My fellow human animals,

As my last note to you as section chair, I want to celebrate some wonderful achievements made by our membership and thank a number of people for helping make this a successful year for the section.

First, I would like to welcome Lisa Jean Moore as our incoming chair! Lisa is a Professor at Purchase College (SUNY) and has published widely in science and technology, medical sociology, and the sociology of the body. Her book, *Buzz: Urban Beekeeping and the Power of the Bee* won our section’s Distinguished Scholarship award for 2014. Lisa will be joined by in-coming chair-elect Michelle Proctor, Professor at Madonna University. Michelle has been instrumental in the establishment of Madonna’s innovative M.S. program in Humane Studies. Lisa and Michelle have done great things to advance our field and we are lucky to have them serve as Chair. The council also has some new additions. Ivy Collier of Delaware SPCA and Laurent Cilia, a graduate student at the University of Colorado Boulder, will begin their three-year terms in Chicago. Ryan Gunderson, a graduate student at Michigan State University and winner of the 2014 Distinguished Graduate Student Scholarship Award, is our incoming secretary/treasurer. Congratulations and welcome!

The 2015 Outstanding Scholarship Awards are announced below. Both winning works are truly wonderful additions to our field! Well done!

Looking forward to this year’s meeting in Chicago, we have a number of important events. This year, our section has two paper sessions and a roundtable. I want to thank Leslie Irvine and Keri Brandt for their help organizing these sessions, which will highlight some truly innovative work in our field. This year also marks the second annual Animals & Society mentorship program. Keep an eye out for emails announcing opportunities to participate!

As always, we want to thank Helene and Larry Lawson for their hard work maintaining the website, Loredana Loy for her great work with the newsletter, and both Loredana and Justin Goodman for running our social media outlets.

We are an active, enthusiastic, and diverse group. Our members represent top academics, leaders in social movements, and outstanding teachers who continue to establish Animals & Society as a fundamental part of sociology.

Keep up the good work,

Colter Ellis
Section Chair
Hello section members!

The last two issues featured interviews with Dr. Leslie Irvine (University of Colorado, Boulder) and Dr. Colin Jerolmack (New York University). This current issue contains a special interview with a group of four scholars: Dr. Richard York (University of Oregon), Dr. Nik Taylor (University of Flinders, Australia), Dr. David Grazian (University of Pennsylvania), and Dr. Kay Peggs (University of Portsmouth, United Kingdom). These scholars were invited to answer five questions. On behalf of the section, I would like to thank them for their time and contribution. We hope you enjoy this compilation of views and ideas regarding our field, and if you do, please share this issue with your students (and others who might be interested).

As usual we complement our newsletter with some visual commentary. In this issue we showcase a few news headline snapshots from our section’s Facebook page. Finally, for any comments and suggestions you can always contact me at mll283@cornell.edu.

Have a great summer,

Loredana Loy
Newsletter Editor
Editor: How did you become interested in the sociology of animals and society?

Richard York: Animal companions, especially dogs, have been very important in my life. From a fairly early age, I rejected anthropocentric values and came to see the exploitation of animals by humans as ethically problematic. So, by the time I became a sociologist, I was already interested in animals. I recognized that people interact with animals in so many different ways (some direct and some indirect) in the course of their everyday lives. My own research has mostly been in the area of environmental sociology and animals are obviously part of what we call “the environment,” being an important component in ecosystems. Studying the environmental crises modern societies have created, including biodiversity loss and the huge environmental impacts stemming from industrial meat production, encouraged me to think more deeply about how societies are shaped by animals and the extraordinary effects humans have on animals around the world. So, more explicitly studying human-animal relationships seemed a sensible outgrowth of the environmental issues I was studying.

Nik Taylor: I’ve always been an animal advocate and/or activist, since working in animal shelters in my teens and then moving on to run a shelter between my undergraduate and post-graduate degrees. When I started my PhD, I had a supportive supervisor who was keen to see me do ethnographic work in animal shelters, given my background and connections to them. This led to a PhD which essentially addressed whether, and how, sociology might begin to make sense of animal activism and advocacy. Following that, I simply refused to study anything else, despite being advised at times that it was too marginal or too political. I am glad that I took this stubborn approach though as my work is now “just me” or at least an extension of me and that makes it, in many ways, easy. I never begrudge my work, nor do I find it dull!

David Grazian: My interest in animals and nature more generally arose out of the research for my forthcoming book with Princeton University Press, American Zoo: A Sociological Safari. For that project I spent a total of four years working as a volunteer for two different zoos. I also interviewed zookeepers, veterinary technicians, zoo architects, and animal rights activists, and I traveled to 26 zoos around the country. Over the course of my fieldwork I saw firsthand how deeply and sincerely people invest animals with shared meaning and sentiment, and draw on their common identification with animals as a way of forging close bonds of solidarity and community with one another. Of course, these ideas date back as far as the foundations of sociology itself, beginning with Emile Durkheim’s The Elementary Forms of Religious Life.

Kay Peggs: I have been disturbed by how humans treat nonhuman animals since I was a child but it was not until 1980 that I started to think about it properly and decided to become vegetarian, and I didn’t become vegan until the late 1990s. It took me another decade to realize that sociology could help me think about the issues and to challenge the oppression of nonhuman animals. I had just co-authored a book about couple relationships. For that book I read a lot about identity and it was still at the forefront of my mind when I was watching a news report about a group that was promoting the use of nonhuman animals in experiments. The group, led by a school student, was demonstrating on the streets in support of a new research facility that was to use...
nonhuman animal subjects in experiments. I was truly appalled. I came to see their demonstration as a form of identity politics grounded in a supremacist human identity. I referred to this as primacy identity politics in my first article in the area of animals and society and I have been working on a book (very slowly) on that ever since. Up until that point I had thought of my being a sociologist as separate from my concerns about the oppression of nonhuman animals and now I wondered why. I read more and found that, despite excellent work by sociologists that challenges the idea that sociology should focus on humans alone, sociology in general has been slow to engage with debates about human nonhuman animal relations even though sociology is so well-placed to do so. I wrote my book Animals and Sociology. One reviewer referred to that book as a manifesto for the future of sociology. I was staggered that someone could suggest something so important about my writing, but it is certainly true that I want to help change sociology so that human nonhuman animal relations are not marginal to its focus. This is also central to my teaching. I teach a final year undergraduate sociology course on animals in society.

Editor: What is your favorite animals and society related sociology paper/book? What about a sociological paper/book that is not necessarily directly related to animals, but which you found to be interesting and perhaps useful to our field?

Richard York: I like Linda Kalof’s book, Looking at Animals in Human History. It’s a wonderful book that explores the complex and changing relationships people have had with animals throughout history. Also, I think Ryan Gunderson’s recent article in Sociological Perspectives, “The First-generation Frankfurt School on the Animal Question,” is an impressive work with considerable depth. Outside of sociology, I recently read and admire Pat Shipman’s new book, The Invaders: How Humans and Their Dogs Drove Neanderthals to Extinction, since it takes a very long view of how the relationships between humans and animals have fundamentally shaped human and natural history.

Nik Taylor: I’ll tackle this backwards. At the moment I am reading Bauman’s Modernity and the Holocaust and I think there is so much in there that is useful to studies of our relationship with animals. I’m finding it really challenging, as I don’t want to disrespect the human experiences of atrocities and so don’t want to simply argue that the ideas are transferable. Even though I realize that objections to transferal are usually humanist and rely on erroneous assumptions that humans are being considered animals, I still think a straightforward transferal of concepts is not the way forward as the problem is much more complex. But I do think that with a great deal of care we can learn from and borrow many of Bauman’s ideas; particularly the idea that the holocaust was not exceptional in one key sense; that it was not a ‘failure’ of modernity but was a product of it. I think this applies to human abuses of animals in many ways and I am keen to start thinking through how to develop this. I’ve always believed that feminism and animal advocacy go hand in hand and am glad to see this being developed in the current context as intersectionality (there is a rich heritage here which we should not lose sight of and it includes eco-feminist work from the 1960s onwards as well as some of the pioneering work women did in the nineteenth century drawing attention to links between animal vivisection and the use of women’s bodies in/by the medical profession at the time) but I am increasingly interested in the idea that the domination of animals is the ‘root’ cause of other oppressive practices. I’d like to spend some time working on this next.
My favorite animals and society related book is probably Clint Sanders’, *Understanding Dogs*. I am an ethnographer at heart and I think Clint is one of the best ethnographers out there, and we are lucky enough that he writes on animals. The way he writes reminds me of Howard Becker, who I think is one of the best writers of the sociological profession. Add this to the fact that Clint writes more often than not on dogs—my own passion—and I really enjoyed his book and his work generally. My own ethnography, however, tends to be more overtly political than Clint’s (he, of course, may disagree) and at the moment I am working on numerous projects, including a book (co-authored with Lindsay Hamilton) on Multi-Species Ethnography and the power and politics involved in re-presenting other species. I think it is important that we consider the methods we use to make animals known to us, and to recognize that the inherent power imbalances between humans and other animals are both part of, and a product of, the ways in which we choose to study them and what we consider to be legitimate knowledge.

*David Grazian:* Personally I think the most interesting work in this area concerns the social and cultural construction of nature, and the blurred boundaries between human civilization and the “natural” environment in contemporary cities. Colin Jerolmack’s *The Global Pigeon* is probably the finest sociological study of the city as a habitat shared by humans and animals in recent memory. Drawing on precise and detailed ethnographic fieldwork he describes how feral pigeons find a sustaining habitat in cities like New York, London, and Venice, and illustrates how people invest domesticated pigeons with social meaning and even ethnic identity in cities from New York to Berlin. Colin and I are good friends, and as a tribute to his expertise on urban landscapes of avian life, we visited the Wildlife Habitat at the Flamingo Hotel in Las Vegas together during the ASA meetings a few years ago—a strange zoo, to say the least. Although he is not a sociologist, I would also include Michael Sullivan’s book *Rats: Observations on the History and Habitat of the City’s Most Unwanted Inhabitants* among the great contemporary field studies on the wild animals that thrive in cities. (Other terrific books on animals in human contexts include Yi-Fu Tuan’s *Dominance and Affection*, Hugh Raffles’s *Insectopedia*, and my friend Michael Schaffer’s *One Nation Under Dog*.)

Of course, since animals are part of the fabric of everyday life, plenty of sociologists study social and cultural worlds where the presence of animals matters. Elijah Anderson’s *Streetwise* has a great section in which he observes differences in the meanings attributed to dogs by African American and white residents in a racially mixed neighborhood in Philadelphia, and its impact on sidewalk encounters between the two communities. There is a growing literature developing on Black and migrant Latino workers who labor under heartbreaking conditions in poultry processing plants in the South. Meanwhile, social theorists such as Eviatar Zerubavel and John Levi Martin use the cultural categorization of animals to describe patterns of social classification among human societies more generally.

*Kay Peggs:* I don’t have a favorite. All of my reading informs my work in this area and there is so much good work. If I start to name pieces of work I will wish I had named others.
But I will say that the work of bell hooks has been important to me since I first read her work when I was an undergraduate in the 1980s. As a feminist it was so important for me to understand that I can be an oppressor as well as one of the oppressed and that relations differ in different contexts.

Editor: What are some issues and/or areas in the field of animals and society that you think could be prolific areas of study for aspiring animal studies scholars?

Richard York: One of my main interests is in considering how human-animal relationships have affected macro-level material characteristics of societies and how these relationships and characteristics have evolved over historical eras. I’ve only scratched the surface in my own work, and I think there is much that can be done, both theoretically and empirically, to advance this kind research. For example, I think there is an important place for cross-national quantitative analyses that explore how variation across societies in the structure and types of human-animal relationships may explain many features of societies. I also think that applying the methods of historical sociology to questions regarding how animals have influenced historical change is a promising route to gaining new insights. For example, in many societies animals have served as major energy sources in production processes through the labor they provide. Industrialization transformed these relationships in many ways, and I think it would be fruitful to explore this in more depth.

Nik Taylor: There’s so much of relevance out there as so much still needs doing in our relatively new field. Personally I would like to see more work done on developing intersectionality as a way of thinking about linked human-animal abuses. In connection to this I would like to see more consideration of the role of animal studies in intellectual activism and relatedly, considerations of what it means for those of us who aim to be public sociologists/public intellectuals. Finally, as I mentioned above I think the one area truly lacking is methodological innovation. We keep assuming that the tools we have to study human-human relations and human issues will be able to capture human-animal relations. It’s a flawed idea as, at best, it writes out other animals—they can’t fill in our surveys for instance—and at worst it contributes to their oppression through the continuance of the very intellectual legacy that sets ‘them’ up as Other to ‘us.’ We need some thorough work on this.

David Grazian: I think the revolution in genetic engineering and microbiology provides a vast array of possibilities for sociologists of scientific knowledge interested in understanding the creation of new cultural categories in the animal sciences. Some of the most interesting work in this area has been done by sociologist Carrie Friese at the London School of Economics on the laboratory-based animal breeding programs pioneered by a number of select zoos in the U.S. and abroad. (Her book Cloning Wild Life is a must-read.) I would also urge animal studies scholars to think about their work more broadly in the context of environmental sociology, especially given the growing climate change crisis that will continue to impact all animals on the planet, including us.

Kay Peggs: This is both hard and easy. Easy because the field is open. Thinking about nonhuman animals is like thinking about humans—we have the whole world to think about. Unfortunately much of that thinking has to focus on oppression as humans
oppress nonhuman animals in so very many ways in so very many contexts. When I say that I am often pulled up as I am reminded that there are humans who challenge this oppression and, of course, that it is true, but however hard we try it is impossible not to collude with it in some way. The very idea that some fruit is not vegan because of the gloss that it is given gives some idea of the difficulty. Much of my work centers on the idea that nonhuman animals are unable to resist their oppression as they are subordinated in experiments. However, I think work that recognizes that nonhuman animals are agents who can and do make demands is a really important area of study.

Editor: What role does advocacy play in your work and in what ways do you attempt to bridge advocacy and academia?

Richard York: I don’t do formal advocacy work, but I try to be clear about the importance of recognizing our ethical obligations to animals and to other forms of life more generally in my writing and teaching. I admire those who engage actively in advocacy. I think academics can and should play an important role advocating for issues we have knowledge about based on our scholarship. I also think it’s important that we try to live in a manner that’s consistent with our values, which is one of the reasons I’ve been a vegetarian for over 20 years. I don’t see any conflict between doing rigorous, objective research and also honestly acknowledging that we are motivated by a variety of political and ethical concerns.

Nik Taylor: Advocacy is central to my work—at least intellectual advocacy is. I wouldn’t want to do the work I do without believing it might just have an impact on real animals’ lives. I do get frustrated that any impact is likely to be long term—that’s the nature of intellectual activism that seeks to change minds and then practices—so I offset this with some practical animal-work that is more immediate (blogging for animal liberation sites, newspaper articles, shelter work). In terms of bridging, I don’t know that this is a term I would use. My political and ideological stance is that there is no such thing as objective research or knowledge(s)—they are a product of numerous entanglements, both social and political—and so, in effect, all knowledge production is a form of advocacy. Its producers are always advocating for something even if they don’t use such bold terms. This stance really makes it irrelevant to talk about doing scholar-activist research although that is a term I do use to identify my work. The reason I label myself as a scholar-activist is to bring these issues to attention—to be honest about the production of knowledge and its role in our social and political formations.

David Grazian: Public sociology and advocacy must germinate from the findings we gain from our open-ended observations in the field, and then only as a secondary goal subordinate to the production of theoretical and empirical knowledge. In the field of animal studies, some scholars seem to design and subsequently write up their projects in order to make the case that animals have selves, or consciousness, or other human qualities, all in order to bolster their overriding political claims regarding the equal consideration or rights of animals in society more generally. These sorts of tricks in any subfield of the discipline give sociology a bad name, and in the case of animal studies prevent other sociologists from taking otherwise valuable work in this area seriously. Having spent so much time with zookeepers, activists, and other animal lovers, I can sympathize (if not necessarily identify) with the expressive, emotional, and ultimately political motivations of animal scholars, but also recognize that they must be bracketed from our equally important intellectual goals of genuine discovery and understanding as sociologists.
Kay Peggs: Advocacy is central to sociology in my view. I am with Alvin Gouldner—sociology should be about making a better world. That world should be made better for all of us, human and nonhuman, and for the planet that we inhabit. I wrote an article about this as I was bemused by referee comments about an article I submitted to a journal. They rejected the piece, not that I have a problem with rejection per se. If they had said the article was unworthy of publication because it was poorly written or something like that then of course that would have been fine but they didn't, they questioned the focus on nonhuman animals and the advocacy-oriented approach that I took. I set about writing an article that offered a critique of the position the referees had taken. To give them credit, this article was published in the journal that rejected the first article. I argued that although advocacy-oriented sociology has become more acceptable and mainstream (though is still criticized by some sociologists), advocacy for nonhuman animals is largely seen as outside the remit of sociology. Arnold Arluke suggests that such a standpoint might be a symptom of insecurities among sociologists who see sociological inquiry about the oppression of nonhuman animals as debasing the study of important human oppressions. It is sobering to think that sociology could be upholding rather than questioning hierarchies of oppressions. David Nibert's comment about this is fascinating as he argues that sociologists benefit from the privileges of being human and that as privilege is not so easy to give up. Silence and denial is the chosen position of some sociologists. Our values inform our lives, our notions of what is sociology and our ideas about how sociology should be done. Sociology has so much to offer the study of human nonhuman animal relations and advocacy is central to this for me.

Editor: Tell us about your Animals & Society related projects.

Richard York: I’m working on two projects right now that focus primarily on animal-society relationships. First, I’m working with Stefano Longo (North Carolina State University) on a paper that aims to outline a perspective on the epistemological implications of taking animals seriously by recognizing that they are more than just symbols and social constructions, having a real existence of their own and shaping material aspects of societies. Second, I’m preparing a paper exploring the transformation from traditional to modern whaling practices in the mid-nineteenth century and how these new practices led to an expansion of whaling despite the declining demand for whale oil as a fuel source.

Nik Taylor: My main, over-arching, interest is in how power produces categories that then justify certain (abusive/oppressive) behaviors. Under this general umbrella I have numerous projects currently on the go. I’m working on the co-authored book on multi-species ethnography, power and animal representation, mentioned above (forthcoming in 2015, with Palgrave). I’m also working on a book addressing the production of knowledge in the neoliberal university sector and its impacts on marginalized research and politics, particularly that which advocates for other species (with Heather Fraser, also forthcoming in 2015). Linked to this I have just started (also with Heather) a project looking at the ways human-animal studies scholars negotiate teaching controversial material. I remain committed to the work I do that highlights the links between domestic and gendered violence, child abuse and animal abuse and am part of a team starting to look at the feasibility of cross reporting in the Australian context.
Also related to this is a survey that will be going out next month investigating LGBTQI experience of those links as well as relationships with companion animals more generally. And connected to that is a current project (www.whatisitaboutanimals.com), that seeks to investigate the meanings people give to their companion animals in a way that allows the presence of the animals themselves (even if only marginally). I’ve also just finished a few book chapters which should be coming out over the next six to 12 months; one on the European ‘horsemeat scandal’ (with Jordan McKenzie) that will appear in a collection edited by Annie Potts on Meat Culture (Brill Academic); one on media depictions of animal cruelty to appear in a collection edited by Nuria Almiron et al (http://www.bookdepository.com/Critical-Animal-Media-Studies/9781138842267), one on posthumanism and animal representation (with Heather Fraser) for Political Animals edited by Nicole Andersson and Peter Steeves, and one on "Animal Slaughter, Condoned Animal Harm and the Animal Industrial Complex" (with Tania Signal) for the International Handbook on Animal Abuse Studies, forthcoming from Palgrave.

David Grazian: This summer I hope to begin working on a new research project on environmental landscapes and American collective memory. Given that human societies invest natural landscapes in the environment (and their resident animals) with symbolic meaning and sentiment, I plan to employ a variety of ethnographic methods to examine how different audiences interpret and experience American natural landscapes, such as national parks, as (1) landmarks of collective memory tied to national history and cultural identity; (2) ennobling places of authenticity associated with the wild; and (3) ecological habitats of vulnerability deserving of conservation and protection in the wake of the current climate change crisis. My aim is to further understand how Americans make sense of the natural environment, and the extent to which American natural landscapes mediate our experience of the nation’s historic past, living present, and unpredictable future.

In addition, I plan to follow up my zoo fieldwork with a related ethnographic project on the blurred boundaries between natural and urban landscapes in New York City and Philadelphia. (My family and I recently moved to New York for personal reasons, but I continue to commute to Philadelphia for my job at Penn.) As Jerolmack points out in The Global Pigeon, Americans not only make pilgrimages to consecrated sites of nature such as Yellowstone National Park, but also interact with elements of the natural world—including feral animals—as an everyday fact of life in the contemporary metropolis. How else do urban residents and visitors consume and experience nature in the city? What role do landscape architects, city planners, environmental artists, and ordinary citizens play creating and enlivening hybrid urban/natural spaces from New York’s High Line to Philadelphia’s Schuylkill River Trail, and how might such sites reshape how residents experience urbanism in the 21st century? I am most interested in leveraging the tools of cultural sociology and urban ethnography to understand how cities might further transform themselves into ecologically sustainable habitats and vibrant communities in an age of anthropogenic climate change and environmental vulnerability.
Finally, I’ll be working on the second edition of my textbook with W.W. Norton, *Mix It Up: Popular Culture, Mass Media, and Society*. Given how many symbolic representations of animalistic totems saturate American popular culture—Mickey Mouse and Donald Duck, Nemo and Dory, the Miami Dolphins and Chicago Cubs, the Lacoste alligator, ExxonMobil’s tiger, MGM’s lion, the Honey Nut Cheerios Bee—I am sure to remain in the animal/society headspace for quite some time.

*Kay Peggs:* I am working on a number of projects at the moment. I have been writing a book for Ashgate, in which I take a sociological approach to the ethics of using nonhuman animal subjects in biomedical experiments. I am also leading a project on veganism at the University of Portsmouth that examines the perspectives of vegans on veganism. My work on suffering and nonhuman animals informs this project, of course. My colleague Barry Smart is also working on the project on veganism. Together, we are writing about suffering and we have a couple of co-authored pieces in press. The SAGE four-volume set on Critical Social Research Ethics that we are co-editing with our colleague Joseph Burridge will engage with issues that relate to animals and society. I will continue all this work when I move to the University of Winchester in August, to take up a position of Professor of Sociology and Animal Studies in a new Centre for Animal Welfare. Andrew Knight is the Director of the new centre, which will be launched in autumn.
2015 Section Award Winners

Distinguished Graduate Student Scholarship:

Distinguished Scholarship:

Publications


Congratulations!

Dr. Colin Jerolmack (New York University) has been promoted to the rank of Associate Professor, with tenure, effective September 1, 2015.

Corey Wrenn has been awarded Exemplary Diversity Scholar by the University of Michigan’s National Center for Institutional Diversity.

Other Announcements

Corey Wrenn has joined as an advisory board member with the International Network for and Social Studies on Vegetarianism and Veganism with the University of Vienna.
2015 ASA Meeting Schedule (Summary)

Sunday, August 23, 2015
12:30 to 1:30
Environmental Perception
Section on Environment and Technology Roundtables

Monday, August 24, 2015
10:30 to 12:10
Regular Session. Human-Animal Interaction

2:30 to 4:10
Section on Race, Gender and Class Paper Session. Activism and Intersectionality: Scholars, Organizations and Youth Navigating Resistance

2:30 to 4:10
Section on Animals and Society Paper Session. Sex, Gender, and the Nonhuman Body

4:30 to 5:30
LGBT Activism
Section on Collective Behavior and Social Movements Roundtables

4:30 to 5:30
Section on Animals and Society Roundtables

6:30 to 8:30
Section on Animals and Society Reception

Tuesday, August 25, 2015
12:30 to 2:10
Regular Session. Collective Behavior

12:30 to 2:10
Regular Session. Social Movement Organizations and Community
A Call for Proposals

Solving Social Problems

Series Editor: Bonnie Berry, Director of the Social Problems Research Group, USA

Solving Social Problems provides a forum for the description and measurement of social problems, with a keen focus on the concrete remedies proposed for their solution. The series takes an international perspective, exploring social problems in various parts of the world, with the central concern being always their possible remedy. As such, work is welcomed on subjects as diverse as environmental damage, terrorism, economic disparities and economic devastation, poverty, inequalities, domestic assaults and sexual abuse, health care, natural disasters, labour inequality, animal abuse, crime, and mental illness and its treatment. In addition to recommending solutions to social problems, the books in this series are theoretically sophisticated, exploring previous discussions of the issues in question, examining other attempts to resolve them, and adopting and discussing methodologies that are commonly used to measure social problems. Proposed solutions may be framed as changes in policy, practice, or more broadly, social change and social movement. Solutions may be reflective of ideology, but are always pragmatic and detailed, explaining the means by which the suggested solutions might be achieved.

If you would like to submit a proposal for this series please email:
the Series Editor, Bonnie Berry: Solving@SocialProblems.org
or the Commissioning Editor, Neil Jordan: NJordan@ashgatepublishing.com

For more information on submitting a proposal please visit
www.ashgate.com/authors
Our section’s Facebook page membership has grown since December 2014 from 300 to 483 followers!

Stay up-to-date with animals and society related information! If you haven’t yet, please join our section on Facebook and Twitter. In addition to the news headlines featured above, here is a sample of the type of stories we share on our page.

From New York Magazine: The Four Ways People Rationalize Eating Meat:


From NPR: Why Do We Care About Some Animals More Than Others?


This is a publication of the American Sociological Association, Animals & Society Section. http://www.asanet.org/sectionanimals/animals.cfm