion and laws : we are not opposed to human rights, but to **unjust privilege** we exercise over other animals.

Sometimes harming and killing others is less an unjust privilege than a necessity.

We are not denying anyone the right to feed themselves with nutritious food, but harming and killing other animals for food we don't need is unjust.



YES + NO
I AM A FEMINIST I DON'T HATE MEN

A Global Solidarity For Social Justice Struggles

Is veganism racist (a white privilege)?

Even in industrialized countries, veganism is more difficult for racialized and poor communities.

J Agric Environ Ethics
DOI 10.1007/s10806-017-9697-0



ARTICLES

Animal Abolitionism and ‘Racism without Racists’

Luis Cordeiro-Rodrigues¹

Accepted: 8 November 2017

© Springer Science+Business Media B.V., part of Springer Nature 2017

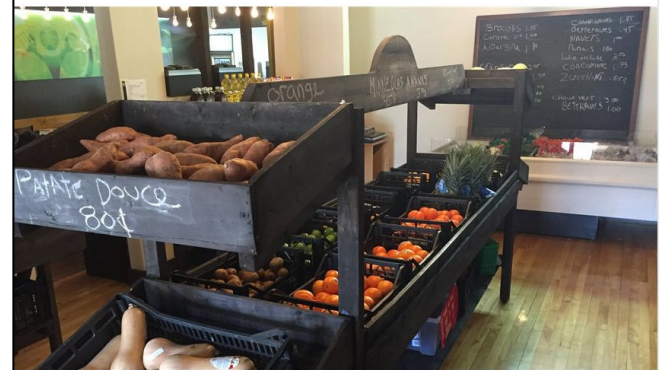
Abstract Abolitionism is an animal rights’ philosophy and social movement which has recently begun to grow. It has been largely contested but the criticisms directed at it have usually been articulated outside academia. In this article, I wish to contend that one of the criticisms directed at abolitionism—that it contains racist implications—is correct. I do this by defending the idea that abolitionism engages in what Eduardo Bonilla-Silva classifies as ‘racism without racists’—an unintentional and subtle form of racism. I present three ways in which abolitionism may be considered racist and then address some possible objections to my view.

Keywords Racism without racists · Animal abolitionism · Disempowerment · Animal ethics · Racialised communities

Food Deserts : Places with difficult access to fresh vegetables, fruits and whole grains, and where *fast food* and *cheap meat* are abundant.

L'est de Montréal, un « désert alimentaire »

Publié le jeudi 18 février 2016



Fruiterie communautaire dans Mercier-Est

The vegan movement is part of the solution to food desert

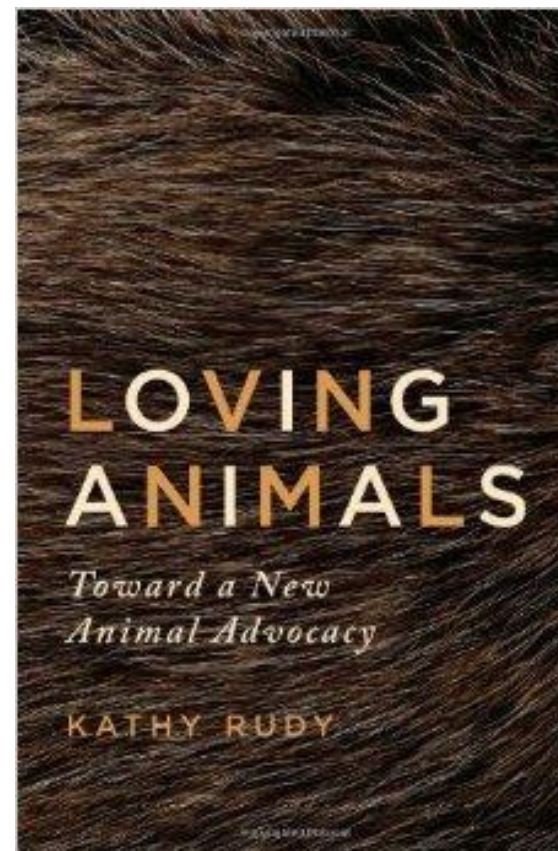
Is Welfarism a Solution?

Much More Elitist than Veganism

« I want buy meat from farmers who understand the weightiness of their decision to **grow animals for meat**, farmers who named **their animals** and love them and feel bad taking their lives. Most of them do feel worried and unhappy about killing, but they understand that “everybody’s gotta eat”. They don’t think it’s wrong, just something very sad. I think that’s great, and that makes me feel good to buy from them. »

« I am asking the animal rights movement to practice compassion for those of us **who drive the extra fifty miles a week** and **pay the higher prices** to eat the milk and eggs and meat of animals that have had a good life.” »

Kathy Rudy, p. 99; 106.



The Consciencious Omniviores Movement (Neocarnism)

Animals as Consensual Victims

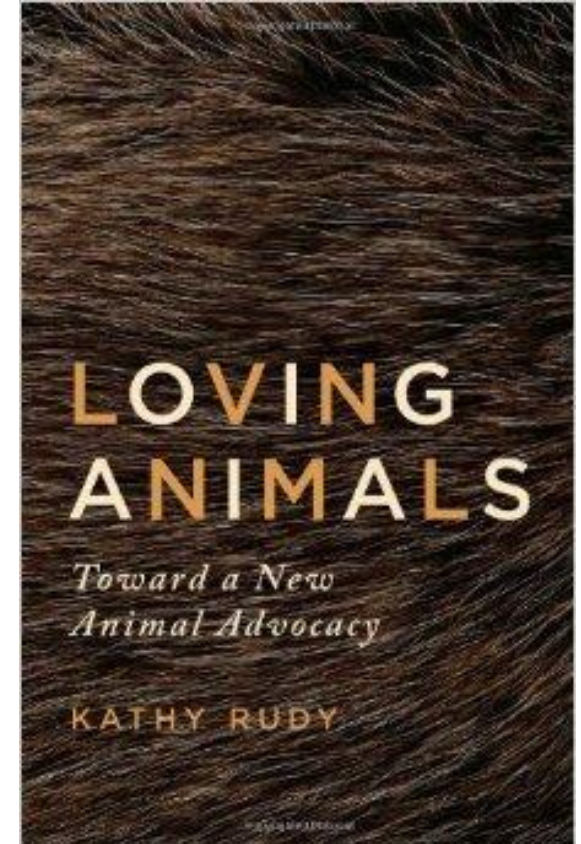
"That only seems **fair**. We give them a good life
and in return **they give us** their meat"

(Rudy, 84)

"This can be seen **a good deal** for those animals.
Otherwise, they would not have existed."

(Rudy, 97)

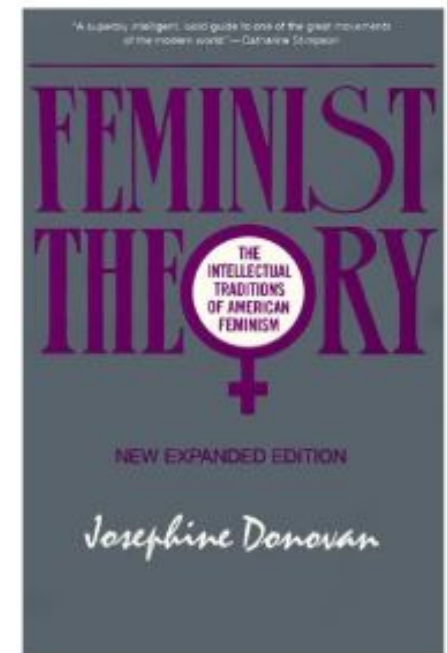
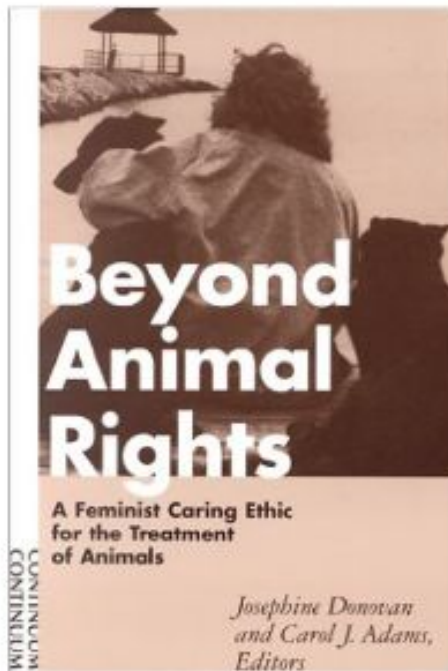
*In other words, animals consent to their
oppression...*



The Conscientious Omnivores Movement (Neocarnism)

Animals as Consensual Victims

“We should not kill, eat, torture, and exploit animals because they do not want to be so treated, and we know that.”



The fact that they are happy makes it even worse, in a sense:

*Why killing **happy** and **healthy** animals when we don't need to?*

The fact that your 2
year-old Golden
Retriever is happy
doesn't justify
killing him to make
a stew.



One can hardly argue that **having one's throat slit**, one's neck broken or one's brain blown by shotgun is not **being harmed**.



Compassionate carnists claim
they provide animals
« **a good life** ».

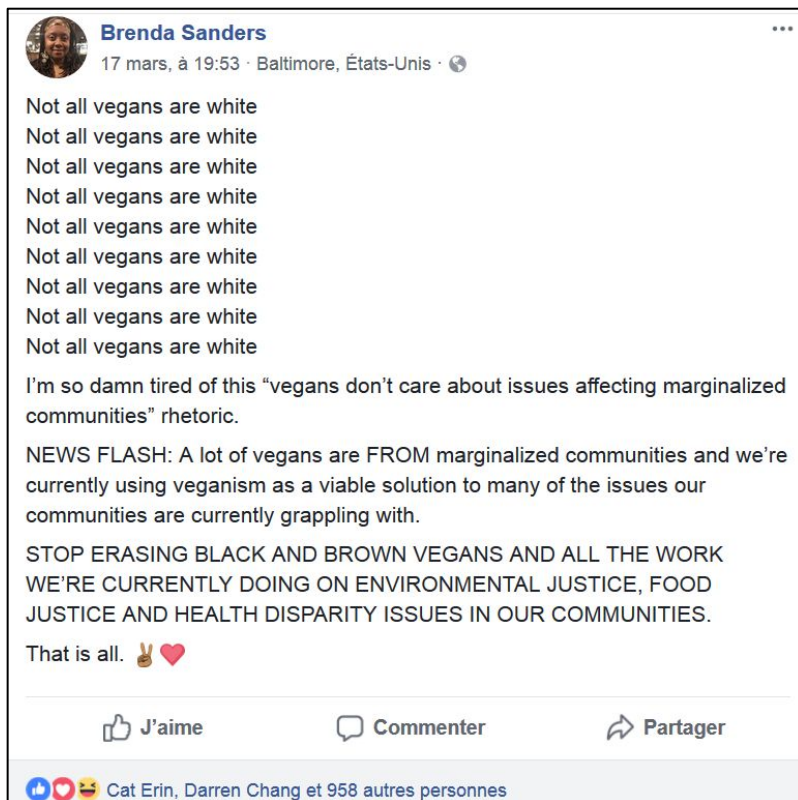
But a good life implies a
reasonably **long life**.

Animals raised on small-scale
farms still end up killed when
they are still **really young**.

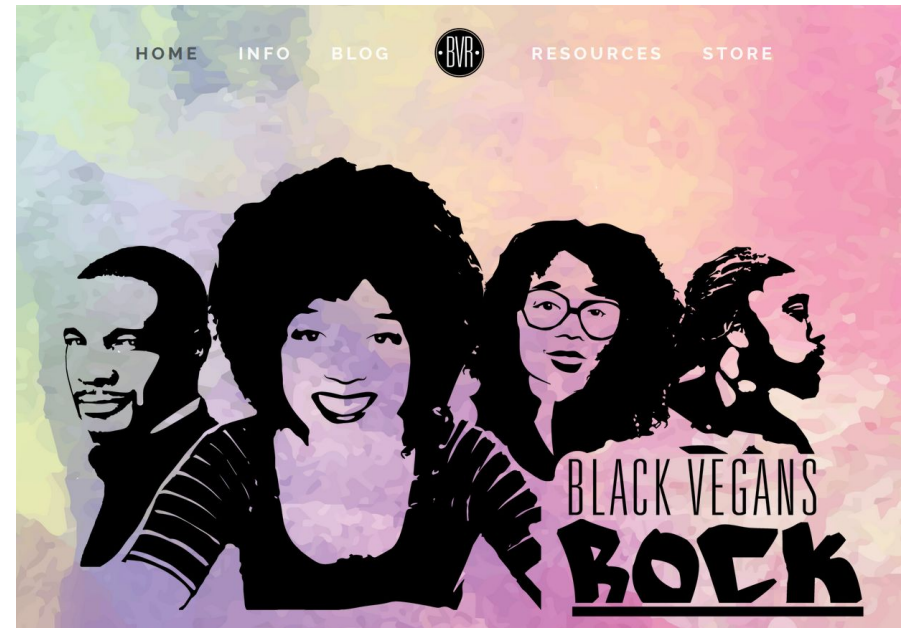
Often still **babies**.

Most are killed a few weeks
after birth.

The vast majority of the world's vegans are not white (50 million vegans in China). Even in America, vegetarians represent 3 percent of White, 6 percent Black, and 8 percent Hispanic.



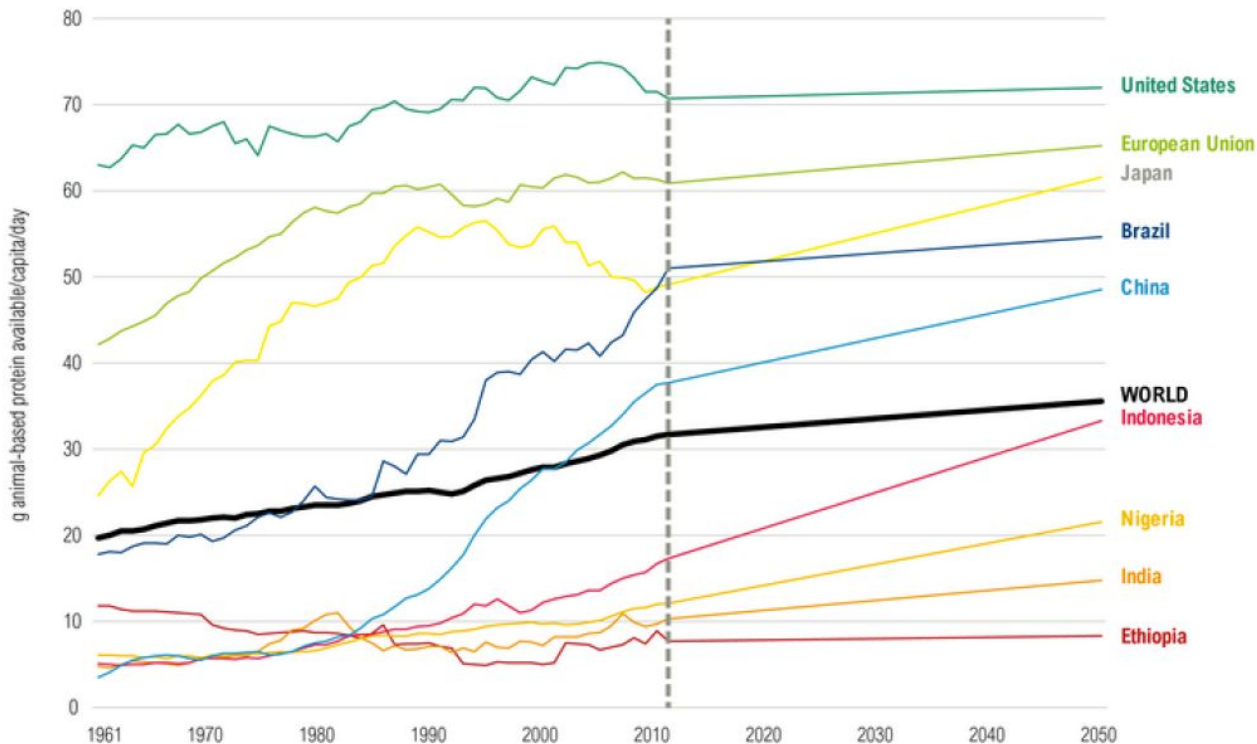
Margaret Robinson - Indigenous veganism: Feminist Natives do eat tofu - HRAR



The Imperialism of Western Diets

Global Demand of Meat and Dairy Rising Fast

People Are Consuming More Animal-Based Protein



wri.org/shiftingdiets

 WORLD RESOURCES INSTITUTE

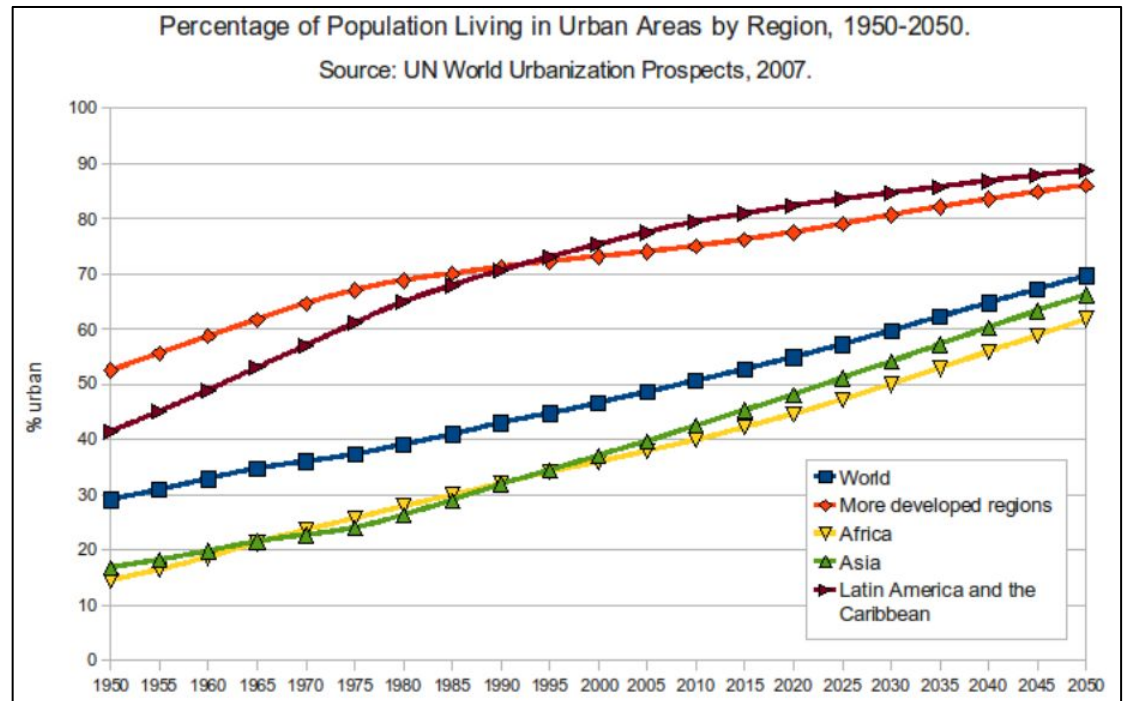
Figure 5.3 Augmentation de la consommation de protéines animales en grammes par jour par personne selon une projection d'ici 2050 (tiré de World Resources Institute, 2016, p. 1)

The Imperialism of Western Diets

Why should the meat and dairy consumption double by 2050?

The world population will not double, but increase from 7 to 9 or 10 billions by 2050.
So why this need for doubling food production?

- **Urbanization** (70% of people will live in cities, rural people eat more staple foods)
- **Income Growth** (people eat more meat and dairy when becoming wealthier)
- **Americanization of diets** (diets heavy in meat and dairy are becoming the norms, staple foods, legumes and grains are dropping)



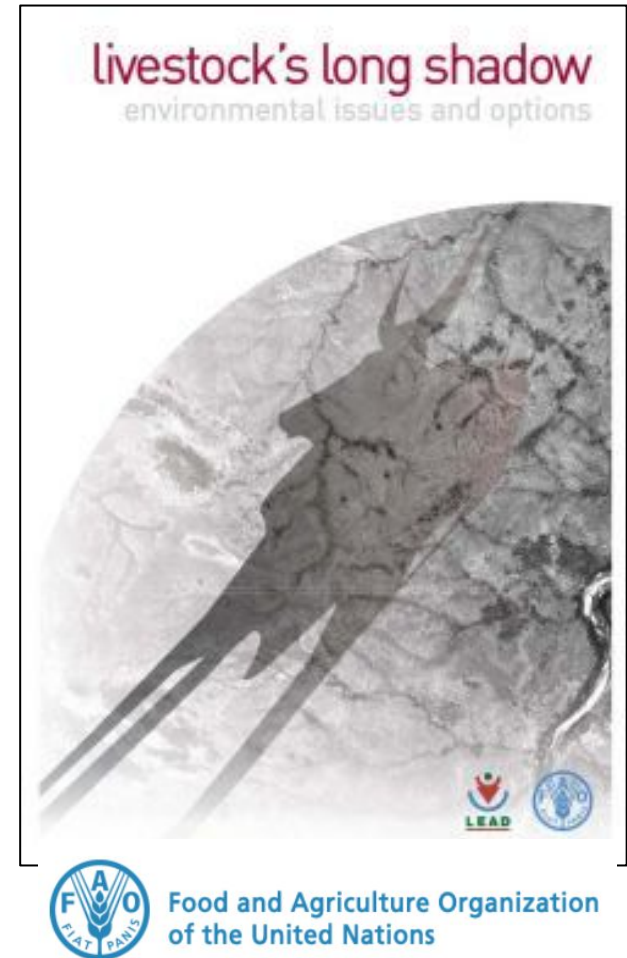
The Environmental Impact of “Livestock”

Livestock's Long Shadow (2006)

“Livestock are one of the most significant contributors to today’s most serious environmental problems.”

“Globally, the livestock sector is one of the largest sources of greenhouse gases and one of the leading causal factors in the loss of biodiversity and water pollution.”

- FAO, 2006



Ecological and Social Impacts of Livestock

Livestock and Deforestation

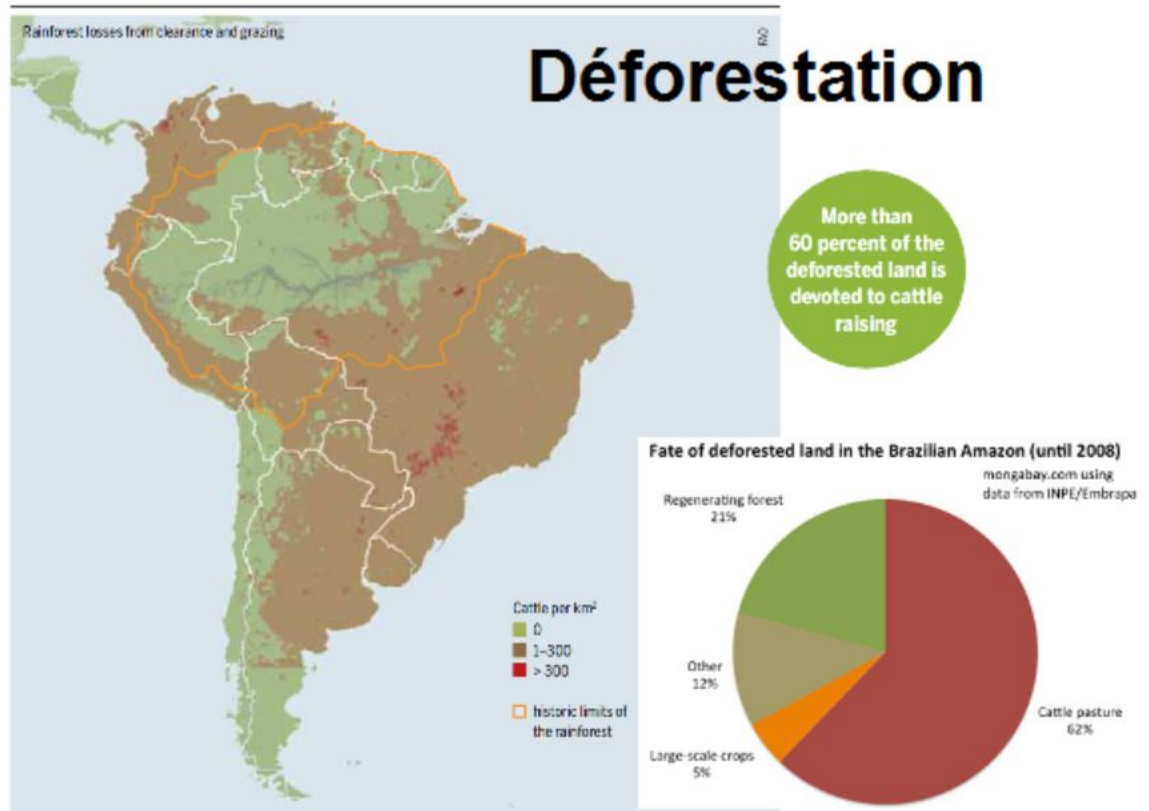
Livestock is the **leading cause** of deforestation of tropical forests.

Large areas are cleared to:

- create pastures for cattle
- to grow feed for animals

The majority of soy beans cultivated in Brazil are exported in Europe to feed livestock.

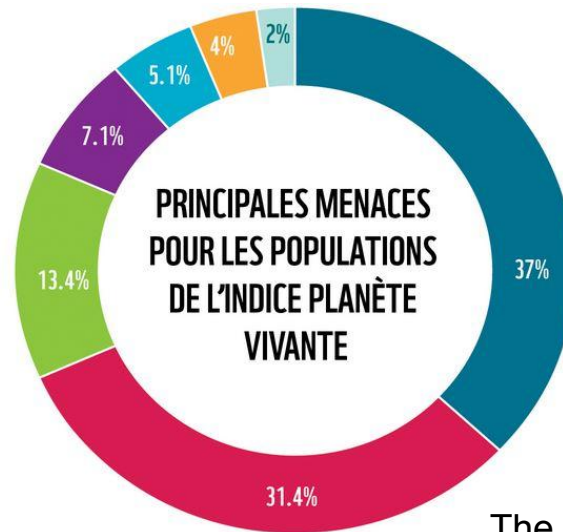
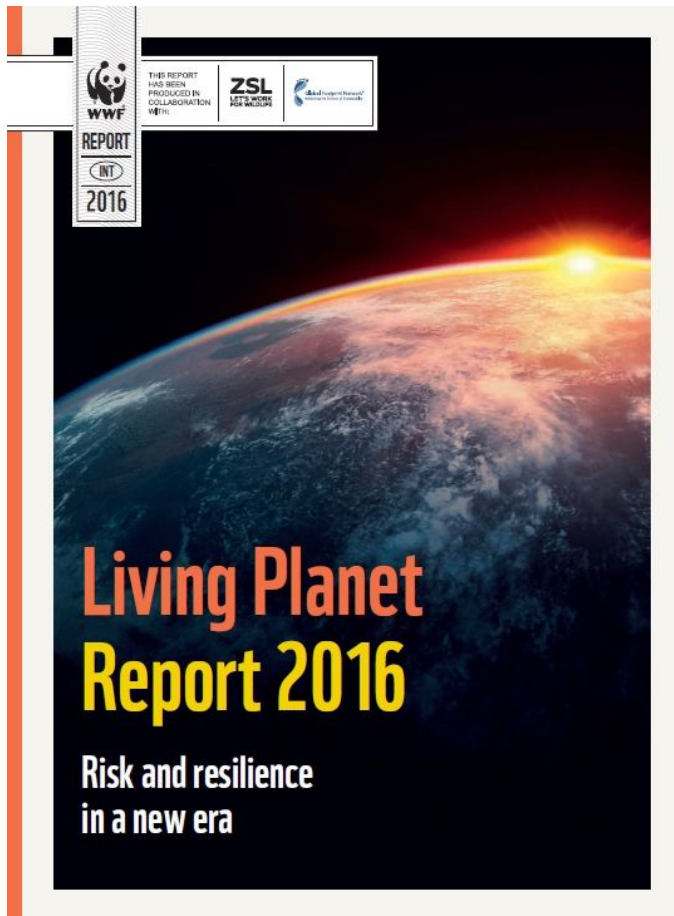
Less than 5% of soy worldwide is for human consumption (soymilk like “Natura” in Quebec is non GMO’s and grown locally)



Respecting Other Inhabitants of the Earth

Animals are not “natural resources”

Populations of wild animals (vertebrates like mammals, birds, reptiles and fish) have declined by **58% since 1970**.



The main causes are direct exploitation (eg. fishing and hunting), land degradation and habitat loss (which are mainly due to livestock farming).

Respecting Other Inhabitants of the Earth

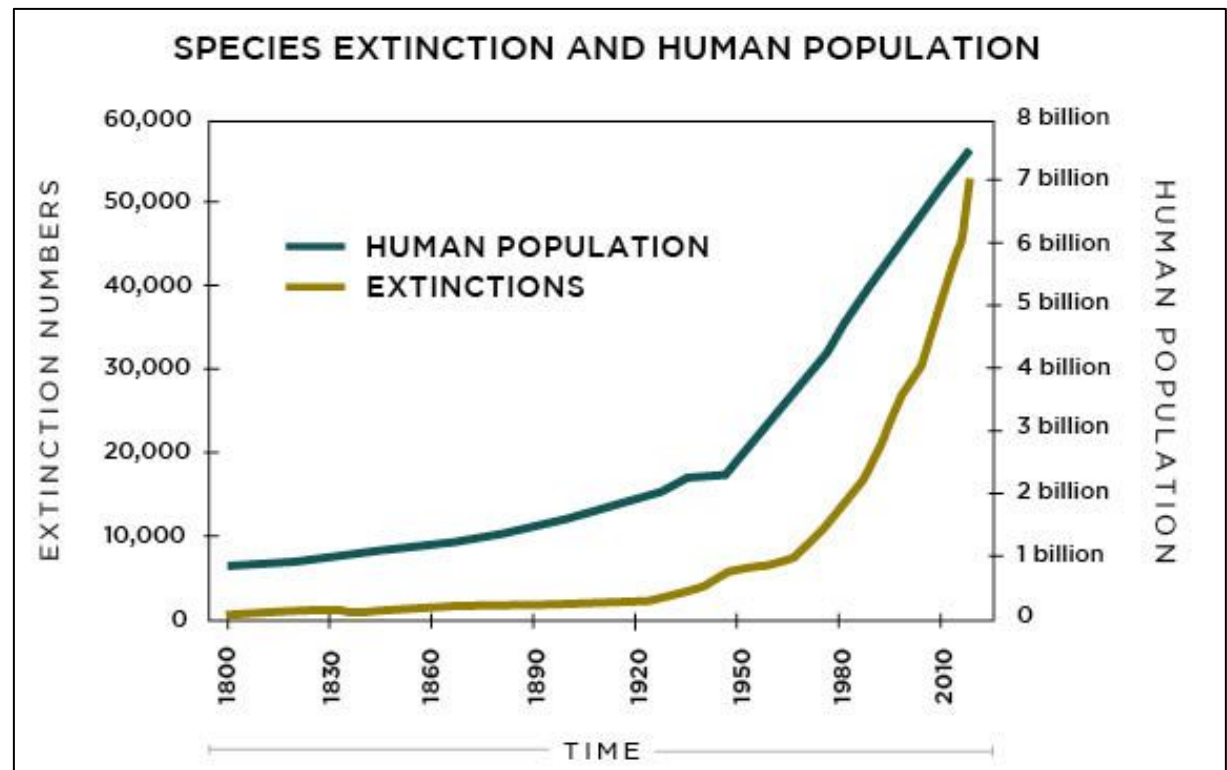
The other “demographic bomb”

Correlation between human population and species extinction masks the unequal ecological footprint of wealthy people, but also the role of livestock.

This graphic does not show the explosion of the number of domesticated animals killed for food.

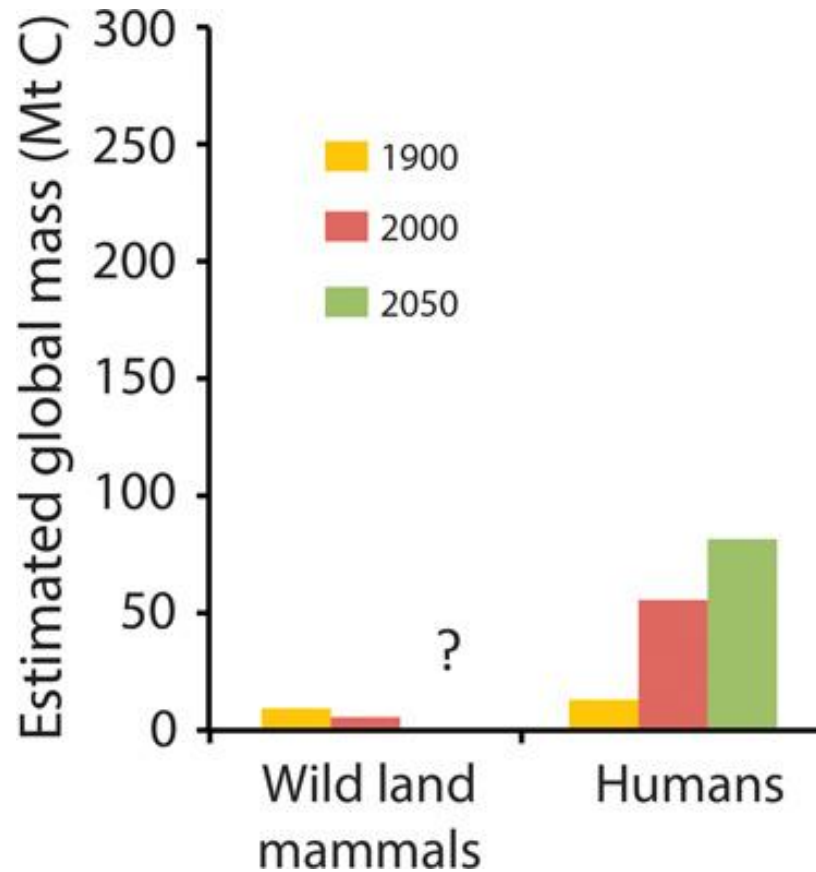
More than 70 billion domesticated are killed in slaughterhouses each year.

Since 1970, the number of wild animals has dropped by more than half while the number of livestock has tripled.



Respecting Other Inhabitants of the Earth

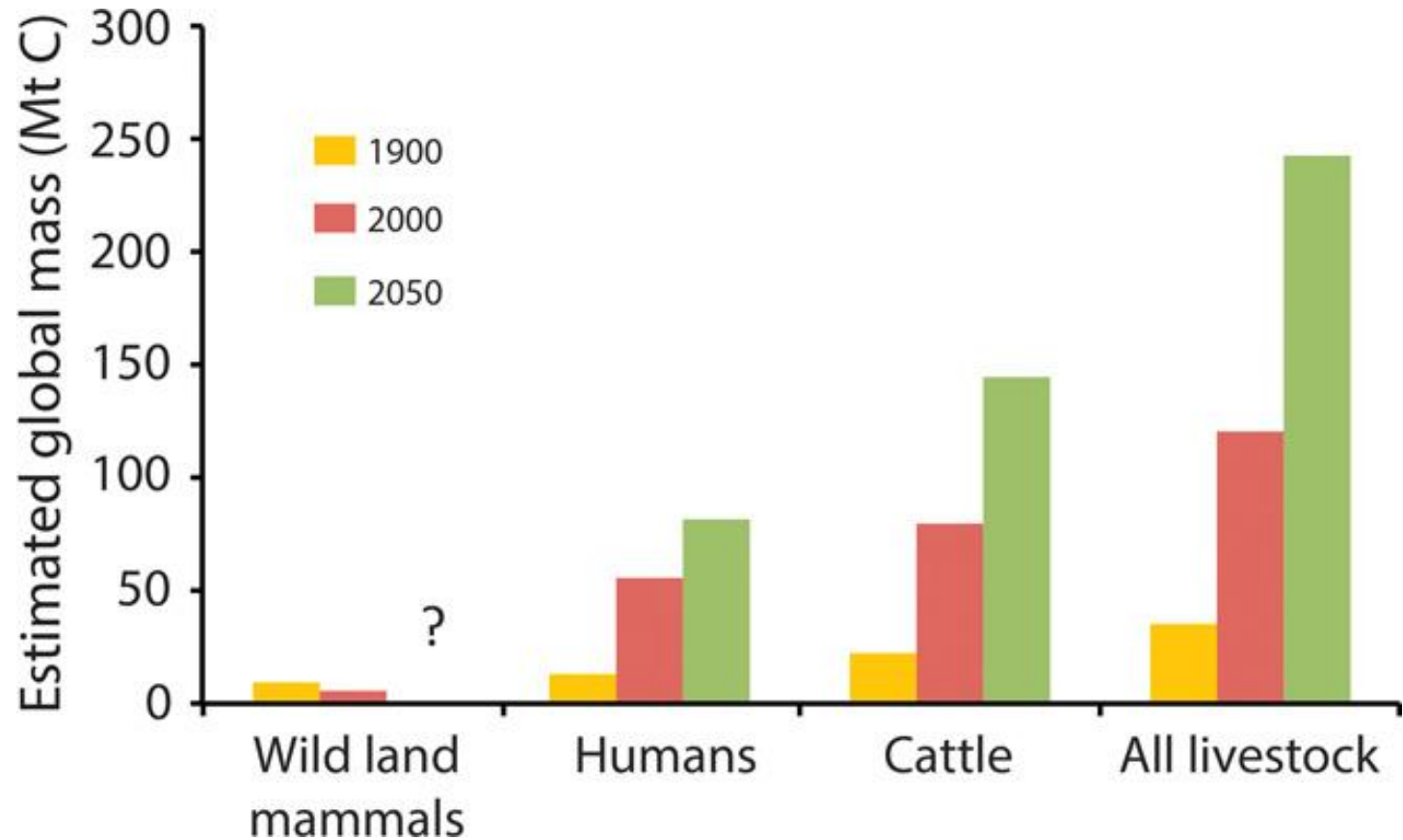
The other “demographic bomb”



Talking about the correlation between human population and species extinction without also talking about livestock is like showing only this part of the graph...

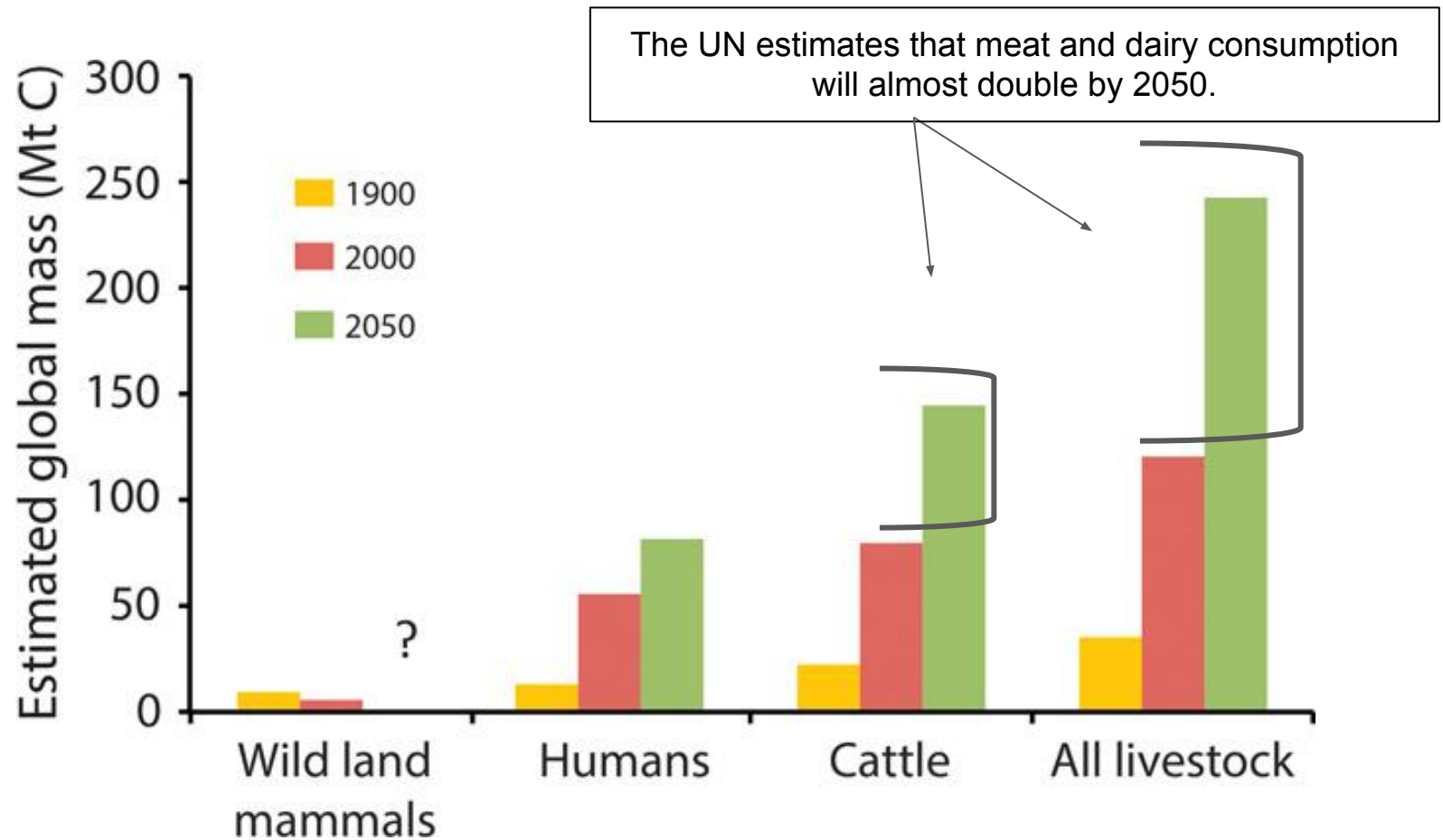
Respecting Other Inhabitants of the Earth

The other “demographic bomb”



Respecting Other Inhabitants of the Earth

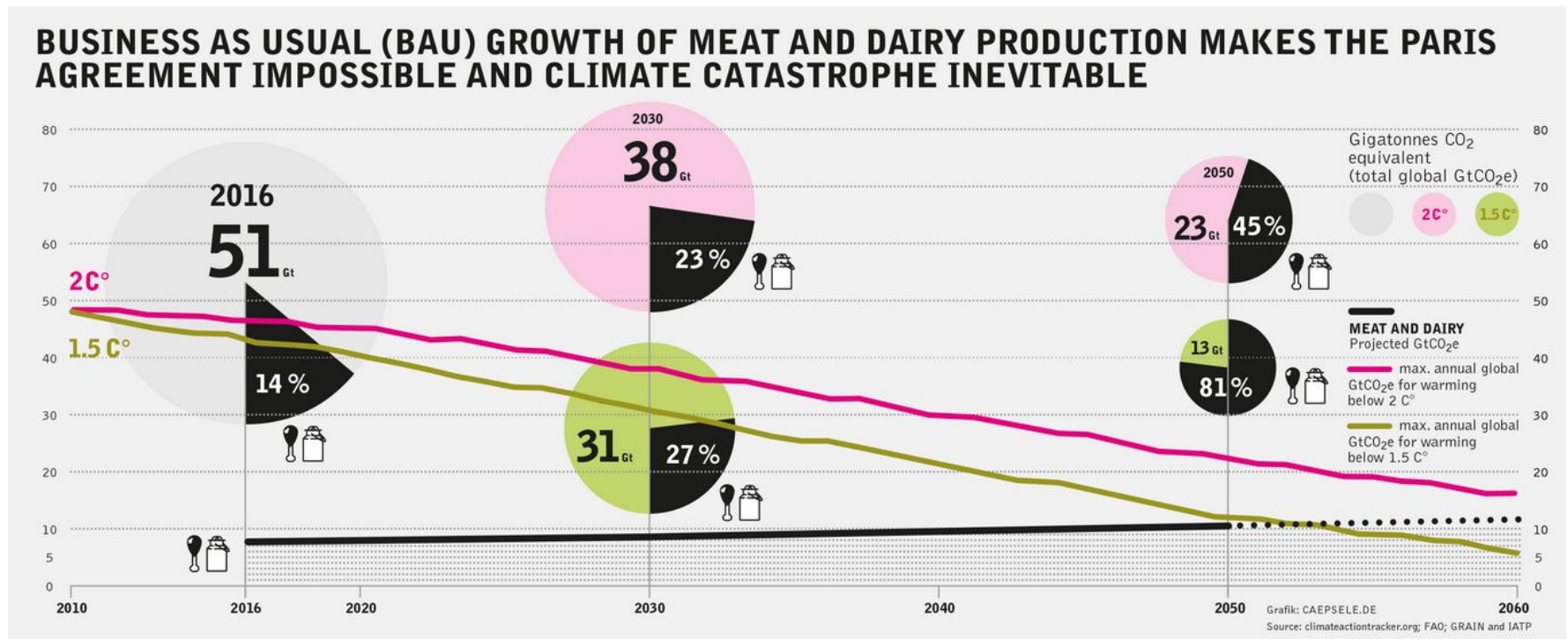
The other “demographic bomb”



The Ecological Impact of Livestock

Business as usual scenarios

If we do nothing, by 2050 gas emissions from the food system will represent over half of the total global emissions associated with human activities.

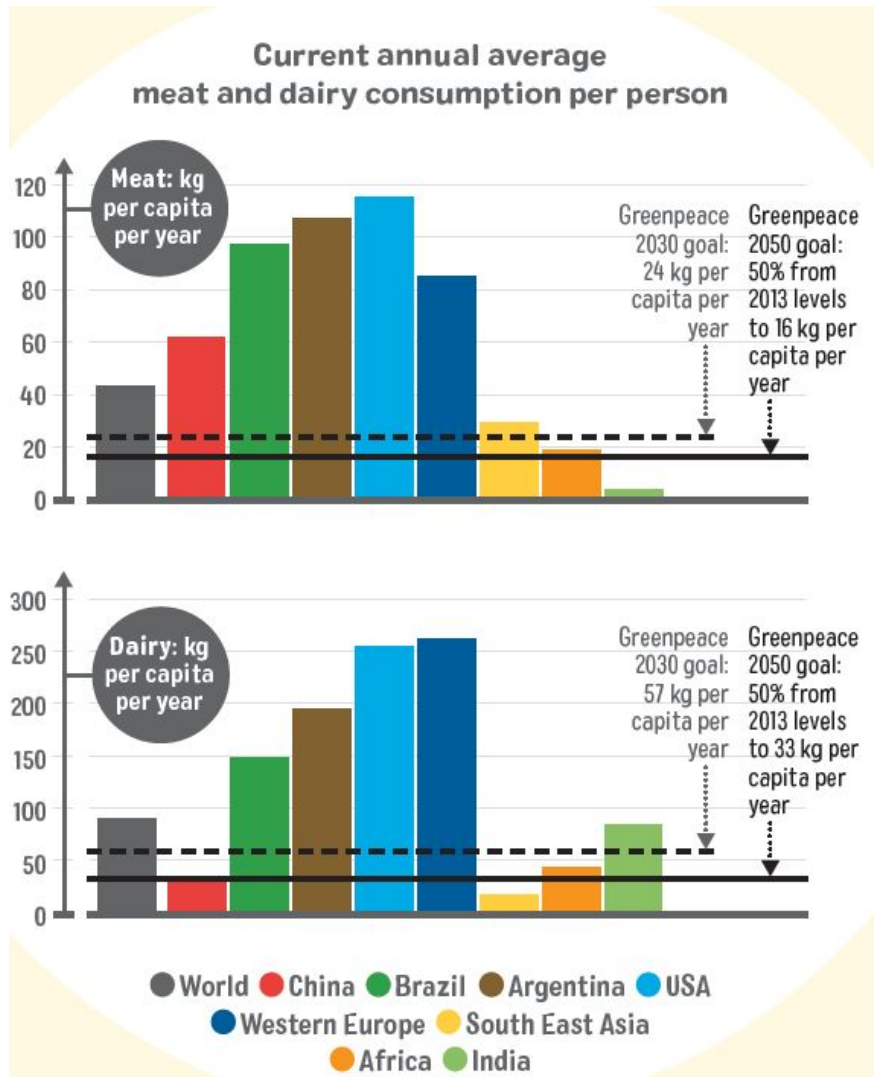


Fondation Heinrich Böll, Institute for Agriculture and Trade Policy Europe et GRAIN; novembre 2017

Source : <https://www.iatp.org/supersized-climate-footprint>

The Ecological Impact of Livestock

“Less is more” - Greenpeace (2018)



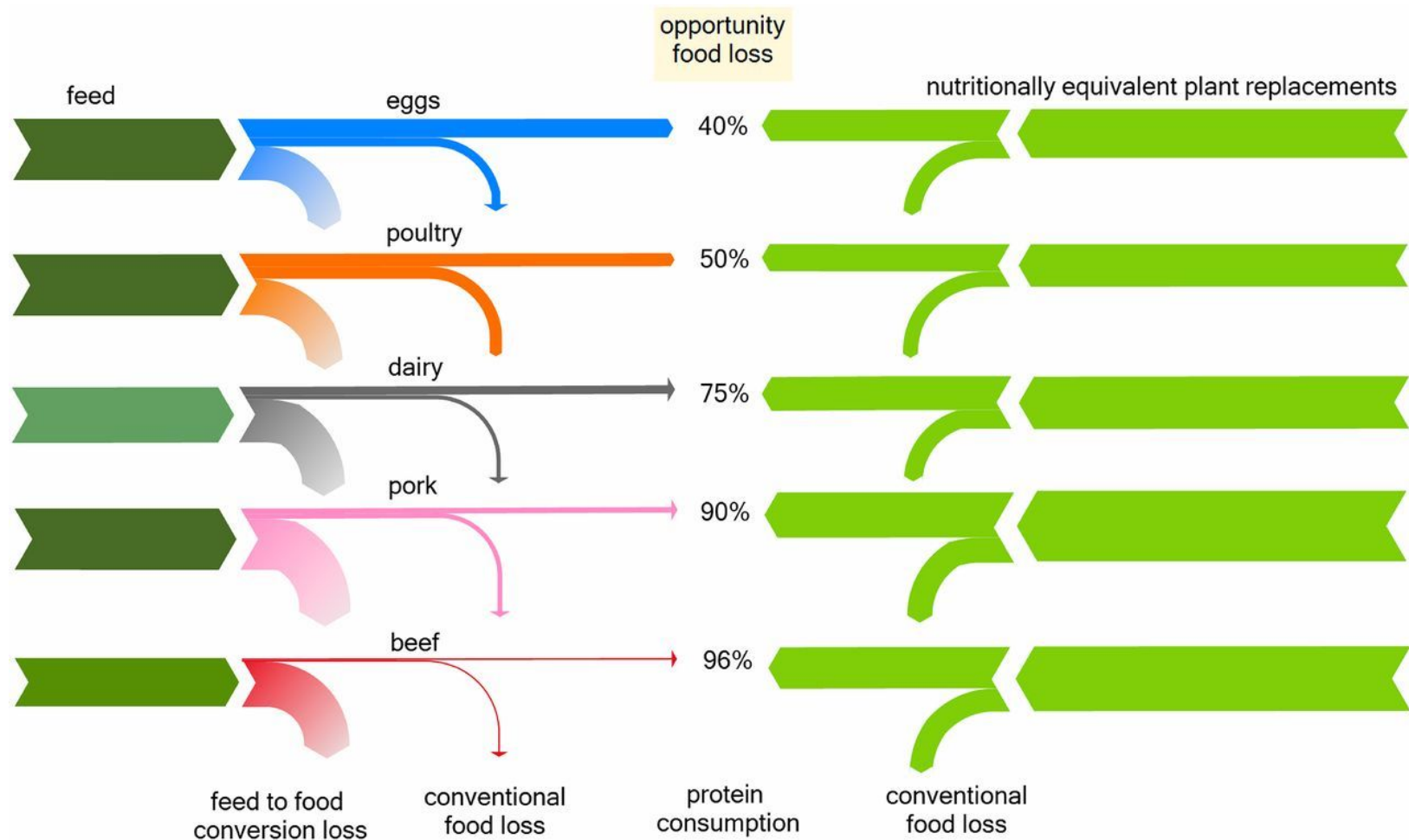
Greenpeace is finally starting to call for a reduction of 50% of global consumption of meat and dairy by 2050.

This represents a reduction of almost **90%** in industrialized countries like Canada and the US.

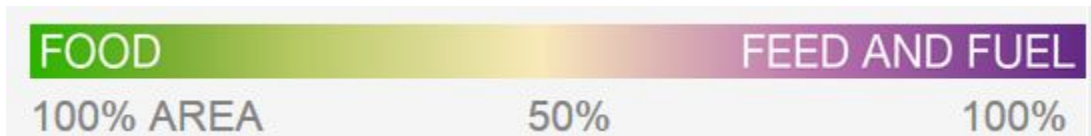
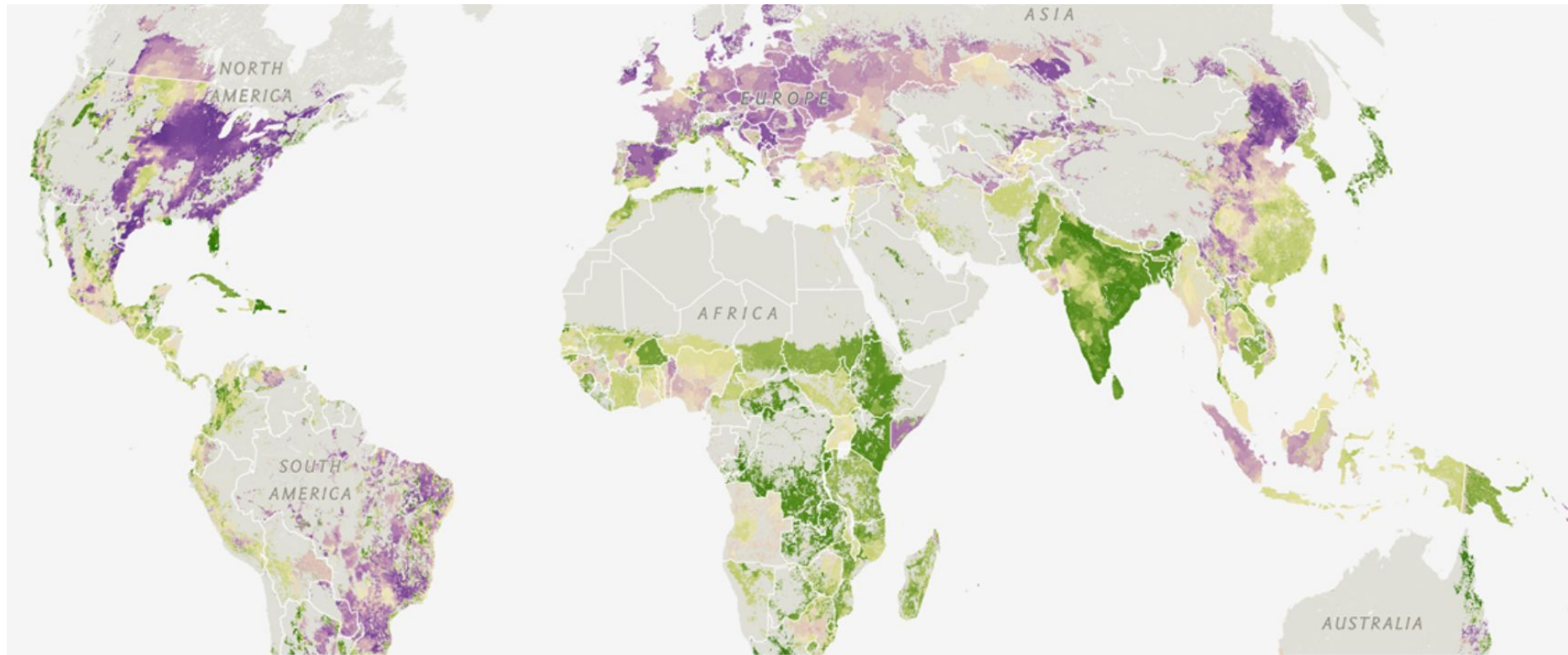
<https://www.greenpeace.org/international/publication/15093/less-is-more/>

Livestock is a form of food waste

Feeding directly people instead of livestock



***Livestock* takes up 75% of global agricultural land
... and yet produces less than 15% of the world's supply of calories
and less than 30% of proteins.**

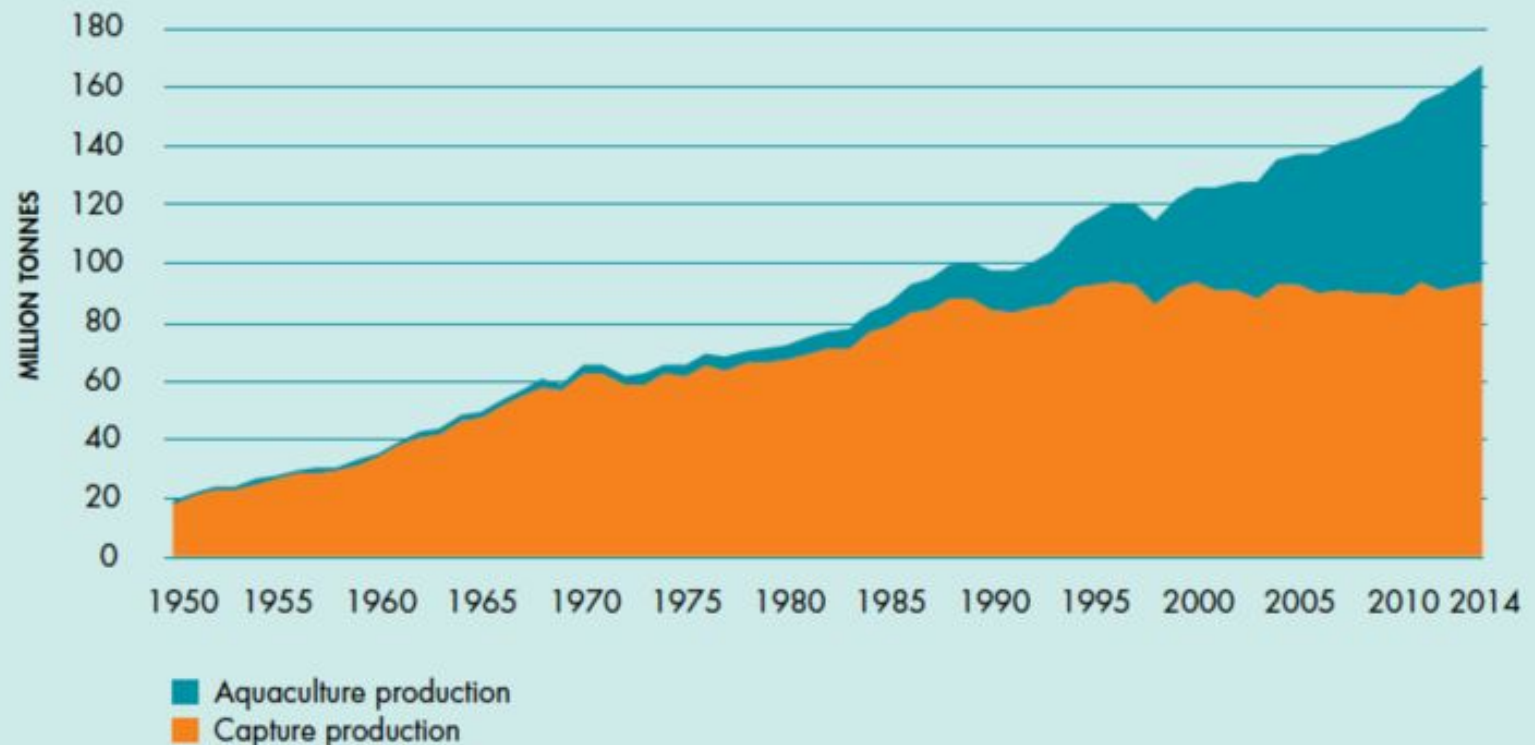


Crops for food : 55 %
Crops for animal feed : 36 %
Crops for biofuel : 9 %

Fisheries supply only 6% of all the proteins and 1% of all the calories consumed worldwide.

FIGURE 1

WORLD CAPTURE FISHERIES AND AQUACULTURE PRODUCTION



Ecological Impact of Livestock

Climate Change, Human Health and Diets

Proceedings of the National Academy of Sciences of the United States of America



Analysis and valuation of the health and climate change cobenefits of dietary change

Marco Springmann^{a,b,1}, H. Charles J. Godfray^{a,c}, Mike Rayner^{a,b}, and Peter Scarborough^{a,b}

^aOxford Martin Programme on the Future of Food, Department of Zoology, University of Oxford, Oxford OX1 3PS, United Kingdom; ^bBritish Heart Foundation Centre on Population Approaches for Non-Communicable Disease Prevention, Nuffield Department of Population Health, University of Oxford, Headington, Oxford OX3 7LF, United Kingdom; and ^cDepartment of Zoology, University of Oxford, Oxford OX1 3PS, United Kingdom

Edited by David Tilman, University of Minnesota, St. Paul, MN, and approved February 9, 2016 (received for review November 22, 2015)

What we eat greatly influences our personal health and the environment we all share. Recent analyses have highlighted the likely dual health and environmental benefits of reducing the fraction of animal-sourced foods in our diets. Here, we couple for the first time, to our knowledge, a region-specific global health model based on dietary and weight-related risk factors with emissions accounting and economic valuation modules to quantify the linked health and environmental consequences of dietary changes. We find that the impacts of dietary changes toward less meat and more plant-based diets vary greatly among regions. The largest absolute environmental and health benefits result from diet shifts in developing countries whereas Western high-income and middle-income countries gain most in per capita terms. Transitioning toward more plant-based diets that are in line with standard dietary guidelines could reduce global mortality by 6–10% and food-related greenhouse gas emissions by 29–70% compared with a reference scenario in 2050. We find that the monetized value of the improvements in health would be comparable with, or exceed, the value of the environmental benefits although the exact valuation method used considerably affects the estimated amounts. Overall, we estimate the economic benefits of improving diets to be 1–31 trillion US dollars, which is equivalent to 0.4–13% of global gross domestic product (GDP) in 2050. However, significant changes in the global food system would be necessary for regional diets to match the dietary patterns studied here.

sustainable diets | dietary change | food system | health analysis | greenhouse gas emissions

The diets investigated in these studies include diets with a pro rata reduction in animal products (ruminant meat, total meat, dairy) (11, 13, 14), specific dietary patterns that include reduced or no meat (such as Mediterranean, “pescatarian,” and vegetarian diets) (11, 12), and diets based on recommendations about healthy eating (7, 11). The health consequences of adopting these diets have not been explicitly modeled or quantitatively analyzed, but instead inferences have been drawn from information available in the epidemiological literature (16). In the most comprehensive study to date, Tilman and Clark (12) analyzed the GHG emissions of a series of diets that differed in their animal-sourced food content and presented their results alongside a series of observational studies of the health consequences of adopting the different diets.

Here, we use a region-specific global health model to link the health and environmental consequences of changing diets. We also make a first attempt to our knowledge, to estimate the economic value of different dietary choices through their effects on health and the environment. For the health analysis, we built a comparative risk assessment model to estimate age and region-specific mortality associated with changes in dietary and weight-related risk factors (4, 17). The specific risk factors influence mortality through dose–response relationships, which allow us to compare different dietary scenarios based on their exposure to those risk factors. Given the availability of consistent epidemiological data, we focused on changes in the consumption of red meat, and of fruits and vegetables, which together accounted for more than half of diet-related deaths in 2010 (4), and also on the fraction of people who are overweight or obese through excess calorie consumption, which too is associated strongly with chronic disease mortality (18, 19).

A global switch to vegan could save up to **8 million human lives** by 2050, **reduce greenhouse gas emissions by two thirds**, and save trillions of dollars, in health care costs and climate change related costs.



Springmann et al. (2016), “Analysis and valuation of the health and climate change cobenefits of dietary change”, PNAS, April 2016:
[pnas.org/cgi/doi/10.1073/pnas.1523119113](https://doi.org/10.1073/pnas.1523119113)

A transition toward veganism

An essential ingredient for global justice

- For **justice toward animals** killed for food we don't need
- For **wild animals** and **protection of their habitats** (air and water pollution, land degradation, etc.)
- For **food security** (livestock is wasting food and water)
- For **intergenerational justice** (ecological impact of livestock, antibiotic resistance, etc.)
- For **social justice** (farm and slaughterhouses workers, links between violence toward humans and other animals, etc.)

... essential but not enough!

Veganism is not sufficient

« **Vegan** » does not mean « **ethical** »



Vegan chocolate isn't ethical simply because it doesn't contain maternal milk when cocoa beans are picked up by children.

Veganism is not sufficient

« **Vegan** » does not mean « **ethical** »



 **FOOD
EMPOWERMENT
PROJECT**
Because your food choices can change the world
www.foodispower.org
Lauren Ornelas



Tomatoes are often picked up by immigrants or migrant workers living in slavery-like conditions

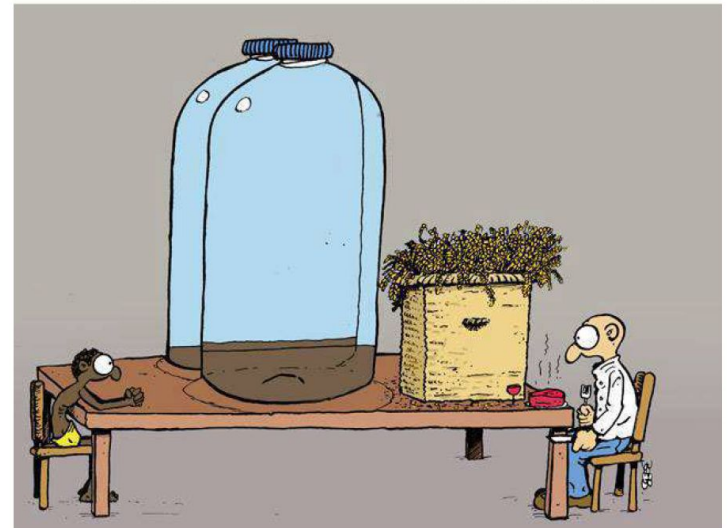
Veganism and Food Security

Livestock uses 75 % of agricultural lands while supplying only 12% of the calories and 27% of the proteins worldwide.

... But to imply that veganism would by itself solve world hunger is to ignore **capitalism**:

- 1) Spared grains would probably not be used to feed hungry and poor people, but transformed in other forms of high-value commodities (like biofuels).
- 2) We already grow enough food to feed everyone (wasted and misdistributed)
- 3) Food aid can have negative impact on food sovereignty ("dumping") and destroy local agriculture forcing farmers to migrate to cities to become cheap wage-labor.

***POUR PRODUIRE 1KG DE VIANDE DE BOEUF
IL FAUT 16 KG DE CÉRÉALES ET 15000 L D'EAU !***



Food Security and Food Sovereignty

Fighting Globalisation and Supporting Small Farmers



Vandana Shiva



Enfants et animaux dans un dépotoir à la recherche de matériaux recyclables (Inde, AFP)

Solidarity with Other Social Justice Movements

Avoiding sexist and ethnocentrist campaigns

Being allied to other social justice struggles means at the very least to try **not to not harm other causes** when focusing on a particular injustice.



Solidarity Between Social Justice Struggles

Avoid targeting minority or foreigner's practices

“We engage in campaigns against foreign practices and communities because they are foreign, and not because they are effective.”

“These campaigns play into racial animosity, shape the way people of color view our movement, and create situations in which a poor kid from China can't work for animals without feeling like a traitor to his own people.

Who wants to side with the bullying white man against his own family? The entire movement for animal rights is discredited within communities of color by anti-foreigner campaigns.”



Wayne Hsiung from “Direct Action Everywhere”

Live Markets in San Francisco



Live markets in Chinatown



Live markets in the Fisherman's Wharf

A campaign in San Francisco against the selling of live animals such as lobsters and crabs at the Fisherman's Wharf as well as frogs, turtles, and chicken in Chinatown, but ended up targetting only Chinatown.

Beware of “**low-hanging fruits**” : some campaigns are winneable because their target the practices of minorities and foreigners, reinforcing negative stereotypes.

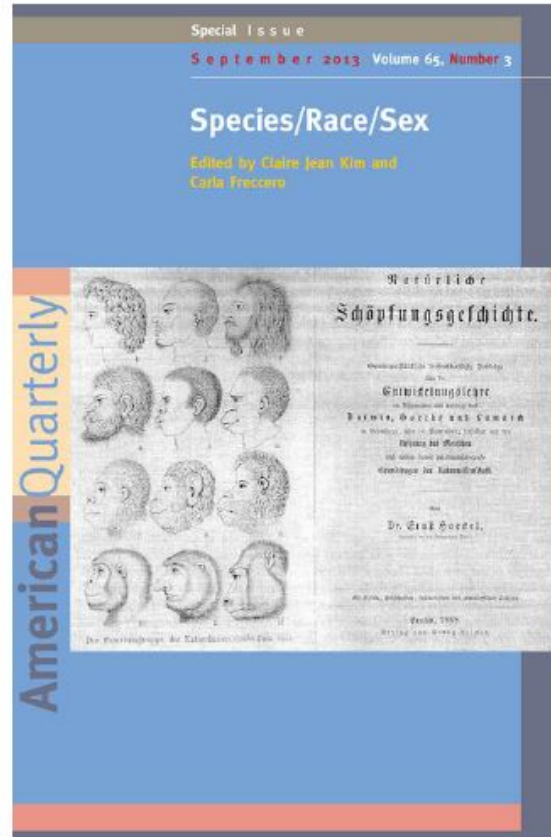
Conflicts Between Social Justice Movements

Solidarity in Practice

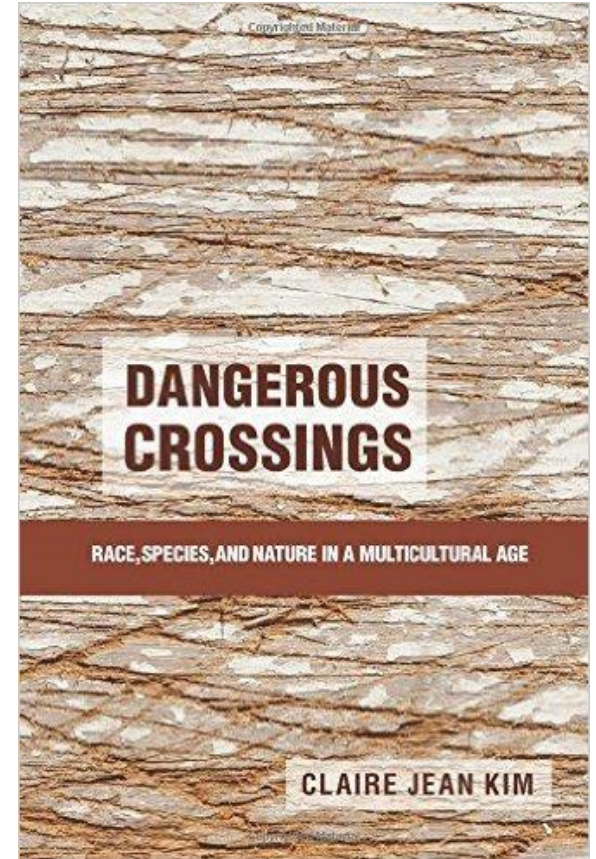


Claire Jean Kim

Professor of Political Science
and Asian American Studies
University of California, Irvine



Species/Race/Sex
(Numéro spécial du American
Quarterly, 2013)
Ed. Claire Jean Kim et
Carla Freccero



Dangerous Crossings.
Race, Species, and Nature
in a Multicultural Age
Cambridge UP, 2015

For a Global Solidarity with Other Struggles

Avoid targeting “cruelty” and “inhumane practices”

Adopting a welfarist framework focused on “cruelty” and “unnecessary suffering” invites ethnocentrist and culturally biased animal protection laws.

Canada’s criminal code exempt “standard practices”, i.e. the practices of the majority.

The existing legal framework can only target minorities practices (or individual cases of sadistic abuse).

By definition, are “cruel” only those violence toward animals that are not common in the majority, but practiced by minority groups and foreigners.



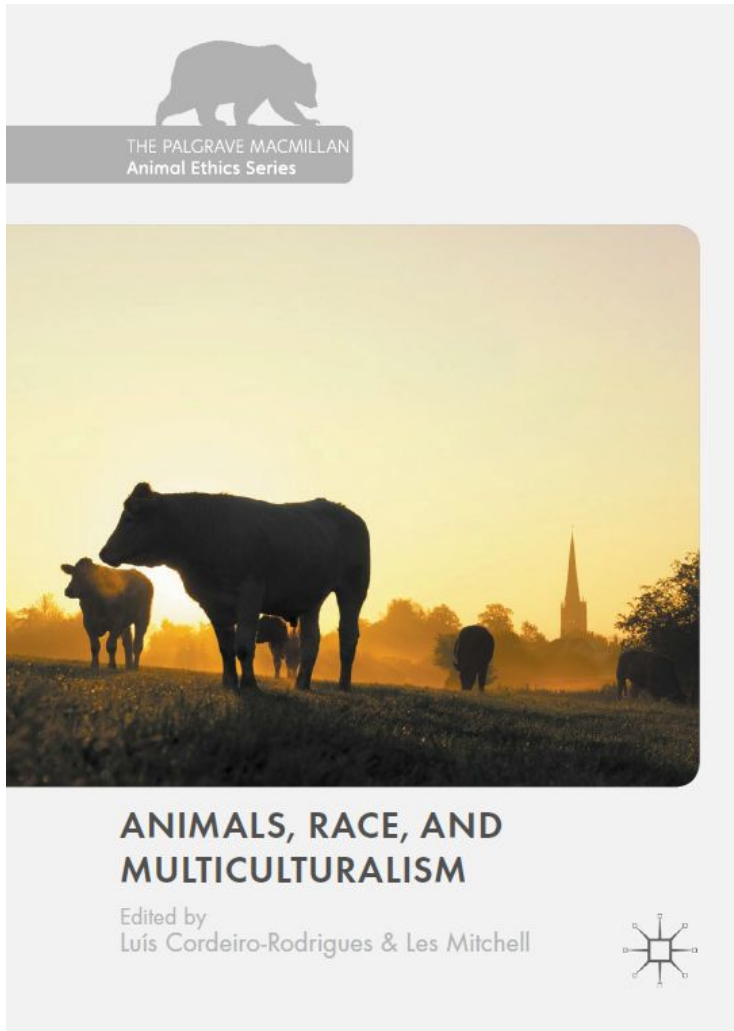
Animals and Social Justice (2014)
Université de Sydney



Animal Rights, Multiculturalism, and The Left"
(2013, CUNY)

A politics of care and non-domination

An imperialist, neo-colonial project?



Animal Law Race, Culture, and Gender



Maneesha Decker

(Animal Law, Université de Victoria)

**Toward a Postcolonial, Posthumanist Feminist
Theory: Centralizing Race and Culture in Feminist
Work on Nonhuman Animals**

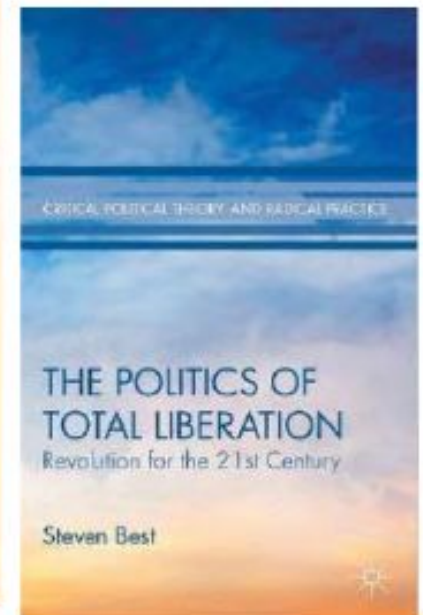
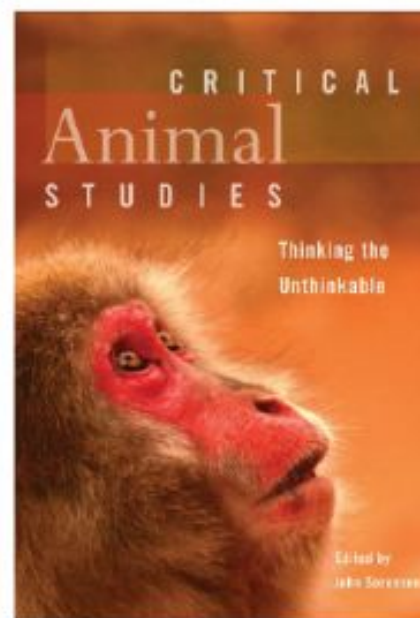
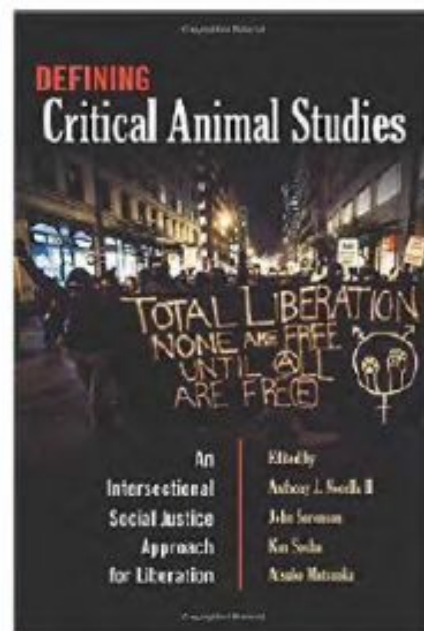
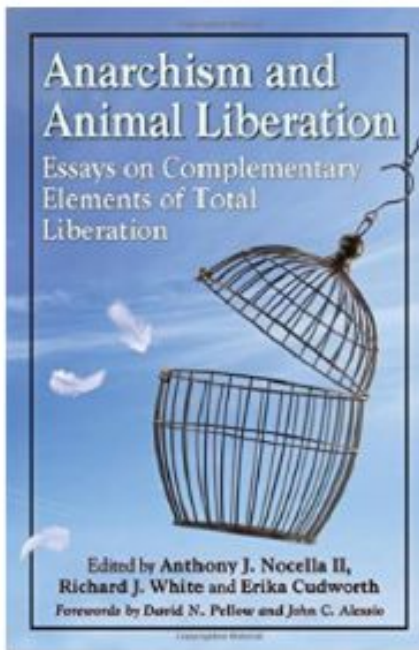
Some reasons why feminists should be allies to the animal liberation movement

- Because it's a women's movement dismissed for sexist reasons (*"good old ladies in tennis shoes"*) and victim of harsh political repression;
- Because the oppression of all individuals is unjust, regardless of their biological or social group and regardless of their cognitive or physical abilities or disabilities.
- Because there are material and ideological links between the oppression of humans and other animals ("the logic of domination", "husbandry" and reproductive violence, domestic violence...)
- Because a revolution in our relations to other animals is vital for food security and intergenerational justice.



Further Readings

Critical Animal Studies (inspired by ecofeminism)

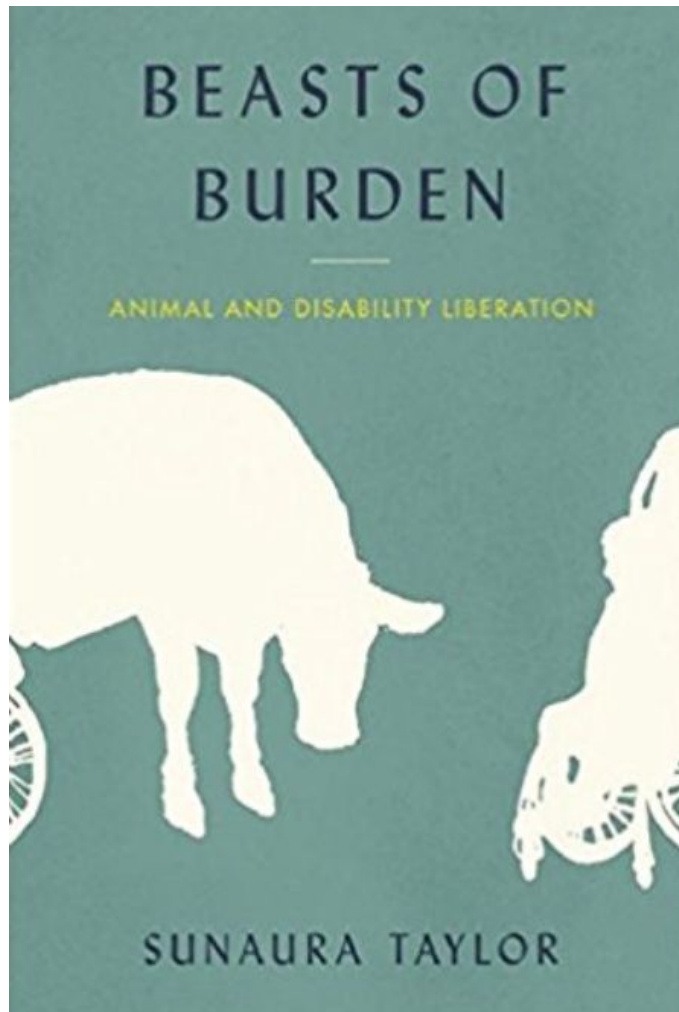


Check out the Intitute for Critical Animal Studies :

<http://www.criticalanimalstudies.org/>

Further Readings

Disability Theory and Animal Liberation



THE
NEW YORKER

PERSONS OF INTEREST

ARE DISABILITY RIGHTS AND ANIMAL RIGHTS CONNECTED?

The provocative thinker Sunaura Taylor speaks out against the tyranny of ableism.



By Joshua Rothman June 5, 2017



In her book "Beasts of Burden," Sunaura Taylor discusses the intersectionality of disability and animality.

ILLUSTRATION BY BETH HOECKEL; SOURCE PHOTOGRAPH BY ERIK MCGREGOR