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Mission
The purpose of the Section on Animals and Society is to encourage and support the development of theory, research and teaching about the complex relationships that exist between humans and other animals. In the process, it is anticipated that the light we shed on these issues will increase the well-being of both humans and other animals.

Cameron Whitley has been extremely helpful with on-site planning for the 2018 ASA meetings. I'd also like to welcome Richard York as our incoming chair. Richard is Professor of Sociology at the University of Oregon. His area is environmental sociology with an emphasis on human ecology and political economy.

In this issue we highlight some of our members' research. Paola di Paolo describes her field research at "livestock" auctions and discusses how language surrounding animal slaughter serves to numb our awareness and sensitivity to animal suffering. In another piece, di Paolo describes how the material culture of the livestock auction serves to construct dairy cows as exploitable and insentient. Corey Wrenn has also contributed a fascinating piece on Trump Veganism, in which she explores vegans’ political attitudes, including those who support Trump. Also, check out some members' publications on page 9.

Don’t Forget!!! Section day at ASA is Sunday, August 12th and our reception is Saturday, August 11th at 6:30-8:10 pm at Maggiano’s Little Italy, 1201 Filbert Street. I hope to see you all there.

Liz Grauerholz
University of Central Florida
TRAILS is a wonderful resource for teaching and also a place to publish teaching innovations. TRAILS is an online peer reviewed library of high quality teaching resources. You can find syllabi, class activities, lectures, assignments, etc.

All ASA members have free access to TRAILS.

**Using TRAILS as a Teaching Resource:** Search “Animals and Society” in the Subject Area and you’ll find some great ideas to incorporate more animals-related materials in your courses. For example, you’ll find:

- Syllabi for courses on Animals and Society; Factory Farms, Health and the Environment; Violence against Animals; Animals & People; Racism, Sexism and Speciesism; and many more.

- Kelly Markowski’s 30-minute exercise to help students understand how socially constructed boundaries between humans and non-human animals are created and maintained through language (Human/Non-Human Animal Boundary Maintenance through Language)

- Peter Kaufman’s activity in which he brings his dog, Maggie, and her best (dog) friend, Cassie, to class to discuss interpersonal communication (From Greyhounds to Global Conflict)

**Publishing in TRAILS:** Consider submitting your activities, syllabi, etc. for possible publication in TRAILS. Publishing in TRAILS can serve as evidence of teaching excellence for promotion and tenure.

For more information, go to: [http://www.asanet.org/teaching-learning/trails](http://www.asanet.org/teaching-learning/trails)

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**Mentorship Program**

Interested in mentoring or being mentored? We are reviving the Section's mentoring program. Mentors and mentees will gather for lunch after the Section's sessions on August 12th to chat and discuss interests. Further participation and mentoring will be determined on an individual basis.

If interested in being matched with a mentor or if interested in mentoring, email elizabeth.grauerholz@ucf.edu by June 30, 2018. Include your CV and state whether you are interested in being a mentor or mentee.
Following the explosion of identity politics that culminated in the shocking 2016 presidential win for Donald Trump, I was curious as to whether these wider cultural trends could be related to the vocal resistance to intersectionality and feminist theory in the Nonhuman Animal rights movement, a phenomenon I have dubbed “Trump veganism.” In my article, “Trump Veganism: A Political Survey of American Vegans in the Era of Identity Politics,” published with the peer-reviewed, open-access sociological journal *Societies*, I surveyed almost 300 American vegans to ascertain their political attitudes and propensity for intersectional awareness and behavior.

Previous research conducted of vegetarians and animal rights activists from the 1990s and 2000s found this demographic to be particularly left-leaning, and my survey results supported this trend. In fact, this was a very liberal group. The majority were atheist or agnostic, most voted for Hillary, quite a few identified as socialist or anarchist, almost half chose not to report their gender, and about 40% were non-heterosexual. Most respondents were white, under 35, and female-identified.

Yet, there was a streak of conservativism that did give pause. For instance, 14% of respondents either supported Trump or were neutral to his campaign. These conservative vegans participated in slightly fewer social justice movements other than veganism. They were also more likely to be vegan for reasons of personal health, not out of concern for other animals. Even liberal voters demonstrated some level of conservativism when it came to vegan ethics. When asked if they supported the concept of “Nonhumans first,” about half of all respondents agreed.

The Nonhuman Animal rights movement has a bit of a bum rap given its historical legacy of exploiting racist and colonialist tensions to advance its interests. My research supports that, while activists are eager to prioritize the interests of Nonhuman Animals in their campaigning, they are certainly not ignorant of human oppression. Respondents believed that other social justice movements were relevant to speciesism. They were involved with four other social justice movements on average. Respondents also indicated that they did not believe the vegan movement did enough to prioritize diversity, especially women and people of color.

Presuming this sample to be generalizable, Trump veganism can be said to be a marginal position in the American vegan movement. Instead, this demographic is politically intelligent and heavily involved in a variety of social justice efforts. These respondents are certainly not ignorant to the suffering of marginalized humans and its relationship to speciesism.
Field research at a livestock auction presents one with the opportunity to observe how society and animals interact in a situation that is both intense and challenging for the animals. Material culture of such auctions shapes our perception of the animal and the space the animal occupies ontologically with respect to humans such that the buildings, gates, auction hall of auctions where animals are sold for meat contribute to the social construction of the livestock animal.

Livestock auctions are accessible only by automobile as they are located in rural areas and require large physical spaces. Trucks with livestock trailers bring animals for sale from local and distant farms. The location and the means by which we and animals travel to auctions contributes to the sense of seclusion involved in the selling and dealing in live animals.

Animals are listed on the bidding schedule according to their food purpose for humans. The listing announces ‘veal calves, slaughter bulls, cull cows, etc.’. The cow’s individuality is denied as the cow is equated only with that specific aspect of meat culture that he/she fulfills.

When one moves from the parking lot to the main building one walks through either a maze of pens and gates at smaller auctions, or on a catwalk above the animals in the larger auction halls. The maze can be confusing to the new comer, there are no directions. The gates swing open and close and thus aisles form and disappear according to which animals are being herded towards the auction hall. One may walk into a herd of sheep or cattle in an aisle as they frantically try to avoid the man directing them from behind. Cows, horses, goats, and sheep are often crammed tightly together in pens that serve the owners and the auction staff. The pens are made of wood that bares the marks of teeth from previous animal inhabitants. Such wood chewing is an indication of hunger or stress. The pens and catwalks, the crowding of the animals present the animals as the ‘other’ on which one gazes and decides ones next move with respect to their lives. When observing one animal in a pen one might see her/him as an individual with certain characteristics, light eyes, for example, a cut on the side of the face. But when one observers 10 cows crammed together, the cattle seem to stop being individuals and become bodies or so many ‘head’.

Gates open and close to form corridors through which the animals are herded toward the auction hall. While the animals are clearly trying to determine where to move, the humans act through hitting the animals as if they, the humans, expect the animals to know in advance what they are to do. Outside of rural auctions canes are symbols of vulnerability and fragility. However, within the auction barn canes are tools used by
men to force animals to obey human commands when the animal has no possible way of anticipating what it is the human wants him/her to do. Even when an animal is moving as directed, the hitting continues. Female cows are ‘preg’ checked at auctions and forced into a chute box by which they are held so an employee can palpate their uterus via the rectum to determine pregnancy. Cow after cow is forced to endure this procedure at which they often vocalize in stress.

The material culture of the panopticon bidding hall with its ring of high bleachers surrounding the low auction ring where the animal is goaded with paddles and canes in order that he/she parade for the spectators further expresses and supports mainstream society’s view that animals are ontologically lower than humans and exist only to be weighed and sold by the pound for maximum exploitation. The sentience of livestock animals is further denied by various mechanisms such as the use of ear tags, or numbered stickers adhered to their bodies by glue.

A display board just over the head of the auctioneer lists the bidding price and the weight of the animal. When the animal is sold, he/she is herded out to another pen and later herded to a trailer waiting at the end of a chute. From here the animal may go to a large feedlot with 1000’s of other tagged animals or he/she may go to the chutes leading to the kill box of a slaughter house. The crowding and herding of animals into chutes, trailers, large feedlots, and slaughter kill boxes further removes any sense of the individuality of the animal.

The material culture of the livestock auction serves to socially construct the livestock animal as exploitable and insentient. The physicality of the auction, the crowding of the animals, and the continuous use of paddles and canes reinforce that the animal is not an individual but is equated with his or her final use as veal, dairy, or beef.
I live in rural central Ontario and frequently see dairy, beef, and sheep farms dotting the country side. I am within a two-hour drive of several livestock auctions where animals such as cows, pigs, sheep, chickens, and goats are sold for meat. I live close to several dairy farms. On some farms dairy cattle can be seen outside during the day, their haggard muddied bodies standing side by side as they eat from the feed troughs. The larger dairy farms often lack perimeter fence and cows from such farms never go outside, at least not until their last day when they are corralled into a slaughter bound truck.

In my field research I come across lame, emaciated, and animals compromised by sickness on farms and at livestock auctions. For example, one day at the local livestock auction where cows are sold to the highest bidder, a cow was lying down in a pen while several other cows stood around crammed together and seemed to be trying to avoid stepping on her. It is not natural for cows to endure being stepped on or over by herd mates. The cow on the ground had an inflamed and infected hoof. Someone had loaded this cow into a trailer this morning, made her endure a bumpy trailer ride, and then unloaded her here where she could no longer stand. Concerned about her condition I went to the office to inform the receptionist that there was a ‘downed cow’ in one of the outdoor pens and they would need to contact the veterinarian. A few minutes later two men with canes entered the cow’s pen and began striking the cow with their canes to force her to stand up. The logic here seems to be that the pain and anxiety of being struck overwhelms the discomfort in the cow’s hoof and the cow will stand up. The men then forced the cow to walk in order to determine her level of lameness. She was deemed to be unfit to go through the auction ring but fit enough to be loaded to slaughter. Slaughter is considered be a form of euthanasia. Euthanasia would involve the use of a captive bolt pistol at the auction to end the cow’s suffering immediately. Slaughter as euthanasia is a rhetorical device by which the culture of the livestock auction ensures that the cow’s body brings money to the farmer. A captive bolt to relieve her of her pain immediately would be an expense with no associated revenue for the farmer.

In Canada the degree of lameness of an animal is determined by the appropriate code of practice for the species of animal and the jurisdiction. The Codes are a combination of recommendations and regulations. The Code of Practice for the care and handling of farm animals - Dairy Cattle (The Code) contains a chart according to which one is able to assess a cow’s degree of lameness.
• Class 1 refers to ‘smooth and fluid movement’ but some lameness;
• Class 2 cattle have a ‘mildly arched back’ and are somewhat stiff;
• Class 3 cattle are able to move, but do not move freely, and have more stiffness;
• Class 4 cattle have a noticeable limp and shorter strides and have a diminished capacity to move freely. The cow’s head “bobs slightly as animal moves in accordance with the sore hoof making contact with the ground”;
• Class 5 refers to “Ability to move is severely restricted, must be vigorously encouraged to stand and/or move”. Head obviously bobs as sore hoof makes contact with the ground.”

Classes 1 and 2 cattle are deemed fit for transport but must be sent to slaughter as soon as possible. Class 3 cattle have difficulty rising and are ‘not recommended’ to be transported. While Classes 4 and 5 cattle are not to be loaded or transported.

When we analyze the language describing the degree of lameness, we find that the word ‘sore’ is used only in descriptions of Classes 4 and 5. Cows with Class 1 – 3 lameness can be sent to slaughter; while a cow with class 4 or 5 lameness is to be euthanized at cost to the farmer. There is a financial incentive then, to have a cow with Class 4 or 5 lameness deemed to have only a class 3 lameness.

Classes 1, 2, and 3 use the terms ‘stiff’ and ‘lameness’ to describe the cow’s condition. “Stiff” refers to how the cow appears to the observer and not to what the cow might be feeling. “Lameness” refers to physical discomfort on the part of the cow, but also to one’s perception of the cow as she moves. An animal or person can be lame without being ‘sore’ as in an arthritic knee that avoids pain by not bending. The only time The Code acknowledges that a cow experiences pain is when the cow is of no financial use to her owners. Only when class 4 or 5 lameness is reached, does The Code use language that describes the experience of lameness from the cow’s perspective with the word ‘sore’. The Code acknowledges that lameness in cattle is most often caused by human needs for high milk yields and keeping cattle in confined spaces: “the majority of problems are related to nutrition and the environment that the cow lives in.” Grain selected to promote milk production leads to inflammation in hooves. Standing in a confined space of a dairy barn restricts movement and contributes to lameness.

Figure 1 Lame Cow ‘downer’ at Kawartha Lakes Sales Barn August 2015. This cow with Code 4 - 5 Lameness was sent to slaughter and not euthanized on site.
Only when a cow’s condition has deteriorated significantly to the point where she can no longer comply with the requirement that she walk, does the industry acknowledge that the cow is in pain. Until that point, the cow may well be in pain, but the culture of animal husbandry does not acknowledge that pain.

A similar denial is found when assessing emaciation in dairy cows. The Codes of Practice for Dairy and for Beef Cows contain a body condition scoring system according to which a Body Condition Score of 1 refers to extreme emaciation while a Body Condition Score of 5 is extremely fat. According to The Code the body condition of dairy cattle should lie somewhere between 2.5 and 3.75 depending on their stage in gestation and lactation. However, my field studies at livestock auctions have indicated that dairy cows with body condition score of 1 are commonly found (see attached pictures). According to The Code one is to euthanize ‘extremely thin’ cattle. However, as with lameness, the body condition scoring of cattle is determined by those with a vested interest in profiting financially from the sale of the cattle.

As with the lame cows, the emaciated and thus weakened dairy cows are frequently sent directly to slaughter, which means they may be forced to stand for up to 54 hours in some jurisdictions without rest, food, or water. The Codes of Practice and the commonly accepted view of slaughter as euthanasia establish and uphold society’s perception of animals. Not only is the cow as a sentient being reduced to her use for humans by being referred to as a ‘dairy’ cow, but the rhetoric of lameness, body condition scoring, and euthanasia are instances of how society socially constructs livestock animals as beings whose experience of pain, suffering, and discomfort is wholly determined and controlled by the financial interests of humans.

Figure 2 Emaciated cattle at Kawartha Lakes Sales Barn 2015 sold for slaughter in United States, travel could be well over 54 hours

Works Cited


SECTION ACTIVITIES AT ASA

Section Refereed Roundtables. Sun, August 12, 8:30 to 9:30am, Pennsylvania Convention Center, Level 100, 106AB

Table 1: Animals, Culture and Capital. Presider: Liz Grauerholz

- Inside the Yellow Rectangle: An Analysis of Nonhuman Animal Representations on National Geographic Kids Covers. Stephen Patrick Vrla, Michigan State University; Cameron Thomas Whitley, Rutgers University-Camden; Linda Elizabeth Kalof, Michigan State University
- The Limitations of Applying Cartesian Dualism to the Prosecution of Wolf Murderers. Alexander Thomas Simon, Utah Valley University

Table 2: Animals and Identities. Presider: Andrea Laurent-Simpson, Southern Methodist University

- Stigmatizing Sin City Bully Culture: Pit Bull Pariahs? Genevieve Minter, University of Nevada Las Vegas
- Who Let the Dogs In? Anti-black Racism, Social Exclusion and the Question of Who is Human. Lynette Parker, New York University

Table 3: Animals, Work and Social Movements. Presider: Elizabeth Cherry, Manhattanville College

- Earning their Trust: How Animal Rescue NPOs Retain Regular Volunteers. Seven Mattes
- Negotiating Legitimacy: Neoliberal and Agrarian Strategies to Resolve the Enigma of Animal Welfare. Robert Magnuson Chiles, The Pennsylvania State University; Scott Cameron Lougheed, Queen’s University
- Gross National Happiness and the Well-being of Bhutan’s Street Dogs. Marion Willetts, Illinois State University
- The Happy Vegans: Examining Current Discussions and Trends in the Animal Rights Movement. Crystal Vuole, Post University

(continued on next page)
Section Business Meeting. Sun, Aug 12, 9:30-10:10 am, Pennsylvania Convention Center, Level 100, 106AB

Session on How Humans and Non-human Animals Co-exist and Interact in Society. Sun, August 12, 10:30-12:10 pm, Pennsylvania Convention Center, Level 100, 104B

Presenters:


- Atheism in the American Animal Rights Movement: An Invisible Majority. Corey Lee Wrenn, Monmouth University

- For the Birds: Protecting Wildlife through the Naturalist Gaze. Elizabeth Cherry, Manhattanville College


Organizer: Michelle Marie Proctor, Madonna University

RECEPTION

This year our Section will be co-hosting our reception with the Section on Environmental Sociology! The reception is Saturday, August 11, 6:30-8:10 pm, at Maggiano’s Little Italy, 1201 Filbert Street. Maggiano’s has promised to serve up some yummy vegan treats. There will be a cash bar.

Stop in to see old friends and meet new ones! This will be an especially fun reception as we join with the Environmental Sociology section members. Hope to see you all there!!!
Association for Applied and Clinical Sociology Annual Conference, October 11-13, 2018. Norfolk, Virginia. Theme: “Translating Complexity into Action.” Open to all applied social scientists, as well as those looking to use their social science skills in applied and clinical areas. Participants include: academics, policy, program and project leaders, business consultants, health care and government professionals. The meeting will be a point of mutual learning and growth among practitioners in the field and professionals challenged with building systems for human improvement. AACS has a reputation as a student-friendly conference for both undergraduates and graduate students, featuring student problem solving, paper competitions, and mentoring opportunities. Papers, full sessions, workshops, and poster submissions welcomed. Proposals that address teaching with an applied focus are also invited. Professional development pre-conference (Thursday afternoon) workshops will be included in the conference registration fee. Deadline: June 1, 2018. For more information, visit: http://www.aacsnet.net/ and explore the Conferences tab.

Animals and Us: Research, Policy, and Practice Conference, October 11-13, 2018, University of Windsor, Ontario, Canada. This conference seeks to facilitate transdisciplinary and interdisciplinary dialogues among researchers, scholars, activists, artists, practitioners, students, and community members of various ideological persuasions to inform, ignite, and inspire enriched public and scholarly discourses on these issues. We welcome submissions from all theoretical, philosophical, methodological, and disciplinary positions and practice orientations within the broad fields of human-animal studies, (critical) animal studies, and anthrozoology.

Submission Guidelines
We invite paper, panel, workshop, and creative performances that address any topic within the broad areas of human-animal studies, (critical) animal studies, and anthrozoology within one of the broad subthemes of (1) Research and Theory; (2) Policy; or (3) Practice. We also invite targeted submissions that specifically address the intersection of women and animal abuse for inclusion in the pre-conference institute.

Individuals, groups, or panels are invited to submit an abstract (up to 500 words) outlining the focus of their presentation and the conference sub-theme it addresses via our conference submission website (https://scholar.uwindsor.ca/animalsandus). The names, affiliations, areas of interest, and contact details for all presenters is also required. All submissions will be peer reviewed.

Deadline for submissions is midnight on June 15, 2018. Notification of acceptance will be provided by July 15, 2018.
SECTION OFFICERS & COUNCIL

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Chair: Elizabeth Grauerholz, University of Central Florida 2018
Chair-Elect: Richard York, University of Oregon 2018
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Christena Nippert-Eng, IUBloomington (SOIC) 2019

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BECOME A MEMBER TODAY

You must be a member of the ASA to join the section. You can join the ASA or renew your membership online. Whether you renew electronically or through the mail, please remember to renew your membership in the section on Animals & Society at the same time. Remember that sections members are eligible for a 25% discount ono subscriptions to the journal "Society & Animals."

Dues are only $10.00 for regular and low income and $5.00 for student members. Please encourage a friend, student, or associate to join us, too! Our younger and future members of the discipline seem especially aware of the many issues and concerns that arise within this subject area, and so we hope that their mentors will make them aware that this forum exists - and perhaps even sponsor a student's membership.

For more information, go to www.asanet.org/membership