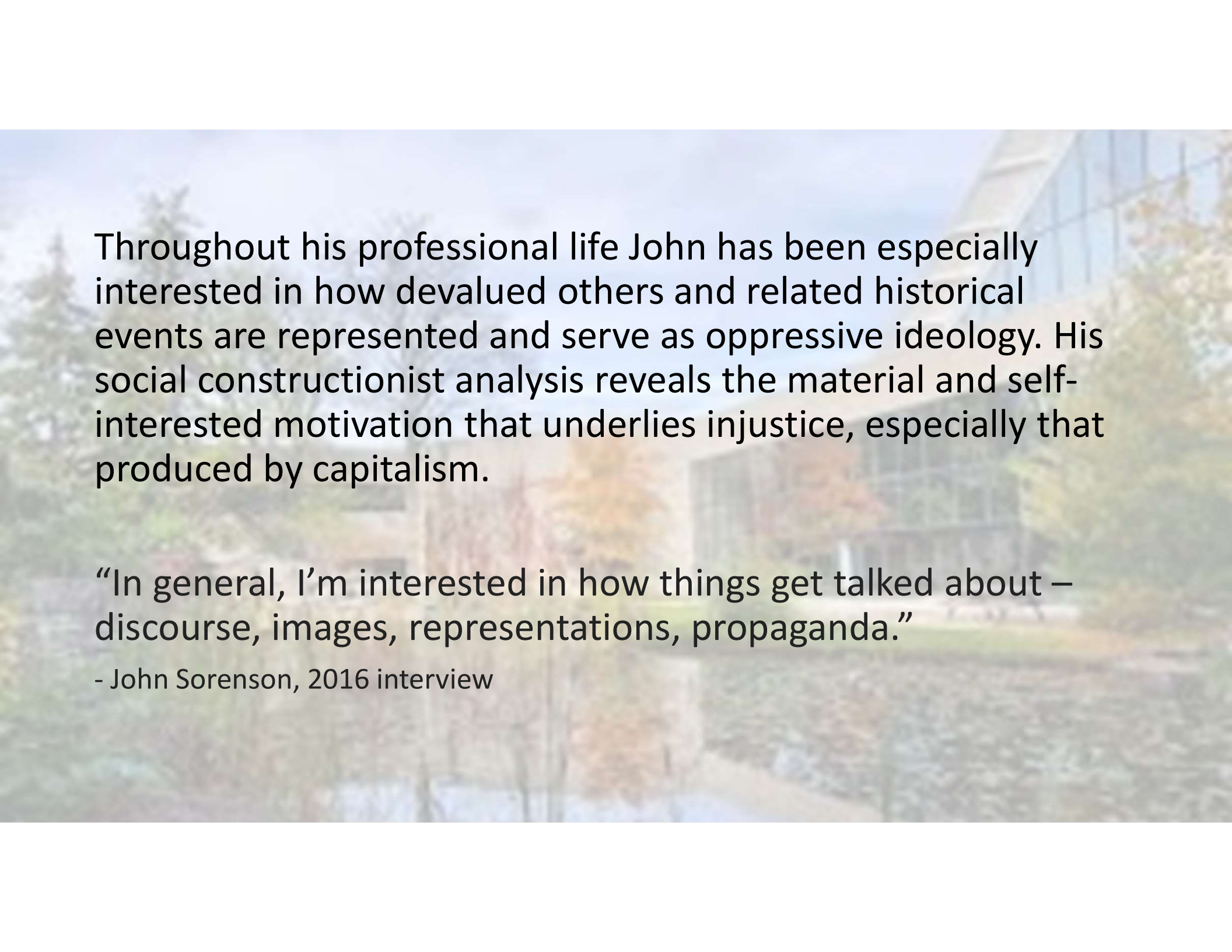


John Sorenson
CAS Pioneer and Movement Builder






Throughout his professional life John has been especially interested in how devalued others and related historical events are represented and serve as oppressive ideology. His social constructionist analysis reveals the material and self-interested motivation that underlies injustice, especially that produced by capitalism.

“In general, I’m interested in how things get talked about – discourse, images, representations, propaganda.”

- John Sorenson, 2016 interview



A good deal of John's professional work is focused on racism, war, nationalism and refugees. He was active in Third World solidarity groups and in humanitarian relief work in the Horn of Africa with the Eritrean Relief Association.

ATSUKO MATSUOKA
and JOHN SORENSON

Ghosts and Shadows

Identity and
in an A

AFRICAN REFUGEES



edited by

Development
and Repatriation



Of the world's refugees, more than a third live in Africa, displaced from their homelands by war, poverty, famine and

Drawing on over a decade of work with refugee and immigrant groups in Canada, Atsuko Matsuoka and John Sorenson provide an analysis of the historical context that has created diaspora movements from the Horn of Africa. They examine contested understandings of Eritrea's thirty-year nationalist struggle, Ethiopian reactions to independence, and ongoing efforts to forge a distinct Oromo identity.

on.

lection bring impressive expertise to alternatives such as spontaneous integration versus repatriation, top-down versus participatory crisis. An important thing the rest of the world can do for Africa, the editors argue, is to foster democratic governance and to replace the autocratic regimes that have ruled the continent. — Gail Gerhart, *Foreign Affairs*

IMAG
ETHIC

STRUGGLES
FOR HISTORY
AND IDENTITY
IN THE HORN
OF AFRICA

John Sorenson



Collaborative Work of John Sorenson and Atsuko Matsuoka

Atsuko Matsuoka is a professor at the School of Social Work at York University, Canada. She teaches Animals and Social Work from a Critical Animal Studies perspective. Atsuko's work addresses the importance of understanding the intersectionality of oppression among immigrants, ethnic older adults, and other animals.

2008

Judith C. Blackwell :: Murray E.G. Smith :: John S. Sorenson

CULTURE of PREJUDICE

Arguments in critical social science



Contesting the putative "even-handedness" of many introductory social science texts, Sorenson, Blackwell and Smith present strong and provocative arguments on contemporary social issues that stimulate readers to think critically. The principal theme of the book is that social science is at its best, and most exciting, when it confronts and refutes "cultures of prejudice"--intricate systems of beliefs and attitudes that sustain many forms of social oppression and that are, themselves, sustained by ignorance and fear of the unknown and the unfamiliar.

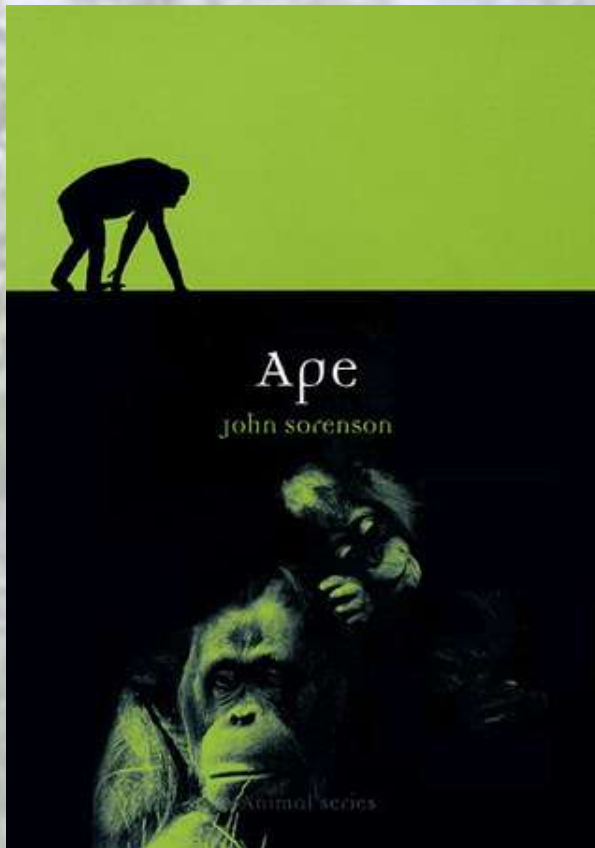
CHAPTER 31

"people come first" *concepts of anthropocentrism*

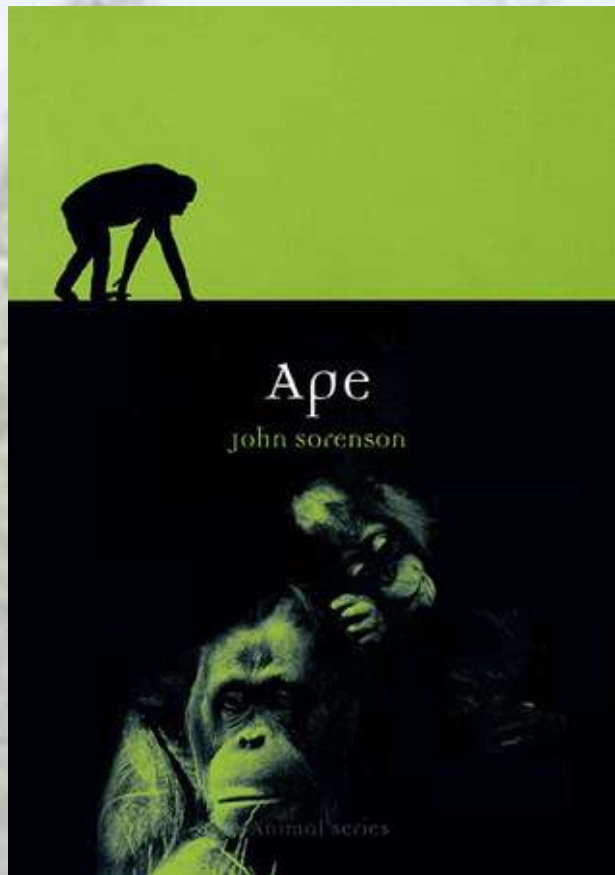
Anthropocentrism is the most fundamental form of prejudice. The assumption that human beings occupy the centre of the universe and that they should take precedence over all other forms of life is not only a self-congratulatory excess but a dangerous delusion that ignores critical findings of scientists and environmentalists who stress the interdependence of all life forms. From this basic assumption of superiority over nature comes an associated complex of other prejudiced attitudes and practices. For example, ideas about dominion over plants and animals are readily applied to other humans, who are

Our attitudes toward animals are easily seen in our language. Evil and brutal actions committed by people are deplored as "animal" behaviour. Yet no animal has ever developed violence and cruelty to the level of the human torturer's gruesome craft, as practised in the dungeons of, say, Turkey, Central America or Indonesia. "Animal"

2009



Sorenson delves into our conflicted relationship to the great apes, which often reveals as much about us as humans as it does about the apes themselves. *Ape* investigates representations of apes in popular culture, particularly films and advertising in which apes are often portrayed as human caricatures, monsters, and clowns.



"*Ape* is an emotionally powerful book that traces humankind's long and troubled relationship with our closest living relatives . . . John Sorenson packs this volume with riveting examples . . . At once a lucid cultural history and a manifesto for change."

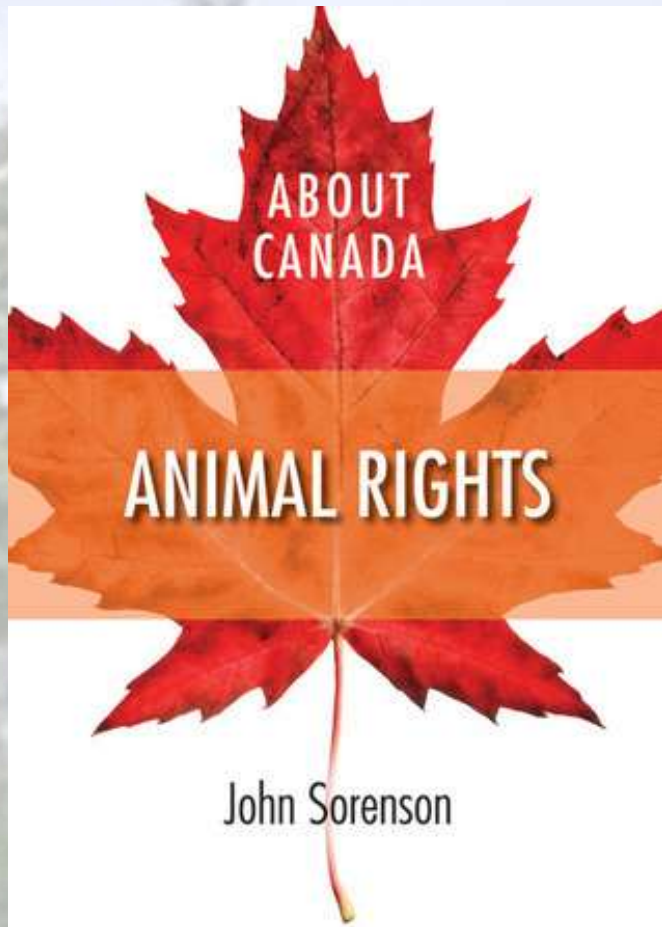
-Times Literary Supplement

2010



“While Canada considers itself a compassionate society, a brief glance at how we obtain our food, our practice of pet-keeping, our outdated cruelty laws, the fur industry and seal hunt, our unregulated vivisection industry and practices such as trophy-hunting and rodeos, shows us a good deal about ourselves and what we find exciting, entertaining or amusing. . . . These facts raise disturbing questions about our society and about our own values, ethics and moral progress.”

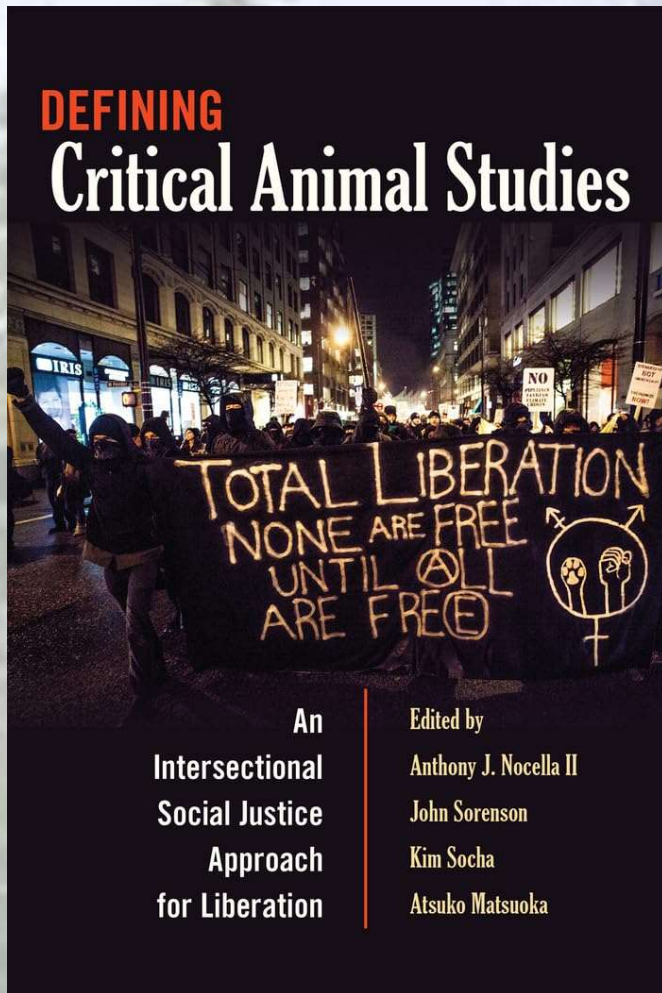
- John Sorenson



“In *About Canada: Animal Rights*, John Sorenson delivers an extensive analysis of animal rights in Canada, which is both extremely disturbing and informative. In his exploration of this important and controversial topic, Sorenson provides us with numerous examples of the exploitation and abuse of [other] animals within industry, as well as the sad shortcomings of Canadian legislation intended to regulate it. He explains the issue of animal rights in a comprehensive and yet extremely accessible way.”

- Priscillia Lefebvre, Carleton University

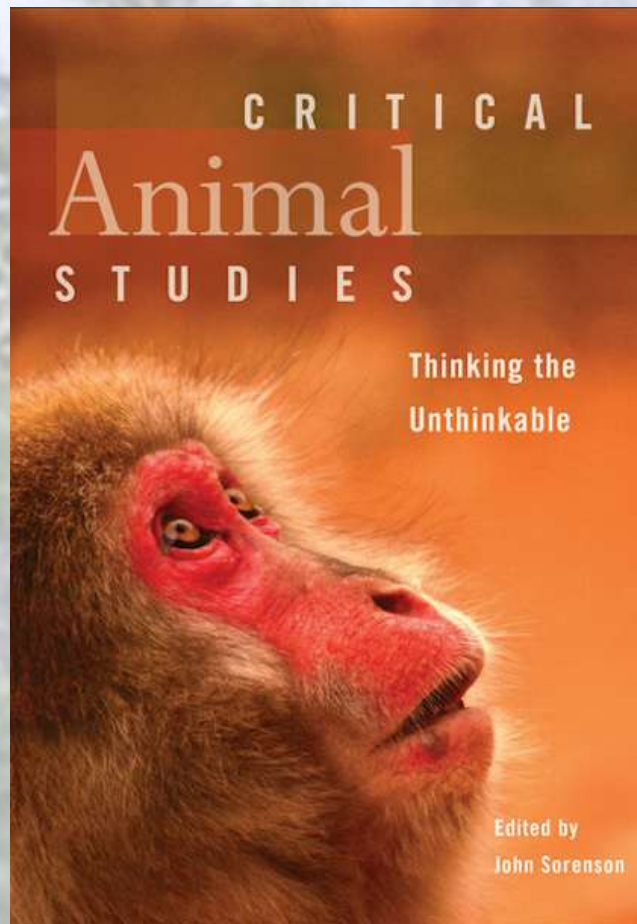
2014



Defining Critical Animal Studies is undoubtedly an important volume and will surely come to be seen retrospectively as a significant moment in the development of the field. It underlines CAS as an intersectional approach that, unlike so many in the academy, does not cease its labour at the boundary of the 'human'. . . . This volume is an important contribution, and one would hope it is read widely especially by those outside (critical) animal studies, by readers of this journal and especially by those who do scholarly work related to human/animal relations while in their everyday lives continue practices that harm and exploit [other] animals.

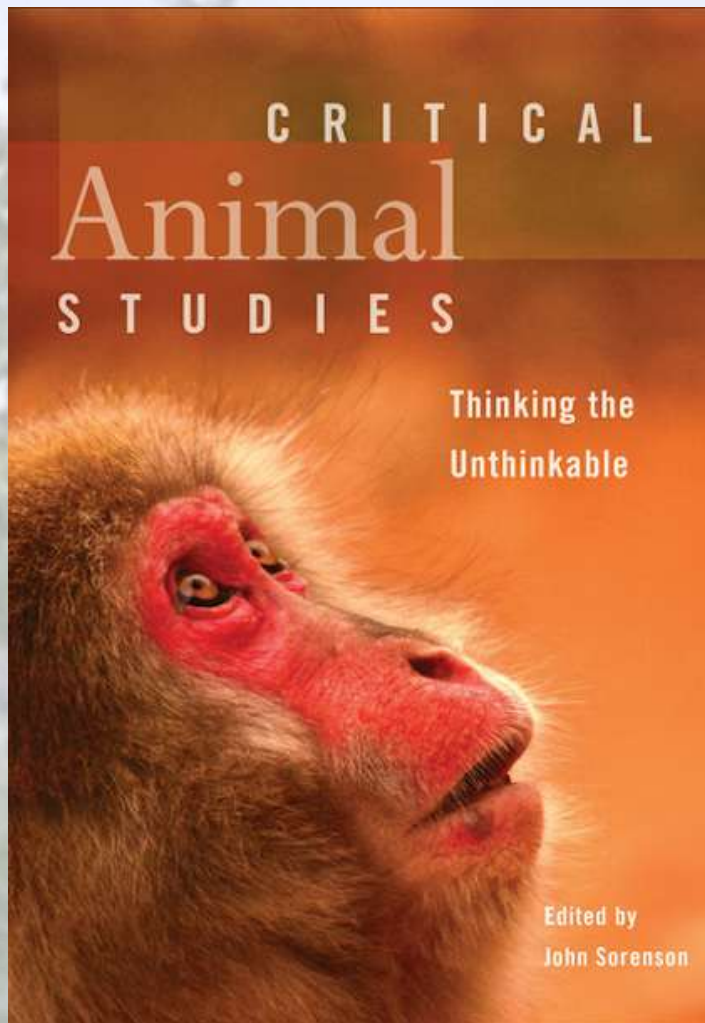
- This book is dedicated to those born into this world only to experience exploitation, torture, and death at the hands of their overseers. It is also dedicated to those who seek to end oppression and domination through critical self-reflection, radical ideas, grassroots actions, and community engagement.

2014



“Rather than seeing animal exploitation as only a cultural or ethical problem, we must understand it in a broader political context and as part of capitalist structures that commodify all forms of life. . . . Those on the left remain attached to an approach that is doomed to maintain our war on compassion by accepting the dualism and hierarchy of humans over all other animals. It is necessary for radical politics to think the unthinkable by accepting the politics of animal liberation as fundamental to its approach, seeing humans as integrated with nature rather than viewing nature as a collection of resources for our use. With abolitionist animal rights as the basis of renewed political struggle, we can truly think the unthinkable and imagine new forms of emancipated social life and inclusive justice.”

- John Sorenson, from the *Introduction*



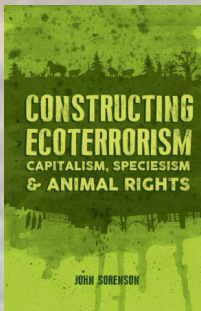
“This volume is a very important contribution to the rapidly growing interdisciplinary field of critical animal studies. Its wide-ranging essays will be of broad interest and surely will encourage readers to challenge their preconceptions about who other animal beings really are and to adopt a more compassionate and socially just position in our numerous and inevitable encounters with them.”

- Marc Bekoff, professor emeritus of Ecology and Evolutionary Biology at the University of Colorado, Boulder

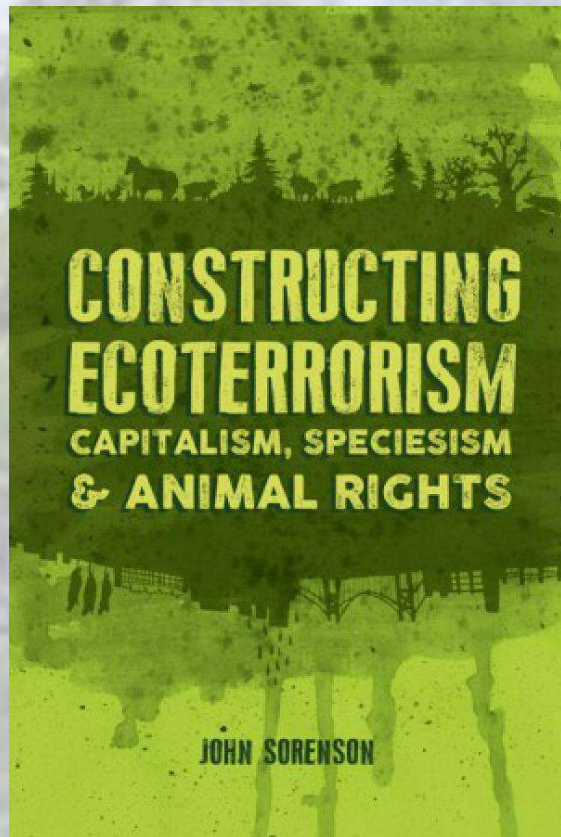
2016

“In my book *Constructing Ecoterrorism* I examine some absurd and rather alarming statements that have been made by governmental officials, police, media, and industry over the last decade or so. These statements have identified animal rights activists as ecoterrorists and have compared the animal rights movement to Al-Qaeda, and even identified animal rights activists as the number one terrorist threat in the United States. . . . Let’s remember that what most people in the world experience as terrorism is violence by the state, killing, torturing, and intimidating hundreds of millions of people over the last century – including colonization, genocide, death squads, and so on. . . . When we think of ecoterrorism we might properly think of corporations that are involved in practices of resource extraction that regularly use violence against nonhuman animals, against the environment, and against people who oppose what they do, employing the police and the militaries of the state in which they operate, or their own private armies.”

- John Sorenson, talk at University of Winnipeg, March 23, 2016



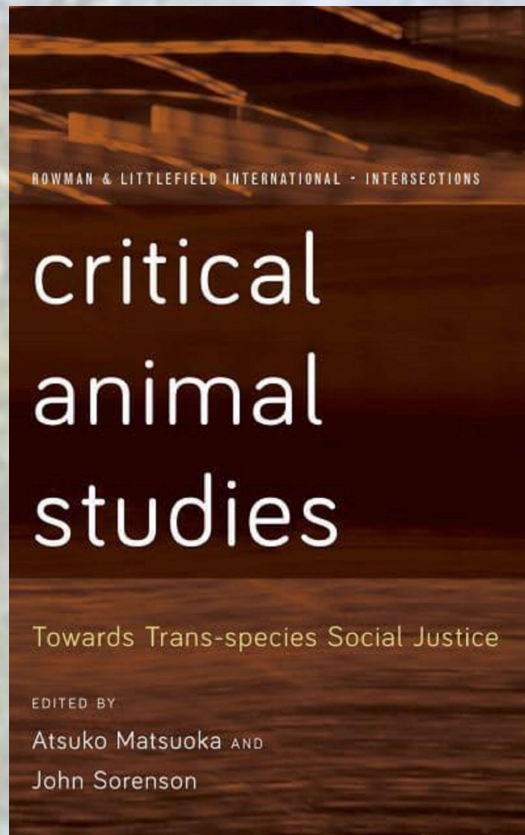
2016



“John Sorenson brilliantly exposes the primary discursive and legal strategies employed to manage social dissent, as well as the outright lies, deceptions, hypocrisies, and dirty tactics employed to protect the corporate and political interests of the animal and environmental exploitation industries. This book is a worthwhile addition to the literature on the war on terror, social movements, animal rights activism, securitisation, and US history.”

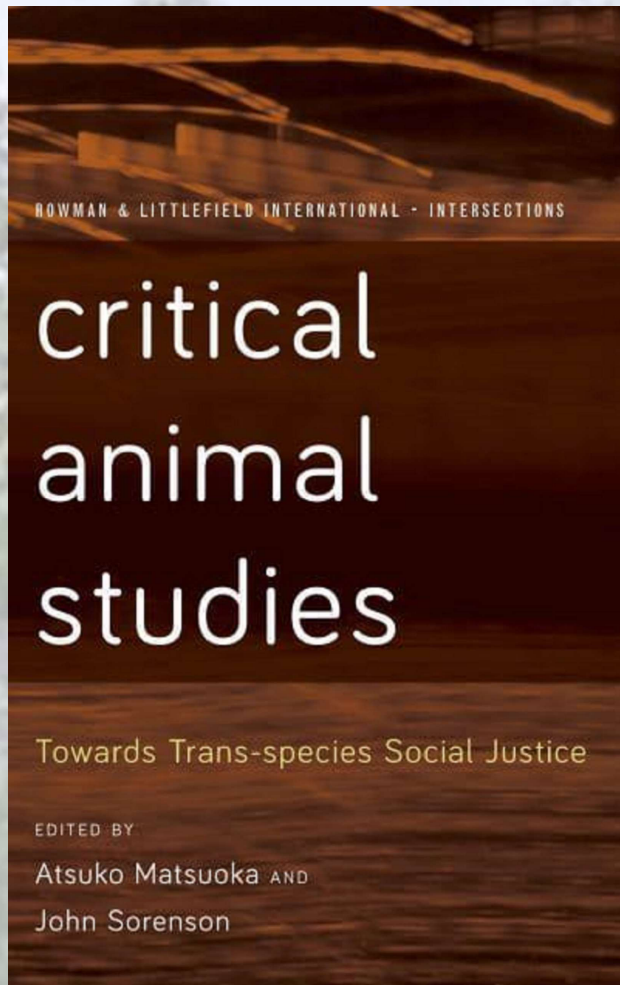
- Richard Jackson, University of Otago, New Zealand

2018



“This stimulating collection, assembled by renowned scholars, exemplifies the full breadth and maturity of Critical Animal Studies. With authors representing disciplines ranging from archaeology to psychology and employing theoretical frameworks as diverse as analytic philosophy and critical indigenous studies, Critical Animal Studies persuasively demonstrates that questions concerning [other] animals are among the most significant and transformative questions of our age.”

- Matthew Calarco, professor of philosophy, California State University



“Finally, we would like to chart new directions in a unique way. We would like to encourage readers to consider these chapters and not only analyze the particular situations described in this volume but also to look at their own responses to the material, analyze their responses and reactions, and see how and what they can utilize from these ideas to transform their everyday activities.”

- Atsuko Matsuoka and John Sorenson, from the *Introduction*

2019



Dog's Best
Friend?

*Rethinking
Canid-Human
Relations*

Edited by
John Sorenson and
Atsuko Matsuoka

“This edited book investigates our interactions with dogs, coyotes, wolves, and foxes, and our representations of these animals in various times and spaces. Taking a Critical Animal Studies perspective, the volume questions our socially constructed images of canids and the boundaries we construct around them, and challenges us to reconsider them.”

- Atsuko Matsuoka and John Sorenson, from the
Introduction



**Dog's Best
Friend?**

*Rethinking
Canid-Human
Relations*

Edited by
John Sorenson and
Atsuko Matsuoka

"This book expressly considers itself an interventionist text, as part of activist scholarship, because it seeks trans-species social justice. It explores the metaphorical deployment of dogs as signifiers of human identities and self-definition while simultaneously looking at the lived realities of their historical and contemporary lives. The essays are persuasive and well-written."

- Sandra Swart, Stellenbosch University

- Matsuoka, A. & Sorenson, J. (1991). Ethnic Identity and Social Service Delivery: Some Models Examined in Relation to Immigrants and Refugees from Ethiopia. *Canadian Social Work Review*, 8(1), 255-268.
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- Matsuoka, A. & Sorenson, J. Violence Towards Nonhuman Animals. T. Fleming (Ed.) *Violence in Canada*. Whitby: de Sitter. (2016)

An Ethical Reader in a Posthuman World

Animal Subjects



Edited by
Jodey Castricano

Monsters

The Case of Marineland



JOHN SORENSON

DISPLAYING SLAVES, FREAKS AND MONSTERS

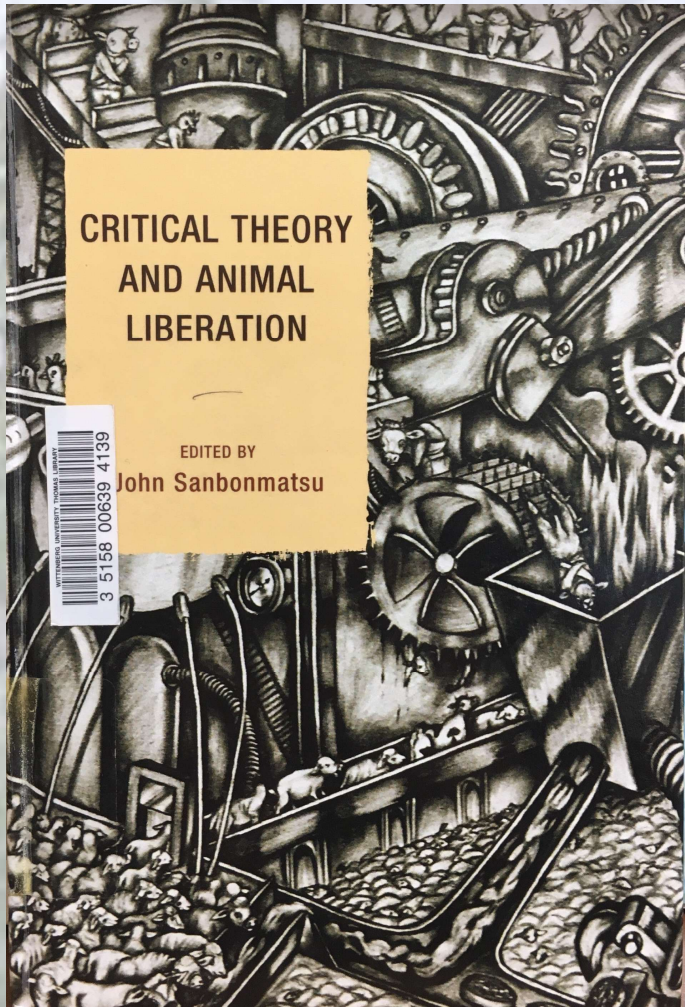
In 1861, P.T. Barnum was the first to put a captive whale on public display for profit. As an ambitious and crafty entrepreneur who became famous for his promotion of carnival sideshows and for his ability to dupe the public, Barnum was always on the lookout for new “curiosities” that would attract paying customers. Barnum made his start by purchasing an enslaved African-American woman, Joice Heth, and putting her on display as “the world’s oldest woman” until her death in 1836 (Barnum also turned her death to commercial advantage, arranging for a public autopsy to deter-

mals confined in these prisons are shortened and deformed. These institutions do not only exploit the animals they imprison but also cause detrimental effects on those who visit them, reinforcing the idea of a qualitative division between us and other forms of life and convincing us to act in monstrous ways as we come to see animals as objects and resources that

... an oddly shaped skull (sometimes reported to be unidentifiable or mentally disabled) was displayed, sometimes in a fur costume, as the “Missing Link,” the “What-Is-It?” and as “Zip the Pinhead.”

In addition to the commercial gains to be had from placing human freaks on display, Barnum also recognized that he could turn a tidy profit from the public’s appetite for viewing large, unusual nonhuman animals. Having learned that Québécois fishermen had captured beluga whales at

2011



12

Constructing Extremists, Rejecting Compassion

Ideological Attacks on Animal
Advocacy from Right and Left

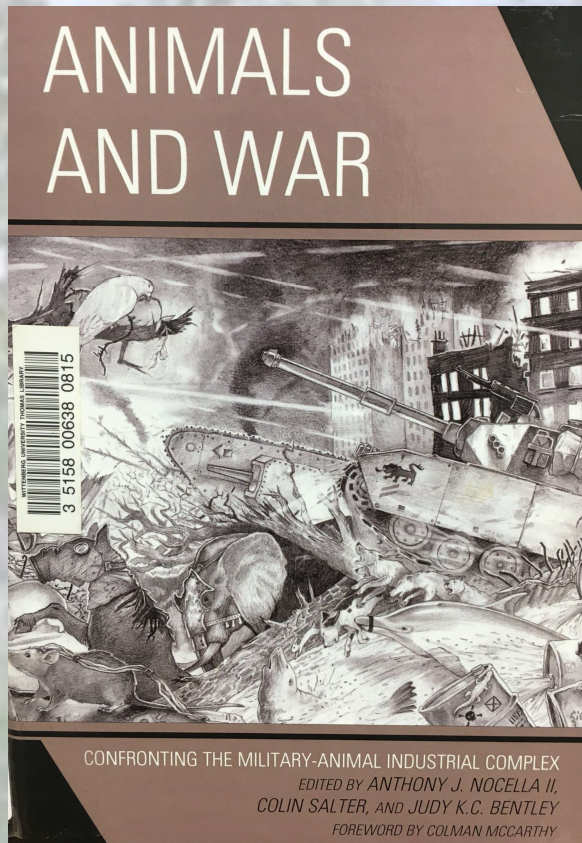
By John Sorenson

Questions about our relationships with nonhuman animals and how we should treat them are among the oldest of philosophical debates but lately have re-emerged to become some of the most critical ethical questions of the twenty-first century.¹ Not only is there now a greater scientific appreciation for the behavioral, cognitive, and emotional capacities of our fellow beings, but issues such as the mass production and slaughter of billions of animals for food and clothing; vivisection and the use of animals to develop pharmaceuticals, household products, and weapons; killing for sport; imprisonment and abuse of other creatures for entertainment, along with destruction of habitat and imminent extinctions on a scale not seen since the age of the dinosaurs, have all drawn the attention of a growing movement for the protection of animals. The unparalleled enormity of the suffering endured by these nonhuman animals must surely

Certainly, not all animal advocates are on the Left and do not make connections between exploitation of animals and other forms of social injustice. Even within the field of animal protection itself, some have welfarist concerns only for particular animals and accept exploitation of other animals for food or other purposes. Even some who do recognize connections between various forms of oppression do not see those connections in leftist context. Some

they might be met with serious consideration. Instead, across the political spectrum, the animal protectionist movement is vilified. From both the

2014



CHAPTER ONE
ANIMALS AS VEHICLES OF WAR

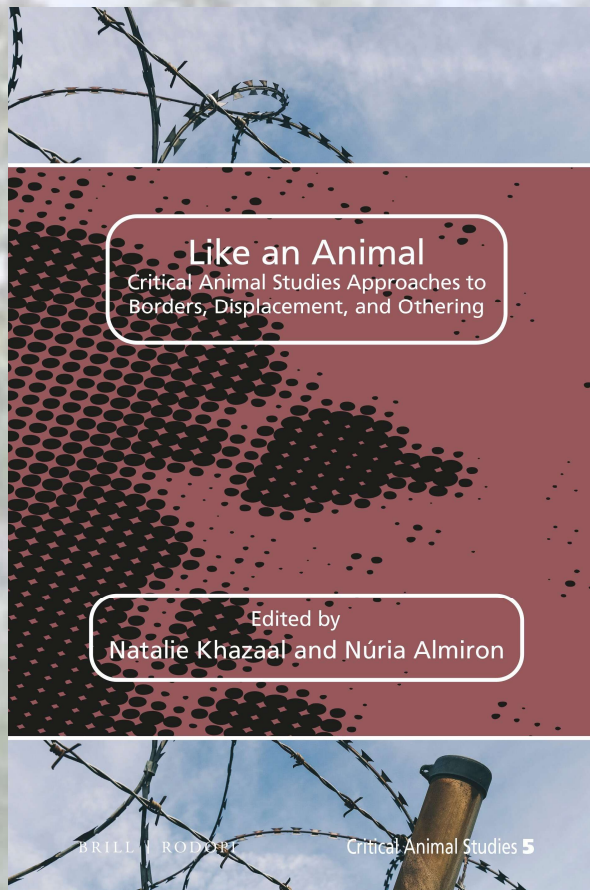
John Sorenson

While nothing can match, in terms of sheer numbers, the deliberate savagery that humans have directed against other animals in our determination to exploit them for food, clothing, entertainment and objects for experimentation, the suffering that has been imposed upon them as “collateral damage” in wars directed at others of our own species remains very impressive. Ideologies of speciesism and dominionism and processes of commodification have all shaped the Othering of nonhuman animals. The dualistic thinking that characterizes patriarchal attitudes towards nature have devalued animals (Plumwood, 1993) and have allowed humans to treat other animals as mere things to be used and this is as evident in the context of warfare as it is in our other everyday uses of nonhuman animals. In all of these contexts, we have regarded nonhuman animals as vehicles through which we can obtain our own objectives. In warfare, nonhuman animals have been used as vehicles not only in the direct sense of

While nothing can match, in terms of sheer numbers, the deliberate savagery that humans have directed against other animals in our determination to exploit them for food, clothing, entertainment and objects for experimentation, the suffering that has been imposed upon them as “collateral damage” in wars directed at others of our own species remains very impressive. Ideologies of speciesism and dominionism and processes of commodification have all shaped the Othering of nonhuman animals. The dualistic thinking that characterizes

speed and mobility and allowed for the greater elaboration of techniques of attacking and killing other humans. Indeed, throughout history, without the forced conscription of other animals, it would have been impossible for humans to carry out wars as we have known them (Kistler, 2011).

2021



CHAPTER 3

“Like an Animal”

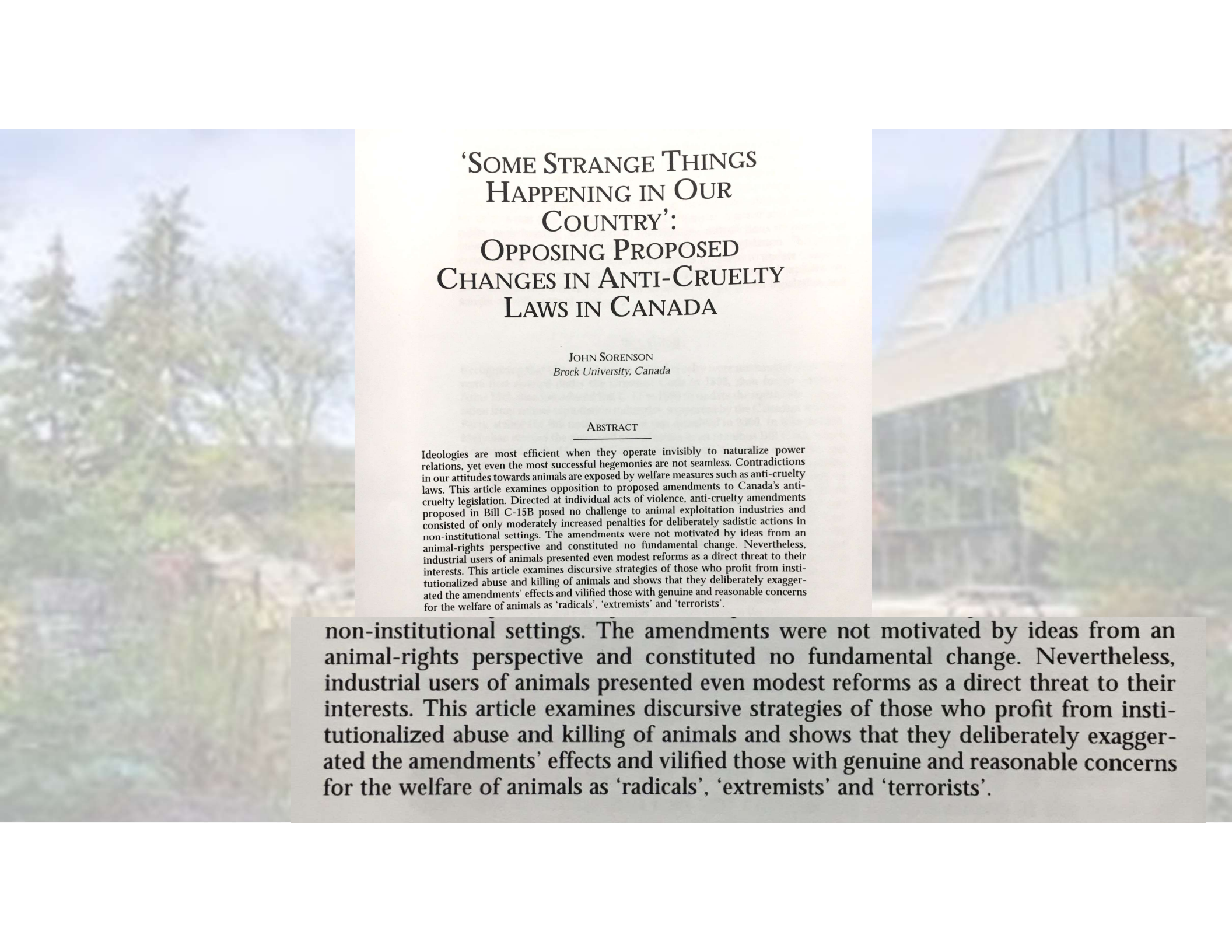
Tropes for Delegitimization

Atsuko Matsuoka and John Sorenson

Abstract

Atsuko Matsuoka and John Sorenson examine two types of tropes, “like animals” and “treated like animals,” which commonly appear as accusation and complaint, or form of resistance, respectively, to gain understanding of how taken-for-granted human-animal relationships influence border politics of the nation state and are used to oppress (im)migrants/refugees. By using Critical Discourse Analysis and Critical Animal Studies they show how the dominant maintain power and the less powerful challenge the dominant discourse and practice by using ideas about nonhuman ani-

“Trump’s use of centuries-old rhetoric of presenting undesirable others as nonhuman animals seemed to capture people’s minds and characterization of certain immigrants as ‘animals’



'SOME STRANGE THINGS HAPPENING IN OUR COUNTRY': OPPOSING PROPOSED CHANGES IN ANTI-CRUELTY LAWS IN CANADA

JOHN SORENSON
Brock University, Canada

ABSTRACT

Ideologies are most efficient when they operate invisibly to naturalize power relations, yet even the most successful hegemonies are not seamless. Contradictions in our attitudes towards animals are exposed by welfare measures such as anti-cruelty laws. This article examines opposition to proposed amendments to Canada's anti-cruelty legislation. Directed at individual acts of violence, anti-cruelty amendments proposed in Bill C-15B posed no challenge to animal exploitation industries and consisted of only moderately increased penalties for deliberately sadistic actions in non-institutional settings. The amendments were not motivated by ideas from an animal-rights perspective and constituted no fundamental change. Nevertheless, industrial users of animals presented even modest reforms as a direct threat to their interests. This article examines discursive strategies of those who profit from institutionalized abuse and killing of animals and shows that they deliberately exaggerated the amendments' effects and vilified those with genuine and reasonable concerns for the welfare of animals as 'radicals', 'extremists' and 'terrorists'.

non-institutional settings. The amendments were not motivated by ideas from an animal-rights perspective and constituted no fundamental change. Nevertheless, industrial users of animals presented even modest reforms as a direct threat to their interests. This article examines discursive strategies of those who profit from institutionalized abuse and killing of animals and shows that they deliberately exaggerated the amendments' effects and vilified those with genuine and reasonable concerns for the welfare of animals as 'radicals', 'extremists' and 'terrorists'.

2022



social sciences



Article

Moral Panic over Fake Service Animals

John Sorenson ^{1,*} and Atsuko Matsuoka ² 

¹ Department of Sociology, Brock University, St. Catharines, ON L2S 3A1, Canada

² School of Social Work, York University, Toronto, ON M3J 1P3, Canada

* Correspondence: jsorenson@brocku.ca


Abstract: We use Stanley Cohen's moral panic framework to examine concerns about fake service animals and to illuminate processes of intersectionality that shape our social relations and systems. Applying Critical Animal Studies and Critical Disability Theory, we examine media reports about fake service animals in North America to explore how these anxieties constitute a moral panic, the interests at work, and underlying ideology that motivates outrage about animals considered to be out of place. We found that classifying other animals as legitimate or not affects those animals but also impacts humans. The findings indicate that speciesist representations and restrictions imposed

Intersectional analysis of ableism and speciesism reveal the co-determination of a process of exclusion to maintain normalcy. . . Examining speciesist power relations strengthen analyses of human oppression by unveiling mechanisms of sustained injustice.

Original Article



Inclusive Approaches by VAW Shelters: Respecting Women's Choice to be Together With Companion Animals

Atsuko Matsuoka ¹ and John Sorenson²

Abstract

Women often delay moving to VAW shelters if their companion animals' safety is not ensured. Yet, few shelters accommodate them together. The purpose of this study is to explore what may help to promote services for women with companion animals facing violence, through learning from professionals who already provide support. Our email survey with VAW shelters in Ontario, Canada identified services and potential interviewees. Nine semi-structured telephone interviews with professionals were conducted to explore their experiences and views on human–animal relationships. All agencies that provided onsite programs, plus one about to start, participated. We utilized Critical Animal Studies as a theory to understand human–animal relationships through concepts such as intersectionality, anthropocentrism, speciesism, and feminist ethics of responsibility. The study found: (1) seven approaches shelters used to help women with companion animals; (2) programs that accept companion animals helped women move to shelters quickly but also affirmed women's mutually respectful relationships with companion animals; (3) shelters also benefited, including expanding support from local communities and opportunities to educate them. The study suggests that by shifting ontological and theoretical approaches and including a critical examination of human–animal relationships at interpersonal and social structural levels, professional education promotes mobilizing resources for women with companion animals.

Book Review of *A Rat is a Pig is a Dog is a Boy*, by Wesley J. Smith. Encounter Books, 2010.

John Sorenson

Wesley J. Smith's book is a misleading, bad-faith compendium of anti-animal rights propaganda, based on a single idea: human exceptionalism. Smith is a "Senior Fellow" at the Seattle-based Discovery Institute, a right-wing Christian organization founded by Bruce Chapman, former deputy assistant to President Ronald Reagan. The Institute promotes both capitalist ideology and an anti-science agenda through its promotion of the "intelligent design" movement and opposition to the teaching of evolution in schools. Funding is provided by wealthy evangelical Christians and its board of directors includes Howard Ahmanson Jr., a prominent figure in the Christian Reconstructionist movement, which seeks to establish a totalitarian, neofascist theocracy which would criminalize abortion and homosexuality and dismantle the welfare state. Other "Senior Fellow

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Smith defends the exploitation of animals based on what he calls human exceptionalism. ... This idea of human exceptionalism is nothing new but merely a restatement of what has been a central organizing principle of Western civilization. ... It is the arrogant and deluded assertion that humans are distinct from the rest of nature and from other animals and it has served as the rationale for the ruthless exploitation of other forms of life.

... Indeed, Smith defends every use of animals and in his view, any human

REVIEW SECTION

Two Films

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Although there is growing concern for chimpanzees, biomedical use of other primates continues. However, those who are seriously concerned with animal welfare and ethical consistency will challenge the emphasis on proximity to our own species as the basis for concern. Although the two films present important challenges about our treatment of other apes, broader questions about the use of animals in experiments in general are still to be faced. Neither film is mainly concerned with providing information about the behavior of nonhuman primates. Instead, the films focus on our treatment of them. Both films suggest that we have failed in our moral duties to other animals. Although the focus is on animals who have been removed from their own natural conditions and raised as members of human families, thoughtful audiences will extrapolate these concerns to other animals and will be encouraged to think seriously about our moral responsibilities to all other living beings.

Interview with Ronnie Lee

John Sorenson

Ronnie Lee is widely-respected among activists as one of the founding members of the Animal Liberation Front (ALF) in the 1970s and for creating the now-discontinued magazine *Arkangel* in 1989. Lee joined the Hunt Saboteurs Association in the 1970s and in 1973 created another organization, the Band of Mercy (taking its name from the nineteenth-century anti-hunting youth groups organized by the RSPCA). The Band of Mercy was based on the idea of direct action, including the destruction of property used to harm animals, but its principles emphasized that no violence should be directed against humans. In 1974 Lee was sentenced to prison for rescuing animals from gruesome vivisection practices at the Oxford Animal Laboratory in Bicester; while in prison he was forced to go on a hunger strike to obtain vegan food. After being released from prison, Lee started the ALF, which operates under the following guidelines:

- To liberate animals from places of abuse, i.e., laboratories, factory farms, fur farms, etc., and place them in good homes where they may live out their natural lives, free from suffering.
- To inflict economic damage to those who profit from the misery and exploitation of animals.
- To reveal the horror and atrocities committed against animals behind locked doors, by performing direct actions and liberations.
- To take all necessary precautions against harming any animal, human and non-human.
- Any group of people who are vegetarians or vegans and who carry out actions according to these guidelines have the right to regard themselves as part of the Animal Liberation Front.

For his animal rescue activities, Lee was sentenced to more time in prison and was released in 1992. While in prison he founded the animal liberation magazine *Arkangel*. Following his release, Lee has continued his animal advocacy work in a variety of ways.

John Sorenson – Public Sociologist

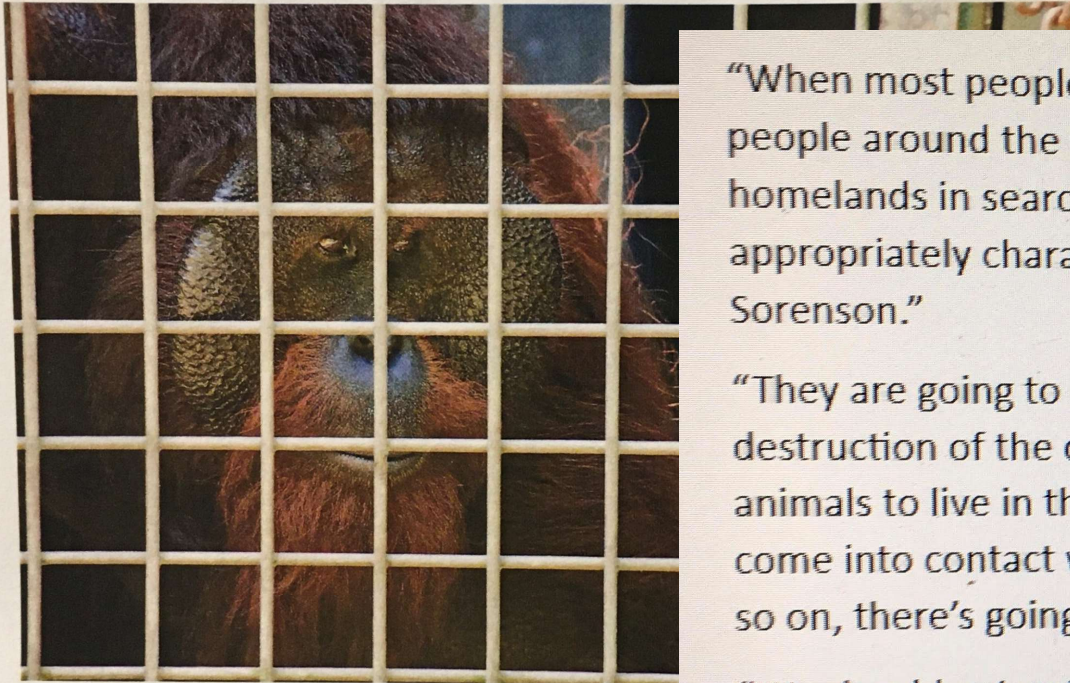
“Stamp out the tiger trade,” *The Globe and Mail*, February 2, 2010

“We know the solutions: preserve habitats, stop resource extraction and infrastructural development (meaning financial institutions should not support such development), keep humans away from tigers (which means relocating people and providing them suitable resources), educate people about the value and importance of wildlife, stop corruption, enforce laws and totally ban trade in tiger parts.”



Give thought to animal refugees, says Brock prof

MONDAY, JUNE 17, 2019 | by [Jeannie Mackintosh](#)



Orangutans are among many species being displaced by issues and forced into captivity for their survival.

“When most people think of refugees, they imagine the millions of people around the world who have been forced to abandon their homelands in search of a better life. But animals can also be appropriately characterized as refugees, says Sociology Professor John Sorenson.”

“They are going to be driven out of their own environments by our destruction of the climate system. There’s going to be no place for these animals to live in their natural environment,” he says. “And, as they come into contact with people who are trying to protect their crops and so on, there’s going to be more conflict.”

“We should get out of this anthropocentric focus that has been so much a part of sociology, but also a part of everybody’s outlook toward the world,” Sorenson says. “Our relations with other beings are really important.”

Let's not mince words, the horse meat scandal is all about our chemical romance with flesh

Published: March 1, 2013 12:13am EST



The discovery of horseflesh in a number of otherwise-labelled meat products in Europe is being described as a scandal but it is an entirely predictable result of industrialised animal exploitation organised according to the values of neoliberal ideology within globalised capitalism.

All forms of life are transformed into commodities and deregulated industries are allowed to police themselves as they seek to obtain the greatest profits using the cheapest ingredients, which, in this case, means the corpses of sentient beings.

The scandal is not so much that the flesh of certain animals rather than others has turned up where it wasn't expected. The entire industry is ghoulish and repellent.

- John Sorenson


In 2019 John was invited to the Universitas Gadjah Mada in Indonesia to give a public lecture and to receive an achievement award.



Brock Sociology – Three decades of critical pedagogy

- Concentration in Critical Animal Studies – First in Canada
- Anti-Racism
- Critical Examination of Capitalist Globalization

“John Sorenson taught courses on nonhuman animals and human society and on corporate globalization. Taking a Critical Animal Studies approach, his work is concerned with the idea of trans-species social justice and considers the oppression and exploitation of nonhuman animals in the context of global capitalism, imperialism and colonialism.” - Brock Sociology Website



“What we do at Brock is to put animal exploitation in the context of social justice issues. . . . I think that education shouldn’t just stop for students in the classroom, but should involve people from the community. I like the idea of exposing the students in my courses to other scholars who are working on these issues. It provides a good opportunity to invite people to Brock. . . . One of the goals of the conference is to build a progressive vegan culture. The conference is a mixture of both academics and activists.”

– John Sorenson, 2011 interview

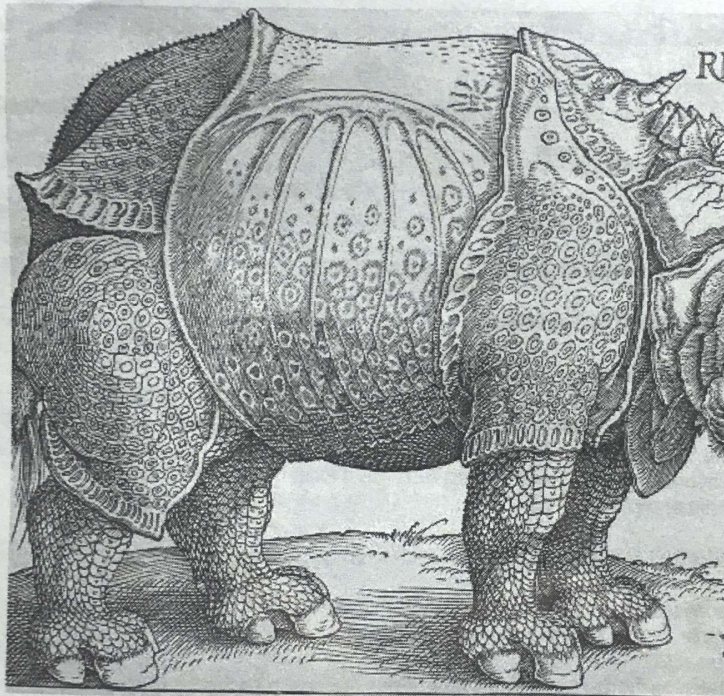


Representing Animals

November 13th and 14th, 2003

Brock University

Registration at Pond Inlet 8:00-9:00



A Conference Sponsored by the Department of Sociology & Social Justice & Equity

THINKING ABOUT ANIMALS CONFERENCE

MARCH 31 & APRIL 1
Brock University
St. Catharines, Ontario

Keynote: **THINKING ABOUT ANIMALS**

Sponsored by:
Niagara Action for Animals
PhD Program in Interdisciplinary Studies
Department of Sociology
Posthumanism Research Group
Social Sciences & Humanities Research Council of Canada

For program details see animalconference.wordpress.com
or email animalconference@brocku.ca

THINKING ABOUT ANIMALS

Pond Inlet, Brock University
March 31 (8:00 am - 9:30 pm) & April 1 (8:00 am - 7:00 pm)



This two-day conference hosted by the Department of Sociology will explore a variety of issues concerning the current and historical situation of nonhuman animals and interactions with humans.

The conference welcomes participation from both activists and academics. We are especially pleased to be hosting this conference in association with the Institute of Critical Animal Studies as the 10th Annual North American ICAS conference.

More information is available through the Department of Sociology website (along with more information about Critical Animal Studies at Brock), and the Thinking About Animals Conference 2011 Facebook page.

Sponsored by: Niagara Action for Animals, Department of Sociology, Department of Political Science, Department of History, Social Justice and Equity Studies, Department of English, the Department of Visual Arts, and the MA in Critical Sociology

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Thank you John and Atsuko for all of your work promoting trans-species justice . . . thus far!

