



Animal Rights and Food Sovereignty:
Addressing Interspecies Food System Oppression

A Thesis

Presented to

Department of Food Systems and Society

 University


In Partial Fulfillment

of the Requirements for the Degree

Master of Arts, Food Systems and Society

by



©  2017

Thesis Approval

Name: [REDACTED]

Degree: Master of Arts, Food Systems and Society

Title: *A Relationship of Oppression: Food Sovereignty & Nonhuman Animal Rights*

Examining Committee

[REDACTED]

[REDACTED] University

[REDACTED]

[REDACTED] University

[REDACTED]

Abstract

This thesis aims to better understand the various methods of existing oppression within the food system. Through comprehensive and qualitative research, I utilize critical discourse analysis, intersectional analysis, and literature reviews to uncover historical and contemporary examples of food system oppression that has been, and is currently, experienced by human and nonhuman animals within the framework of Iris Marion Young's "Five Faces of Oppression." I then highlight current methods of resistance to food system oppression that are being exercised by nonhuman animal rights and food sovereignty activists. Finally, I identify congruent food system concerns that could be addressed jointly through discourse and action and how the nonhuman animal rights and food sovereignty movements could make additional progress in social justice by participating in collaborative discourse and practice.

Key Words: Oppression, Violence, Exploitation, Marginalization, Powerlessness, Cultural Imperialism, Food Sovereignty, Nonhuman Animal Rights, CAFOs, Five Faces of Oppression, Food System, Animal Agriculture, Meat, Meat Production

TABLE OF CONTENTS

Abstract.....	3
Abbreviations.....	6
CHAPTER 1. Introduction.....	7
CHAPTER 2. Background & Significance	11
§2.1. <i>Oppression.....</i>	<i>11</i>
§2.1.1. Human Animal Food System Oppression.....	12
§2.1.2. Nonhuman Animal Food System Oppression.	14
§2.2. <i>Activism.....</i>	<i>15</i>
§2.2.1. Food Sovereignty Activism.....	16
§2.2.2. Nonhuman Animal Rights Activism.....	17
§2.3. <i>Research Problem and Questions.....</i>	<i>19</i>
CHAPTER 3. Positionality, Methodology and Methods.....	19
§3.1. <i>Positionality.....</i>	<i>20</i>
§3.2. <i>Methodology.....</i>	<i>22</i>
§3.3. <i>Methods.....</i>	<i>23</i>
CHAPTER 4. Results, Analysis and Contribution.....	24
§4.1. <i>Introduction.....</i>	<i>24</i>
§4.2. <i>Food System Oppression of Human/Nonhuman Animals.....</i>	<i>25</i>
§4.3. <i>Activism.....</i>	<i>38</i>
§4.3.1. Food Sovereignty Activism.....	39
§4.3.2. Nonhuman Animal Rights Activism.....	40
§4.3.3. Overlapping Principles: Nonhuman Animal Rights and Food Sovereignty.....	42
§4.4. <i>Contributions.....</i>	<i>42</i>

§4.4.1. Religious Influences.....	43
§4.4.2. Cultural Traditions.....	43
§4.4.3. Other Considerations.....	44
CHAPTER 5. Conclusion	46
References	50
Appendix.....	57
<i>Table 1</i>	<i>57</i>
<i>Table 2</i>	<i>58</i>
<i>Table 3</i>	<i>59</i>
<i>Table 4</i>	<i>60</i>
<i>Table 5</i>	<i>61</i>

Abbreviations

ASPCA: American Society for the Prevention of Cruelty to Animals

CAFOs: Concentrated Feeding Operations

FDA: Federal Drug Administration

GATT: General Agreement on Tariffs and Trade

GDP: Gross Domestic Product

GMOs: Genetically Modified Organism

HSUS: Humane Society of the United States

MRSA: Methicillin-resistant Staphylococcus aureus

PETA: People for the Ethical Treatment of Animals

PTSD: Post-Traumatic Stress Disorder

USDA: United States Department of Agriculture

Animal Rights and Food Sovereignty: Addressing Interspecies Food System Oppression

CHAPTER 1. INTRODUCTION

For millions of years, human and nonhuman animals cohabitated in relative peace. However, more recently, that dynamic has changed and a new food system—the journey that food travels from conception to consumption—has emerged. Food systems have existed since the onset of human existence. For much of that time, human and nonhuman animals coexisted without the exploitation of nonhuman animals. In fact, nonhuman animal flesh did not play a role in the human food system until more recently. James Mason, the author of *An Unnatural Order*, states that “[e]vidence has suggested that true, planned coordinated hunting of large animals began only about 20,000 years ago—some 25,000 years after the emergence of modern *homo sapiens*” (Mason, 2005). Until that time, early humans relied on a plant-based diet and men and women contributed equally. Dr. David Nibert, a sociology professor at Wittenberg University, viewed it as a period of “minimal inequality in power and privilege” (Nibert, p. 10) (2002a).

The hunting of nonhuman animals for food ushered in patriarchy. Skilled hunting and physical strength led to dominance, societal power, and influence. “This change in the relationship between humans and other animals—from cohabiters to hunter and quarry—eventually affected the relations between humans, most notably women’s relationship to men” (Nibert, p. 23, 2002a). Soon, nonhuman animals and other marginalized members of society lost their identities as sentient beings and were objectified and exploited. Today, the complicated relationship between oppressed human and nonhuman animals in the food system has manifested in an entangled web of shared oppression.

Human and nonhuman animals are exploited and victimized in the food system by acts of abuse, dominance, and violence. Human animals are exploited within the agriculture, meat

processing, and restaurant sectors, while nonhuman animals are exploited for meat consumption, dairy production, and other nonhuman animal-based goods and services.

Social equity and fairness are paramount in social justice, which focuses on an equal distribution of wealth, opportunity, and privilege within a society. Therefore, the victimization and exploitation of human and nonhuman animals within the food system are antithetical to the principles of equity and fairness within a social justice context. In response to the perceptions of such victimization, various social movements such as nonhuman animal rights and food sovereignty, “[t]he right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, as well as their right to define their own food and agriculture systems” (La Via Campesina, 1993), have evolved to address diverse aspects of social justice.

Nonhuman animal rights and food sovereignty are often discussed separately. However, aligning the discourse and practices of each movement could increase their aggregate value to social justice by identifying commonalities and potential remedies to the resultant negative effects of interspecies oppression. My research explores how such shared oppression, currently experienced by marginalized human and nonhuman animals within the food system, has perpetuated inequality, inequity, and violence within not only the food system but also society at large. Exploring the union and intersectionality of these two distinct movements will aid in discovering common ground between them and could help augment their ethical arguments—their impact on society—while creating further discourse designed to amplify social change.

First, this thesis examines the role the food sovereignty movement plays in the food system. The food sovereignty movement works to address food security and food justice. La Via Campesina, the international movement that brings together millions of marginalized farmers

and workers from around the world, is responsible for defining food sovereignty and advocates for global food sovereignty. Under the food sovereignty framework lies human animal oppression, the food animal system, and agricultural practices in general.

The second movement I will examine is the role of nonhuman animal rights within the food system. The organization known as People for the Ethical Treatment of Animals (PETA) considers nonhuman animals to possess inherent value. “Animal rights mean that animals deserve certain kinds of consideration—consideration of what is in their best interests. . . It means recognizing that animals are not ours to use—for food, clothing, entertainment, or experimentation” (PETA, 1980). One of PETA’s most significant arguments addresses the moral obligation humans should have to nonhuman animals. Gary Francione, an American legal scholar, claims that “animals have the right not to be property. Once they become property, [they] are treated in a purely instrumental way” (Francione, 2016).

My thesis will ask two questions: first, how has academic literature connected the oppression and victimization of human and nonhuman animals within the food system? For this question, I will utilize unobtrusive and qualitative research methodology such as critical discourse analysis, literature reviews, and intersectional analysis to discuss how academic literature has connected nonhuman and human animals and their shared experiences of oppression within the food system.

Literary reviews, critical discourse analysis, and secondary analysis will then be utilized to answer my second question: how do the nonhuman animal rights and food sovereignty movements address the oppression of human and nonhuman animals in the food system? I will explore the intersectionality of the food sovereignty and nonhuman animal rights frameworks to interpret how they relate to oppression within the food system.

Human and nonhuman animals connect in many ways. Discussing nonhuman animal rights and food sovereignty together just forges one more connection. First, in Chapter 2.1, I provide a definition for oppression and introduce Iris Marion Young's "Five Faces of Oppression." Then in Chapter 2.2, I discuss human animal food system oppression. This is followed by Chapter 2.3, where I examine nonhuman animal food system oppression. Then in Chapter 2.4, I introduce food sovereignty and nonhuman animal rights activism—initially assessing food sovereignty activism and then nonhuman animal rights activism. In the final section of Chapter 2, I reintroduce my research problem and research questions, which leads to Chapter 3, where I examine my research methodologies.

The contents of Chapter 4 are critical to understanding how nonhuman and human animals have suffered similar forms of oppression within the food system. Acknowledging the shared oppressive experience at the hands of the neo-liberal food system provides a foundation for enhancing the discourse between the food sovereignty and nonhuman animal rights movements. In Chapter 4, I first introduce how human and nonhuman animal oppression are connected in the academic literature. Next, I evaluate food sovereignty and nonhuman animal rights activism. I provide examples of social activism; observing how the methods of activism will provide opportunities to view overlapping methods or motives. The final section of Chapter 4 details my contribution to social justice by providing opportunities for aligned activism and practice. Achieving and embracing a more collaborative common ground between food sovereignty and nonhuman animal rights could have a much greater impact than if the movements simply functioned unilaterally in isolation. And in Chapter 5, I conclude my thesis.

CHAPTER 2. BACKGROUND & SIGNIFICANCE

In our present-day food system, human and nonhuman animals are greatly oppressed. The food system oppression of today began to emerge thousands of years ago, with the arrival of hunting, which contributed to today's oppressive social failings. The pathway of food system oppression faced by human animals mirror that of nonhumans animals. Today, human and nonhuman animals are exploited and marginalized by the food system process, and their exploitation is addressed by various social movements—including nonhuman animal rights and food sovereignty.

In this chapter, I first define oppression, then discuss the ways human and nonhuman animals are oppressed in the food system. Next, I address nonhuman animal rights and food sovereignty activism. This chapter concludes with an examination of whether there are opportunities for nonhuman animal rights and food sovereignty to align and augment their effect of social justice.

§2.1. Oppression.

Oppression is defined as “prolonged cruel or unjust treatment or control” (Webster’s Dictionary). Oppression is rooted in domination and occurs on many societal levels. The various faces of oppression do not exist independently. As explained by Dr. David Nibert, a contemporary philosopher,

The oppression of various devalued groups in human societies is not independent, and unrelated, rather, [there are] arrangements that lead to various forms of oppression [and] are integrated in such a way that the exploitation of one group frequently augments and compounds the mistreatment of others. (2002, p. 4)

Author Iris Marion Young defines and illustrates oppression in her well-known book, *Justice and the Politics of Difference*. In it, Young introduces her conceptual construct of the “Five Faces of Oppression,” which she delineates as violence, exploitation, marginalization, powerlessness, and cultural imperialism.

Young’s definition of her “Five Faces” are:

1. Exploitation is the act of using people’s labors to produce profit while not compensating them fairly;
2. Marginalization is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society;
3. Powerlessness is the powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them;
4. Cultural Imperialism involves taking the culture of the ruling class and establishing it as the norm; and
5. Violence is a behavior involving physical force intended to hurt, damage, or kill someone or something.

Each of Young’s five faces are experienced by human animals in many food system constructs. In the next chapter I will discuss various ways human animals endure the oppressive nature of the food system and the different ways nonhuman animals experience food system oppression.

§2.1.1. Human Animal Food System Oppression.

Today, the many forms of oppression experienced by devalued human and nonhuman animals is clear. Current examples of worker exploitation in the food system can especially be seen in the industrial agriculture and meat processing sectors. Many undervalued human animals,

such as minorities, are exploited for their labor and are often considered unskilled. Accordingly, they are marginalized because of their social standing or immigration status. Most of the people toiling the soil in commercial and industrial farms today are South and Central American immigrants.

Additionally, the nonhuman animal experiences in confined animal feeding operations (CAFOs) and slaughterhouses are yet another example of the oppressive nature of the food system. For example, extreme food system violence occurs in slaughterhouses and is experienced by the workers responsible for killing and dismembering the bodies of nonhuman animals. Often, food system violence introduces itself into the personal lives of employees and is known to cause depression, PTSD, and increase the probability of domestic violence.

In both cases, marginalization occurs because employee individuality. Quite simply, they become viewed as units of measurement. Food system marginalization promotes powerlessness, thus inhibiting many human animals from exerting their rights. Indeed, such circumstances reinforce powerlessness, as these employees are resigned to working long hours in hazardous conditions with limited compensation.

Meat production companies and CAFOs are notorious for employing such tactics. For example, a chicken processing plant in 1990 in Hamlet, CT experienced a devastating fire. Unfortunately, the company's policy was to always lock exist doors, including fire exists, to prevent workers from stealing chickens and taking too many breaks. This unfortunate corporate policy resulted in twenty-five deaths and fifty-five injuries. Basic human rights were overlooked. They were objectified, dominated, and viewed merely as moving parts of a nonhuman animal disassembly line. The Hamlet tragedy is just one example of the many physical hazards faced by meat processing employees.

Other health hazards plague human animals within the food system, the presence of zoonic diseases being among them. This disease is easily transmitted between human and nonhuman animals (Nibert, 2013). These include salmonella, e-coli and dangerous strains of influenza such as the Bird Flu and H1N1. Marginalized CAFO workers are particularly at risk for contracting zoonic disease and may have limited or zero access to health care. They are not only oppressed by their employer and society but are additionally oppressed by a broken health care system. Zoonic disease is also a health hazard for nonhuman animals in the food system. The following chapter explores zoonic disease as well as other forms of nonhuman animal oppression.

§2.1.2. Nonhuman Animal Food System Oppression.

This chapter discusses nonhuman animal oppression within the food system. Maltreatment and nonhuman animal oppression is a serious problem that occurs within the nonhuman animal sector of the food system. Ruth Harrison, a British animal welfare activist, published *Animal Machines* in 1964. In her book, she describes how factory farming has victimized nonhuman animals and relegated them to units of productivity—the resultant being the condoning of nonhuman animal oppression and injustice. In such artificial, exploitive, and violent conditions, nonhuman animals are marginalized—losing their identity in the process. Accordingly, they are effectively consigned to merely utilitarian status—just meat procured for human animal consumption.

However, nonhuman animals play a pivotal role within our food system, and their overall health directly contributes to the health of society. 98Although nonhuman animals have a right to healthy food, they sometimes receive subpar or contaminated food. In CAFOs, nonhuman animals are susceptible to zoonic disease and fungal disease due to improperly stored food.

Many industrial nonhuman animals are also force-fed food that is species inappropriate, nutritionally inferior, or genetically modified, which negatively affects their health. It has been established by biologists that plants, fruits and vegetables are becoming less and less nutritious and are being falsely manipulated by creation of genetically modified organisms (GMOs).

In her book, *The Two Headed Pig*, Leah Dunham provides scientific support showing that chemically altered, less nutritionally dense food and other CAFO living conditions contribute to a host of nonhuman animal health ailments. In addition to inferior food, nonhuman animals in CAFOs are continually subjected to extremely oppressive conditions. For example, billions of nonhuman animals have an inability to move freely and have limited, if not complete inaccessibility to the outdoors—sometimes resulting in vitamin and nutritional deficiencies that also lead to many nonhuman animal health problems (Dunham and Dunham, 2013, pp. 5-44).

CAFOs exist globally to meet the growing demand for meat and other nonhuman animal products. As affluence increases, the rising global demand for animal products only reinforces nonhuman animal exploitation and exacerbates worldwide social inequality through commoditization and the neo-liberal food system. This further contributes to the economic injustice and oppression that plague the food system and contemporary society. In the next chapter I discuss food system activism. First, I will examine methods used by food sovereignty activists to address human animal oppression in the food system. Second, I will examine methods used by nonhuman animal rights activists to address nonhuman animal oppression within the food system.

§2.2. Activism.

In this chapter I discuss food system activism. “Activism is the process of acting in support of a cause, as opposed to privately lamenting and bemoaning the current state of affairs”

(Animal Liberation Front, 2017). There are many dimensions of activism, and the nonhuman animal rights and food sovereignty movements are fueled by social activism. While food sovereignty activists have traditionally addressed food system oppression using grassroots methods of activism, the nonhuman animal rights movement has employed both grassroots and top-down activism. In the following chapters, I introduce food sovereignty methods of activism and discuss nonhuman animal rights methods of activism.

§2.2.1. Food Sovereignty Activism.

Food sovereignty is defined as “the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems” (La Via Campesina, 1993). Food sovereignty is becoming more present in political discourse—locally, nationally, and globally. Indeed, it has perhaps the greatest potential to foster dramatic change in the food system and has garnered the attention of many lawmakers. “The food sovereignty concept is inherently broad in its sense of geographic scale and in terms of the magnitude of change that it envisions; it has social, political, cultural, and environmental elements” (Belinger & Farkhi, 2013, p.1). Many pieces of legislation have been developed nationally and globally that focus on food sovereignty. It is almost certain that in the future our judicial system will play an integral part in food sovereignty and will have an critical influence on the direction of the movements themselves. Dr. William Finlay, a sociology professor at Georgia University explains that,

The current political climate is an extremely difficult one, the legislative process is complex, and that process can often be quite corrupt. . . If we want food sovereignty, we can’t shy away from tough political battles, because there are

certain political issues that underpin or undermine food sovereignty like land ownership or agribusiness subsidies. (Belinger & Farkhi, 2013, p.4)

In other words, activists must be prepared to fight for food sovereignty rights.

There are many of examples of the path to food sovereignty being an uphill battle. For instance, the people of Sedgwick, Maine have been fighting a political battle for food sovereignty at the municipal, state, and federal level. Under the county ordinances, local food producers are exempt from state licensing and inspections governing the selling of food if the transactions are between the producers and the customers for home consumption or when the food is sold and consumed at community events such as church suppers (Bayly, 2016). However, as far as the state is concerned, towns do not have the authority to trump agriculture regulations with local ordinances.

A global example of food sovereignty legislative change occurred five years ago in Nicaragua, which recently passed food sovereignty legislation. Nicaragua's Law of Sovereignty, Food Security and Nutrition (Godek, 2013) is a direct example of a nation's governmental approach to acknowledge food system deficiencies and work towards addressing hunger using the food sovereignty framework. Nonhuman animal rights activists use many methods, including the legislative process to initiate change. In the next section, I will discuss some of the methods used by nonhuman animal rights activists fighting to address nonhuman animal food system oppression.

§2.2.2. Nonhuman Animal Rights Activism.

Nonhuman animal rights is defined by PETA as “. . . animals deserve certain kinds of consideration—consideration of what is in their best interests, regardless of whether they are

“cute,” useful to humans, or an endangered species. . . It means recognizing that animals are not ours to use—for food, clothing, entertainment, or experimentation” (PETA, 2016).

Nonhuman animal rights activism takes many forms. There are activists who reside within the fringes of the nonhuman animal rights fight implementing extreme tactics. Such practices used by nonhuman animal rights activists to wage war against the lack of nonhuman rights have destroyed public property, harassed, scared, and intimidated people. Some defend extremism and believe it is warranted. Barry Goldwater, a 1964 presidential candidate credited with sparking the resurgence of American conservatism said, “I would like to remind you that extremism in the defense of liberty is no vice and let me remind you that moderation in pursuit of justice is no virtue.” Goldwater condones, even recommends, using extreme tactics as an activist to make a point, and believes that more passive forms of activism are weak or impractical. While some are extremists, most people involved with the nonhuman animal rights movement peacefully demonstrate their beliefs and stay active within the movement by utilizing subtle influences that are completely nonviolent and bottom-up methods, such as adopting animal friendly habits, practicing vegetarian and vegan lifestyles, and participate in cruelty-free shopping.

Nonhuman animal rights activism can often meet political resistance. Nonhuman animal rights activists have faced past and present political obstacles at both municipal and federal levels. In response, nonhuman animal rights organizations have mobilized and become politically active to help raise public and voter awareness to generate change. The HSUS (Humane Society of the United States), to become publicly engaged in politics and maintain political relevancy, has created a department devoted solely to engaging in the legislative process: The Humane Society Legislative Fund. The HSUS is just one example of a nonhuman

animal rights organization that has inserted itself into nonhuman animal rights discourse and continues to exist publicly at the center of a variety of nonhuman animal rights debates and legislation.

§2.3. Research Problem and Questions.

This research addresses the history and current practices of human domination over nonhuman and human animals, and how the animal rights and food sovereignty movements are currently working toward addressing oppression and exploitation within society because I want to learn how both movements can establish increased discourse and practice designed to amplify their impact to social justice in terms of oppression and control. In my thesis, I ask two questions. First, how has academic literature connected human and nonhuman animal victimization and oppression in the food system? And, second, how do the nonhuman animal rights and food sovereignty movements address the oppression of human and nonhuman animals in the food system?

CHAPTER 3. POSITIONALITY, METHODOLOGY AND METHODS

This research addresses the history and current practices of human domination over animals and other humans, and how the animal rights and food sovereignty movements are currently working toward addressing oppression and exploitation within society because I want to learn how both movements can establish increased common discourse as well as a mutual understanding of how each movement relate to social justice in terms of oppression and control. There is a lack of discourse between the nonhuman animal rights and food sovereignty movements and perhaps if there was an increased and aligned discourse, the two movements could more effectively influence social justice by working in tandem. This chapter discusses the method and methodologies used to develop my thesis. I first, introduce my first research

question: How has academic literature connected food sovereignty and nonhuman animal rights in the food system? I used books, such as Iris Marion Young's *Justice and the Politics of Difference* to develop the analytical framework of my thesis using "The Five Faces of Oppression." I also used academic journals, literature reviews, media sources, and numerous Internet searches. Using these sources, I examined elements and accounts of the shared oppressive experiences of human and nonhuman animals in the food system.

For my second question: How are the nonhuman animal rights and food sovereignty activists addressing nonhuman and human animal oppression in the food system, I also utilized books, academic literature reviews, and a wide variety other media sources. I applied the theory intersectional analysis, a method that examines the interrelationship of social movements. During my research, I discovered the subjects of food sovereignty and nonhuman animal rights are not directly tied or discussed together in academic literature. I spent a considerable amount of time locating and exploring the similarities of oppression experienced by human and nonhuman animals within the food system. The intersectionality of nonhuman animal rights and food sovereignty allowed me to find a cross-section of similarities that exist between nonhuman animal rights and food sovereignty. My research then brought me to the final piece of the fourth chapter—my contribution to social justice. There, I offer ways that a greater level of social impact could be achieved through the aligned discourse and practice of the nonhuman animal rights and food sovereignty movements.

§3.1. Positionality.

My thesis work explores the current and historical oppression that devalued human and nonhuman animals experience within the food system. Women were the first human animals to be oppressed and become marginalized members of society. As a woman who has experienced

domestic violence, I am familiar with the role that violence, exploitation, and marginalization play in society, as well as the hopeless feeling of powerlessness.

I was raised in a middle-class household, and the religious culture of the Lutheran church was deeply rooted in my upbringing. Through the patriarchal constructs of religion, I was taught that men were created first and in the image of a male god. Women were then created from man and human animals were superior to the nonhuman animals of the world. My social status, life experiences, and religion reinforced classism, sexism and speciesism helped define how I interact with the global food system.

My household adhered to the “meat and potatoes” culture and generally consumed nonhuman animal products with every meal. However, there was a distinct difference between the nonhuman animals we loved and the nonhuman animals we consumed. I was raised alongside “pets” throughout my life and cannot remember a time when nonhuman animal companions were not present. Because of this, I gained a greater sense of compassion and empathy due to my early childhood experiences with nonhuman animals. However, the nonhuman animals in my life, both at home and on the farm, were viewed as possessions, rather than independent, sentient beings.

As a child, my grandmother had the idyllic small farm and raised cows for consumption. She had “happy” cows who lived in an open pasture and could graze freely. My experiences on her farm colored my view of what nonhuman animals’ lives were like on a farm. However, as I grew older, I became more aware of the food system as I met people who provided insight into the violent, and often cruel, world of the food animal industry. I then began to reconsider my cultural paradigm and my resultant interaction with food.

As I became familiar with the many inadequacies and injustices within our food system, I became increasingly interested in the origin of my food—and food sovereignty. After my matriculation to Marylhurst University’s food system program, I began to consider how I could apply my interests in animal welfare to the food sovereignty framework and combine them for social justice.

§3.2. Methodology.

I conducted the research for my project utilizing a variety of qualitative research methods. Qualitative Research is primarily exploratory research and includes unobtrusive research methods. It is used to gain an understanding of underlying reasons, opinions, and motivations. Accordingly, qualitative analysis provides valuable insight into underlying problems and helped to develop ideas or hypotheses (Wyse, 2011). For my research, I chose unobtrusive research methods— those that do not require the researcher to intrude in the research context. Such methodology includes indirect measures such as content, secondary, critical discourse and intersectionality analysis.

Content analysis is the analysis of text. Types of content analysis include the thematic analysis of text documents, indexing, quantitative descriptive analysis, and a secondary analysis of data. Content analysis provided opportunities to conduct literature reviews using academic journals, books, and internet searches for information pertaining to my research problem and questions. I used search terms such as “animal rights,” “food sovereignty,” and “oppression.” These key search words provided many avenues in which to pursue my thesis.

Additionally, I employed secondary data analysis. This type of analysis allowed me to assess data collected and published by a secondary source, such as the USDA and the HSUS. Thereafter, I implemented critical discourse analysis—an interdisciplinary approach to the study

of discourse that views language as a form of social practice. I used critical discourse analysis to sort through the various ways that language has been used to refer to, and ascribe meaning to, nonhuman and devalued members of society—specifically, women.

Finally, I incorporated intersectionality analysis within my research. Intersectionality analysis allowed me to examine the overlapping principles of food sovereignty and nonhuman animal rights, such as human and nonhuman animal health and food system oppression. Such analysis contributed greatly to the final section of chapter four, as I used the cross-section of nonhuman animal rights and food sovereignty to develop ways food sovereignty and nonhuman animal rights activists could collaborate to effect greater social change.

§3.3. Methods.

For my first research question, how has academic literature connected the oppression and victimization of animals and people within the food system, I used literature reviews such as academic journal articles, reputable websites and relevant books as data sources to substantiate my conclusions concerning human/nonhuman animal rights and food sovereignty. I examined this question on both a national and global scale. Google Scholar and university databases helped identify the necessary materials to develop the thesis results. Intersectionality analysis helped tie the common threads of nonhuman animal rights and food sovereignty together, and critical discourse analysis assisted me in navigating the language used to engage in shared discourse and intersectionality.

I used national and global data to examine my second question, how do the nonhuman animal rights and food sovereignty movements address the oppression of human and nonhuman animals in the food system? Through content analysis, I employed various resources. Online content, published journals, films and academic resources allowed me to establish how the

principles of each movement addresses human and nonhuman animal oppression within the food system. I looked for local/regional/global examples of activism. These methods identified connections in the origin of the nonhuman animal rights and food sovereignty movements. This was important because it provided the opportunity to set up the necessary data to discuss how my research has contributed to social justice.

CHAPTER 4. RESULTS, ANALYSIS AND CONTRIBUTION

§4.1. Introduction.

Human animals innately have an emotional affiliation to other nonhuman animals. Indeed, human and nonhuman animals are related physically, emotionally and psychologically (Andrews, 2015). Countless journal articles, online sources, academic literature, and books such as Kristin Andrews' *The Animal Mind* explore the complexity of the human/nonhuman animal bond. Most people are quite familiar with the bonds between human and nonhuman animals. The pet/owner relationship, the farm animal/farmer relationship, and the zoo animal/zoo keeper relationship are common examples of such bonds. Accordingly, the relationships between human and nonhuman animals is as pervasive today as it has ever been.

Such strong correlations are logical. Human and nonhuman animals have coexisted for millions of years. Mammals are known to be sentient beings—they experience the world around them and feel negative emotions like pain, fear, suffering and loss (Andrews, 2015). Like their human animal counterparts, nonhuman animals use language, have complex social bonds, and maintain social order. “At the core of perspective-taking is emotional linkage between individuals—widespread in social mammals—upon which evolution (or development) builds ever more complex manifestations, including appraisal of another’s knowledge and intentions” (Waal et al., 2016, p. 77).

America's love/hate relationship with nonhuman animals can be found in art such as cave drawings, books like Dr. David Nibert's *Human Oppression and Animal Violence*, and movies like *Food Inc.* In North American history, cows and cowboys on the western frontier became emblematic of national identity (Friends of Animals, 2016) and today, many Americans have a romanticized view of the U.S. farming system. Images of rolling corn-filled plains and happy farm animals are ingrained in us as children and are later capitalized upon by large, food-oriented corporations in the form of overt and covert means of marketing to global consumers, thus propelling the exploitive and oppressive nature of the neoliberal food system that is in place today.

Both human and nonhuman animals have suffered through exploitation and oppression for millennia (Nibert, 2013). In the following section, I examine the nonhuman/human animal relationship in the context of the current food system model, focusing on shared methods of oppression that is seen in the world's many CAFOs and slaughterhouses. Additionally, I will discuss current forms of social activism that are being employed by nonhuman animal and food sovereignty activists and conclude by introducing opportunities for the dual activism of the food sovereignty and nonhuman animal rights movements.

§4.2. Food System Oppression of Human/Nonhuman Animals.

The human and nonhuman animal relationship is complicated, and is only complicated further by a shared history of food system oppression. In our food system, human and nonhuman animals play the most pivotal roles possible. Unfortunately, the food system is plagued by a host of issues that stem from a cycle of persistent and historical oppression. Human and nonhuman animals have traditionally faced violence, exploitation and marginalization. As sentient beings,

human and nonhuman animals have felt, and have been, powerless and treated as culturally inferior to those in charge.

The enmeshed oppression of nonhuman and devalued human animals in our food system happened slowly over thousands of years. Much like the diets of our closest living relative, the chimpanzee, early hominins lived from a diet of plants, insects and the occasional small animal. Like chimpanzees, the meat of small animals played a marginal role in the human animal diet. Thereafter, approximately 70,000 years ago, human animals began to create and use complex, projectile weapons and engage in persistent hunting—a violent hunting technique in which hunters used running, walking and tracking to pursue their prey (Tuttle, 2008). This new technology allowed early man to kill much larger prey. “The practice of stalking and killing animals increased the propensity for violence among human animal hunters, and the status of men in society began to be associated largely with skill and success” (Nibert, pp. 1-31).

As sexual segregation in such work activities began, the social status of the “weaker” sex, women, declined and they began to be exploited—performing more of the daily, menial tasks such as cooking and childcare. Speciesism, sexism, and marginalization became commonplace and women, along with devalued human and nonhuman animals, began to occupy the lowest tiers of the social hierarchy. Carol Allen proposes that, “The demarcation of, between animals and people, was invoked during the early modern period to emphasize social distancing” (Allen, C. p. 23).

In “Five Faces of Oppression,” Iris Marion Young defines oppression using five components—violence, exploitation, marginalization, powerlessness and cultural imperialism. At least one facet, if not every facet, is present in all aspects of our food system, beginning with

the soil that is cultivated to grow food for human and nonhuman consumption, and ending in the slaughter and consumption of the nonhuman animals raised for food.

Carol Allen is a vegetarian, feminist writer, and author of *The Sexual Politics of Meat*, which utilizes a vegetarian/feminist lens to examine the roles women and nonhuman animals play in society. Often focusing on nonhuman animal rights, she describes ways in which language has been used to manipulate and objectify women and nonhuman animals. “We live in a culture that has institutionalized the oppression of animals. . . that we refer to meat-eating rather than to corpse-eating is a central example of how our language transmits the dominant culture” (Allen, C., ___, p. 94). In her work, Allen implicitly maintains that the language used to describe and discuss the roles of nonhuman animals in the food system is artfully designed to assist in distancing people from the violence and horrors of slaughter and the uneasiness that many people experience during nonhuman animal consumption. “Language has always aided in sidestepping sticky problems of conceptualization by obfuscating the situation” (Allen, C., ___, p. 48).

In language used about food, nonhuman animals no longer possess individual identities. Rather, they become relegated to different forms of “meat.” The various muscles of cows are replaced with words such as hamburger, prime rib and sirloin. Chickens are reduced to the sum of their parts; breast, thigh or legs. Pigs become pork, bacon and sausage. “A culture that views pigs as inanimate piles of protoplasmic structure to be manipulated however cleverly the human mind can conceive will view its citizens the same way—and other cultures” (Ostrander, 2011, p. ___).

In her book, Allen also articulates how words, just as those used above to describe the “parts” of a chicken, are often used interchangeably with those used to oppress, objectify and

describe women. In her 2012 book, Jean O'Malley Halley, the author of *The Parallel Lives of Women and Cows: Meat Markets* also provides readers with an example of how language is used to do just that, using an example of the correlation between a literal "meat market" and the figurative one, (O'Malley-Halley, 2012) that is sometimes used by women to describe their exploitive experiences in bars or nightclubs. "The interaction between physical oppression and the dependence on metaphors that rely on the absent referent indicates that we distance ourselves from whatever is different by equating it with something that we have already objectified" (Allen, C., ____, p. 23). The nonhuman animal rights and feminist lenses used by Allen and O'Malley Halley are just two of many used to study nonhuman and human animal rights, society's obligation to marginalized beings, and how moral obligation should be applied to all members of society.

Cultural imperialism, a facet of Young's "Five Faces," can refer to the forced acculturation of a subject population. This forceful domination of the human animal culture over those of nonhuman animals, often aided by violence, can be seen in the food animal system as well as in society in general. Theorists such as Immanuel Kant founder of the Kantianism and Jeremy Bentham, the forefather of Utilitarianism, use their theories as a lens to discuss nonhuman animals, their rights, and how people should recognize them as members of society. Kant believed that individuals (including nonhuman animals) who have an inherent value must never be treated "merely as means" to securing the best aggregate consequences. Kant contended that the cruelty of animals leads to cruelty towards humans. "If he is not to stifle his own feelings, he must practice kindness toward animals for he who is cruel to animals becomes hard also in his dealings with men. We can judge the heart of a man by his treatment of animals" (Immanuel Kant).

Bentham's utilitarian lens considers the interest of all affected sentient beings and seeks the greatest fulfillment for society, otherwise, for the greater good. "The question is not, 'Can they reason?' Nor, 'Can they talk?' But rather, 'Can they suffer?'" (Bentham). This quote from Bentham can be applied to the experiential oppression endured by nonhuman animals and marginalized people in the food system. This includes those who cannot speak for themselves or lack the ability to reason. Under utilitarianism, infants, the elderly, the mentally handicapped, those who do not speak the preferred language and, of course, nonhuman animals should have a means to assert their rights. Many of these devalued groups have been classified as socially inferior; and *isms*, practices used to further oppress marginalized members of society, have developed.

There are many isms that plague society and stereotype groups of people, such as sexism, racism, classism, and speciesism. These four identified isms are consistently reinforced in food system oppression. People are familiar with the well-known isms such as racism and sexism, but many people are unfamiliar with speciesism. Most human animal cultures embrace speciesism and believe nonhuman animals as inferior (Horta, 2009), which is another attribute of cultural imperialism. In the food system, sexism, racism, classism, and speciesism can be easily identified. Nonhuman animals are exploited and treated violently for the items they produce. In the food service and agricultural industries, Latin Americans and other racial minorities are exploited for cheap labor. In meat packing companies, the poor and marginalized are exploited for cheap labor and their unlikelihood to complain or cause problems due to their desperation for employment (Le Duff, 2000).

Early stratification of society likely originated with the advent of religion. New scientific findings have led to the current belief that nonhuman and human animal sacrifice in the name of

religion were used as an oppressive means to make society less egalitarian and maintain classism (Kaplan, 2016). To ensure plentiful harvests, priests were believed to communicate with male gods. That belief contributed to the power of priests—elevating them to the top of the social structure. Soon, other members of society slowly settled into their subsequent roles, thus exploiting and marginalizing certain people and establishing classism, “. . . lowly positions and ill treatment were woven into the fabric of the economic, political, religious and social systems and (oppression) was thus, institutionalized” (Nibert, 2002, p. 26). As communities grew, so did the need for additional resources, such as food. Nomadic pastoralism helped remedy that need.

Nomadic pastoralism is a “distinct form of food-producing economy, where mobile pastoralism is the dominant activity” (Dyson-Hudson, 2014, p. ____). The development of nomadic pastoralism began approximately ten thousand years ago, leading to the most significant change in the production food. “Over time herders began to organize their herds, having some sense of who and where the cows were, and gathered them regularly for slaughter and the making of meat” (O’Malley-Halley, p. 57). Human and nonhuman animals were greatly oppressed and exploited due to economic interests associated with growing societies. For example, to support their herds, nomadic pastoralists required more land and water—causing a competition for resources between human and nonhuman animals. Nomadic pastoralists were met with interspecies resistance that resulted in war, racism, genocide, and slavery. Documented examples exist that discuss the relationship between the growing insatiable need for nonhuman animal products and the invasion and subsequent demise of many global societies. Wars led to large-scale human displacement, enslavement, genocide, subjugation, sexual exploitation, and frequent hunger. These human animal “injustices were deeply entangled with the violence and

trauma experienced by domesticated (domesticated-desecrated) animals of that time” (Nibert, 2013, p. 25).

Cultural imperialism, violence, exploitation, marginalization and powerlessness, each of Young’s “Five Faces of Oppression,” are observed in the intercultural conflict and warfare that ensued due to the competition for resources. Violent wars and conquests that were obtained by formidable forces such as the Roman Empire and Chinggis Khan were a result of struggle that was unintentionally caused by nomadic pastoralism (Nibert, 2013, p. 25). “Wars will never cease while men still kill other animals for food, since to turn any living creature into “meat” takes the same kind of violence, the same kind of mental processes are required to change a living man into a dead soldier” (Ryan, 1943). Not only were nonhuman animals exploited for food and other products, they were additionally exploited and used as a means of transportation and weaponry. Keith Thomas, a British historian of the early modern world and the author of *Man and the Natural World*, asserts that marginalized people were considered *beastlike*. “Once perceived as beasts, people were liable to be treated accordingly. The ethic of human domination removed animals from the sphere of human concern, but it also legitimized the ill-treatment of those humans were in a supposedly animal condition” (Thomas, 1996, p. 211). In wartime, the devalued and enslaved were powerless, dominated and exploited as means of weaponry and force, being involuntarily enlisted to risk their lives and fight.

The bond of violence, trauma, exploitation and oppression between human and nonhuman animals remain in nearly every facet of the current food system. This is perhaps most apparent in today’s slaughterhouses. Human and nonhuman animals experience extreme stress and maltreatment. However, “[t]he most intimate and bloodstained bond between humans and the animals we consume transpires between the nearly voiceless slaughterhouse workers and the

completely voiceless animals they're employed to kill" (McWilliams, 2011, p. ____). Many nonhuman animals are raised and exploited solely for human consumption. As a society, we have become exceedingly efficient at killing and dismembering nonhuman animals. For example, a farm animal entering the front door will reach the exit in about nineteen minutes (McWilliams, 2011).

Powerlessness is a feeling experienced by nonhuman and human animals in the slaughterhouses around the world. Some have viewed slaughterhouses as troubling disciplinary institutions, like penitentiaries or early insane asylums—considered a site “where many docile bodies, both the human and nonhuman animals, are manipulated, transformed, subjected (to violence) and used in troubling ways” (Thierman, 2010, p. ____). Occasionally, human and nonhuman animals have been known to revolt against their oppressors. As they were domesticated, obstinate, nonhuman animals such as cows and horses readily protested exploitation. They would escape enclosures and disappear into the surrounding areas, eluding their captors for months if not years. Today, the food system attempts to mitigate nonhuman farm animal resistance within CAFOs by selectively breeding them to enhance and perpetuate docility and submission. Similarly, in CAFOs and slaughterhouses, specific types of people are hired to help ensure worker docility and submission. “The oppressed group can resist all they want, but as long as they participate in civilization and depend on the system’s structure for survival (even while suffering oppression from it) they will only receive liberation through the mercy of their oppressors” (Chochrane, 2012, p. 33). There are many undocumented workers employed in the industrial agriculture sector who are afraid to assert their rights—out of the extreme fear they will lose their jobs or get deported. Accordingly, such marginalized people become the ideal, docile, and submissive employee.

In an article published by *The New York Times* in June of 2000, a journalist secretly observed and shared tales of the lives of slaughterhouse employees and the nonhuman animals who share the space at Smithfield Packing Co., the largest pork producer in the world. Accounts of lives wrought with exploitation, marginalization and violence were pervasive. Up to sixteen million (pork) shoulders come down the line each year, translating to thirty-two thousand a shift, sixty-three per minute, or one every seventeen minutes (Le Duff, 2000). The hidden faces that work behind the scenes of Smithfield Packing Co. are comprised of mainly African and Native Americans, Mexicans, the occasional Caucasian inmate, and the assuredly Caucasian supervisor, all of whom are not only self-segregating, but are segregated by their employer as well.

Racial tensions run high and the environment breeds contempt for one group toward another. Most employees are exploited and marginalized. They have resigned themselves to working long hours in hazardous conditions and for little pay in what has been described as a “plantation with a roof” (Le Duff, 2000). Due to the constant stream of violence, stress and oppression, such slaughterhouse employees have an increased rate of social withdrawal, domestic violence, drug and alcohol abuse, severe anxiety, and PTSD (Post Traumatic Stress Disorder) (Dorovskikh, 2015). Not only is mental illness linked to oppression, those who experience mental illness are often further oppressed by the societal stigma associated with mental illness. As one slaughterhouse employee explains, “[s]laughterhouse employees are not only exposed to a battery of physical threats, but the psychological weight of their work erodes their well-being in quietly tragic ways” (McWilliams, 2012, p. ____). The nonhuman animals whose lives end violently in a gruesome environment such as Smithfield, also led a torturous and powerless life being raised, often, in one of America’s many CAFOs (Le Duff, 2000).

Human and nonhuman animals interact at every life stage of the nonhuman animal raised for consumption. Human animals are present for the birth, death, dismemberment and finally, consumption of nonhuman animals. CAFOs are societies' attempts to meet and profit from the growing global demand for nonhuman animal products via the mainstream neo-liberal market system. As global affluence grows, so does the exploitation of human and nonhuman animals because of the increased demand for nonhuman animal products. The HSUS estimates that ten billion nonhuman animals are raised and killed annually for consumption in the forms of meat, eggs and dairy.

In 2007, the annual average of worldwide nonhuman animal consumption per person was roughly 102.5 lbs., most of which was cow flesh (*See Table 2*). The U.S. population consumed 270.7 pounds per person annually (*The Guardian*, 2004). On a national average, that translates to each person consuming 0.77 pounds daily. Perhaps the country with the most marked rise in meat consumption is China, which now consumes half of the world's pigs (*See Table 1*). This sharp rise in the global nonhuman animal consumption, especially the consumption of cow flesh, are shown to cause world-wide epidemics such as heart disease and cancer.

“Epidemiological health and disease issues plague animals housed in CAFOs and the over consumption of animal products can create long-term negative health effects in humans” (*Freston*, 2011, p. ____). Other consequences of the CAFO model include the contraction of various types of diseases and physical ailments that are not limited to the ill-effects of diets high in fat and cholesterol. In addition to widespread obesity and heart disease, human and nonhuman animals share chronic health issues linked to the overcrowded nature of the CAFO environment, including exposure to a variety of viruses, bacteria, and vitamin deficiencies.

The oppressive attributes found in the “controlled” environment of CAFOs has led to, and promotes, the spread of viral, bacterial and fungal disease. Because of the restrained nature of CAFOs, the transmission of zoonic diseases, those that can be transmitted between human and nonhuman animals, are common. Strains of influenza have been stimulated to grow and mutate, causing deadly strains such as H1N1 and the well-known Bird Flu. Bacterial zoonic diseases such as salmonella and e-coli sometimes make it past the confines of the CAFO and slaughterhouse and into the bodies of human animals causing panic, severe infection and sometimes death. Fungus and mold are found in improperly stored feed and produce byproducts called mycotoxins. At low levels, mycotoxins reduce an animal’s overall performance, and at high levels cause a host of ailments—from allergic reactions, poor digestion, reproductive disorders, organ damage, and, sometimes death” (Dunham & Dunham, 2013, p.136). In human animals, mycotoxins can cause symptoms such as respiratory distress, choking, pneumonia, asthma and more (Dunham & Dunham, 2013, pp. 136-158).

It is because of extensiveness of disease that CAFOs use heavy amounts of anti-biotics to mitigate the risk of spreading illness. In fact, seventy-percent of antibiotics produced within the U.S. are used in treating nonhuman animals, especially those within the farming industry. Powerless, nonhuman animals are force fed antibiotics, which are later passed to human animals through the consumption of the antibiotic-infused meat. The overuse of antibiotics has allowed certain bacteria such as MRSA (Methicillin-resistant *Staphylococcus aureus*), a serious and hard to treat strain of staphylococcus, to become increasingly resistant—causing the need for new and more powerful antibiotics.

Human and nonhuman animals are also the subjects of the use of artificial growth hormones. “Since the bovine growth hormone received FDA (Food and Drug Administration)

approval in 1993, three disturbing health trends [in human animals] have emerged. Cancer cases continue to increase, obesity has become an epidemic and early onset puberty has become the norm” (Group, 2015). Artificial growth hormones have been declared unsafe by many medical experts but are widely used to grow nonhuman animals faster, lessening the time from birth to market. Oppressed, exploited and powerless, nonhuman animals raised in CAFOs live in unnatural conditions that prevent them from moving freely, or moving at all. They are forcefully denied sunlight and just as human animals, sunlight is required to produce Vitamin D—a crucial mineral needed by both the human and nonhuman animal body. Vitamin D is also crucial for the absorption of calcium and phosphorus in the intestine. “Like human animals, nonhuman animals with low Vitamin D can develop rickets, a condition in which the bones become weak, brittle and sometimes fracture” (Dunham & Dunham, 2013, p. 20). Many ailments resulting from Vitamin D deficiency could be remedied by just thirty minutes of daily sunlight.

The nonexistence of sunlight in the oppressive environment of CAFOs is not the only reason for vitamin deficiency, as the feed of nonhuman animals has also become subpar. Many plants consumed by human and nonhuman animals are nearly devoid of nutrients due to the existence of GMOs and the heavy use of pesticides. Nonhuman animals that are forced to eat genetically modified corn and soy face genetic physical ailments and deformities. Calves are born being too weak to walk. Enlarged joints and limbs, skeletal deformities, self-cannibalization, liver abscesses and twisted gut (Dunham & Dunham, 2013) are all attributed to GMOs in nonhuman animal food. None of these ailments have been known to afflict human animals, and the unknown ramification of these could potentially prove catastrophic.

Nowadays both feeds and foods must be considered not only in terms of their nutritional properties but also in terms of their ability to promote well-being and

protect against chronic disease. Consequently, the role of animal nutrition in designing foods closer to the optimal composition for long-term human well-being is becoming increasingly important. (Pinotti et al., 2011)

The oppressive methods of CAFOs are almost mandated and reinforced by a neo-liberal market system that operates on the laws of supply and demand. This has resulted in the commoditization of nonhuman animals, their products, and human labor. “Forget the pig as an animal. Treat him just like a machine in a factory” (Byrnes, 1976). The exploitive nature of the commoditization of human and nonhuman animal removes their distinguishable properties and transforms them into indistinguishable end products in the eyes of the consumer. “Mainstream media such as the *Economist* agree that it is the (free) market that takes the moral aspects out of individual behavior” (Manno, 2010). Jack Manno has described commoditization as a process of “colonization of the communal and ecological spheres by the logic and values of markets” (Manno, 2010). Food sovereignty and nonhuman animal rights activists are concerned about the effects of commoditization. In our current food system, human and nonhuman animals are increasingly exposed to violence, marginalized, exploited, and overpowered due to the power of the free market. The contemporary neo-liberal market has streamlined the nonhuman animal industry into the most efficient method of production possible, maximizing profits for some and pushing the small scale agricultural contributors out. The control of food has been taken out of the hands of the people and given to the monstrous hands of the free market. Today, just twenty feedlots feed half of the cattle in the U.S. and are directly tied to four processing firms that control eighty-one percent of U.S. beef processing (HSUS).

§4.3. Activism.

For thousands of years the oppression of nonhuman and human animals has been woven into the fabrics of our food system. Many forms of activism have been utilized by organized groups to challenge the current neoliberal market system by addressing oppression; affecting positive social change. The nonhuman animal rights and food sovereignty movements are just two examples. *The Political Informer* has identified “The Twelve Types of Activism” as: volunteering, grassroots activism, letter writing and petitions, direct lobbying, litigating, consumer boycotting, selective purchasing ordinances, ethical investing, economic sanctioning, demonstrating, civil disobedience, and agitation (Meali, 2016).

Activism is a method of challenging institutional oppression and has played an important role in progressive social movements. Iris Marion Young’s “Five Faces of Oppression” applies to human and nonhuman animals within both contemporary society and the food system. The “Five Faces” are violence, exploitation, marginalization, powerlessness and cultural imperialism. As discussed, human and nonhuman animals experience various forms of oppression in the food system. Human and nonhuman animals experience substantial violence, exploitation, and powerlessness within the global slaughterhouse structure. Both are marginalized by a system that disregards any significance they may have. Cultural imperialism is experienced by both, but in different ways. Many human animals within the food system are forced to concede to a relational inequality of cultures while the importance of the nonhuman animal social structure is unobserved and unnoticed. First, I will examine food sovereignty activism and then I will discuss nonhuman animal rights activism.

§4.3.1. Food Sovereignty Activism.

For my second question, how do the nonhuman animal rights and food sovereignty movements address the oppression of human and nonhuman animals in the food system, I explore the various methods of activism that are utilized by the nonhuman animal rights and food sovereignty.

Selecting different modes of activism, nonhuman animal rights and food sovereignty activists strive to close the gap between consumers and producers, constructing a food system where skills and resources are shared—often using democratic decision-making (Holtz, 2015). Food sovereignty is ‘the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture system’ (Food Secure Canada). It’s perhaps the greatest potential for affecting widespread social change by not only addressing the inherent food rights of human animals but also because of the close relationship between human and nonhuman animals in the food system—accordingly, nonhuman animal rights are woven into the very fabric of food sovereignty.

Peaceful food sovereignty protests are occurring around the world. They are slowly making food sovereignty a global focus (Schachet, 2016). The oppressive nature of the food system is challenged by such organizations as La Via Campesina, which was founded by a group of farmers in 1993 in response to the negative impact the General Agreement on Tariffs and Trade (GATT) international trade policy had on small producers. Currently, the coalition consists of 163 organizations around the world that strive to counter neoliberal policies and create food justice, economic autonomy and gender equity in their respective communities (Holtz, 2015). La Via Campesina campaigns for policy change on the issues of food sovereignty, and has had

important global successes. For example, Venezuela, Bolivia, Nepal, and Ecuador have all incorporated food sovereignty into their constitutions, with varying degrees of implementation (Uchicago.edu).

Lobbying for governmental policy change is just one example of employed activism tactics. In 2012, Detroit, Michigan was voted seventh among the nations' top cities plagued by the food desert epidemic (Detroit Food Justice Task Force). However, an organization in Detroit provides a more local example of food sovereignty activism occurring at the municipal level that assists marginalized people in achieving higher levels of food access and overall power over their food by incorporating micro-level activism. Food sovereignty activism is occurring quietly behind peoples' fences and throughout the community in the form of farmers' markets, community gardens, and seed swapping activities. *The Detroit Black Community Food Security Network* was created in 2006 to improve food security and develop Black leadership in peoples' neighborhoods in the pursuit of food justice and advancing food sovereignty by advocating local policy change (Detroit Food Justice Task Force).

§4.3.2. Nonhuman Animal Rights Activism.

Nonhuman animal rights activists and supporters work to protect the rights of nonhuman animals, including the right to live free from human exploitation and abuse. PETA believes that nonhuman animal rights means “recognizing that animals are not ours to use—for food, clothing, entertainment of experimentation.” Publishing texts about nonhuman animal rights and roles in society is another form of activism (Ingeborg, 2016). There are countless books, academic articles and websites that discuss nonhuman animal rights within the food system such as Alasdair Cochrane's *Animal Rights Without Liberation* (2012) and Dr. David Nibert's *Animal Rights, Human Rights: Entanglements of Oppression and Liberation* (2002).

Given today's obsession with instant gratification, perhaps the most influential nonhuman animal rights messages are delivered through film documentaries. Movies such as *The Cove*, (2009) a documentary about the underbelly of the Japanese fishing industry and the capture and mutilation of dolphins in the pursuit of tuna (imdb.com) and *Earthlings*, (2005) a film that exposes the suffering endured by animals at factory farms and the like have captured peoples' attention (imdb.com) These films have been widely well-received and are examples of productions designed to educate the public about the many atrocities that human and nonhuman animals experience within various aspects of the food animal system. Other methods of overt mainstream activism can be found in local gatherings and local television programming.

Nonhuman animal rights activists and supporters have formed organizations such as the Farm Animal Rights Movement (FARM) that organize conferences and rallies to raise awareness about the food animal system. Other nonhuman animal rights organizations in the public eye are the HSUS and the ASPCA (American Society to Prevent Cruelty to Animals). The HSUS and the ASPCA use television commercials, physical and electronic mailings and other means of marketing to extend their nonhuman animal rights message to people around the world. Like food sovereignty, having activists involved in lobbying for change in governmental policy is critical to effect positive change and promote awareness.

Nonhuman animal rights are now more widely recognized—but historically this was not the case. Globally, the first nonhuman animal rights bill concerning nonhuman animal experimentation was passed in the U.K. in 1856 and was quickly adopted by several European countries (Adams, B., 2014). In 1966, over one-hundred years later, the U.S. formally adopted a nonhuman animal experimentation law and it wasn't until articles published in *Sports Illustrated* and *Life* magazine resulted in public outcries about nonhuman animal testing. In reaction to the

acceleration of public pressure, The Animal Welfare Act was signed into law by President Lyndon B. Johnson (USDA.gov). Though practice changed little in the actual enforcement of the treatment of nonhuman animals within laboratories, the signing of that bill proved that mounting public pressure can result in concrete, legislative nonhuman animal rights change at the federal level. A more recent and local example of legislative initiative occurred in Oregon. *Ballot Measure 100* was a measure to prohibit people from purchasing endangered animal products. HSUs lobbied and reached out to Oregon voters to pass Ballot Measure 100. Oregon voters overwhelming passed the initiative and changed the face of Oregon nonhuman animal legislature.

§4.3.3. Overlapping Principles: Nonhuman Animal Rights and Food Sovereignty

[Insert section here]

§4.4. Contributions.

As stated, nonhuman animal rights and food sovereignty are connected in our food system on many levels and have individually made significant contributions to improving social justice because of passionate people dedicated to addressing societal oppression. Using Iris Marion Young's "Five Faces of Oppression," I have contributed to social justice by correlating the shared attributes of oppression in the food system and identifying food system concerns that are shared by the nonhuman animal rights and food sovereignty movements. Through this, I offer areas of opportunity for dual activism that could be used as springboards to create a greater level of social change for both nonhuman and human animals in our food system.

Intersectional analysis is a method of investigation that examines the interconnected nature of social categorizations such as race, class, and for the constructs of this thesis, nonhuman animal rights and food sovereignty. Furthermore, there are several levels of

intersectionality that exist between nonhuman animal rights and food sovereignty. Common concerns include ecologically sound and healthy food, the role of nonhuman animals in culture, the shared food system oppression of human and nonhuman animals, the promotion of food system transparency, and the effects that the commoditization of food has had on society. Each of these intersectional concerns could benefit through dual activism.

§4.4.1. Religious Influences.

Every culture holds an invisible belief system that dictates their perspectives, predispositions, and activities. The ability for people to choose culturally appropriate foods is a fundamental component of food sovereignty. Various interpretations of what constitutes culturally appropriate alternatives exist. Religion is one such factor utilized by some to make these decisions. Oppression through the act of speciesism is evident in global religious practices. For example, nonhuman animals have played and continue to play a role in many religions such as Islam, Judaism and Christianity. “The story of meat follows a sacred typology: The birth of a god, the dismemberment of a god’s body, and the god’s resurrection. This sacred story paves the way for mundane inaction of the meaning of dismemberment and resurrection achieved through consumption of meat” (Allen, C., ____, p 77). There are religious people who are concerned with nonhuman animal rights and work to reconcile the two belief systems. Andrew Linzey is the leading modern Christian writer on animal rights and believes that “Christians should treat every sentient animal per it’s intrinsic God-given worth and not because of its usefulness to human beings” (BBC, 2009).

§4.4.2. Cultural Traditions.

The cultural appropriateness of food also originates from cultural tradition. “Cultural practices cover many aspects of daily life and influence behaviors of individuals and entire

societies” (Reference.com). Many traditions concerning food are passed down orally through generations and many are centered around nonhuman animals and their products. The idea that animals are fully conscious beings who possess spiritual powers is widespread among hunting and gathering societies. Not surprisingly, it also appears to engender considerable anxiety and guilt about killing animals for food. Most of these cultures engage in complex rituals and taboos designed either to relieve the guilt arising from hunting or to honor the spirits of the deceased animals” (Serpell, 2011).

§4.4.3. Other Considerations.

Current mainstream nonhuman animal farming practices have been proven unsustainable and not ecologically sound. “Many meat-eaters don’t think about animal suffering, just the dietary protein they produce, how they provide for dietary needs. Preferred tastes preferences are stimulated by cultural values and entices people to eat meat” (McLeod-Kilmurray, H., 2002). Under food sovereignty, human animals have a right to sustainable, ecologically sound food. Not only are CAFOs not ecologically sound but they are also known to inflict extreme physical and psychologically pain upon the nonhuman animals raised within them. Just as Young’s “Five Faces of Oppression” can be equally applied to nonhuman and human animals within the food system, nonhuman animals have their own version of food sovereignty. For that matter, it could be said that nonhuman animals possess food rights equivalent to those of human animals.

Nonhuman animals have the right to natural, species-specific food that is produced through ecologically sound and sustainable methods, and have the right to choose their own food within the natural world. CAFOs do not afford nonhuman animals their right to food sovereignty. Just as in human animals, nonhuman animals require healthy food to be healthy. Since nonhuman animals play a large part in the human animal food system, nonhuman animal rights

fall under the umbrella of food sovereignty, therefore further adding to the relationship dynamics existing between nonhuman animal rights and food sovereignty.

Commoditization and our current neoliberal food system have encouraged the establishment and proliferation of industrial agriculture, including the food animal system. This has had negative effects on nonhuman animal rights and food sovereignty. The free market's law of supply and demand dictates price based on consumer needs and habits. This only intensifies the industry drive for low overhead costs, high productivity and inflated profits—usually at the expense and exploitation of the human and nonhuman animals who are forced to participate. Additionally, there appears to be a concerted effort between the government and the food animal industry to curtail consumer knowledge and perpetrate a romanticized picture of the farming industry (Dunham & Dunham, 2013) through marketing and subterfuge. There is little transparency, and without covert operations to expose the atrocities, many people will remain uneducated as to the suffering, violence and exploitation experienced by the human and nonhuman animal actors.

The food sovereignty movement stands for the proposition that true reform of the food system will be insufficient unless food is democratized and the realities of food production become more clear (Global Justice.org). Transparency provides consumers opportunities to examine the deficiencies occurring within the food system—such as the realities of GMOs, over-farming, and nonhuman and human animal exploitation and cruelty occurring within contemporary CAFOs. Thus, transparency provides consumers the opportunity to make educated choices in exercising food sovereignty. Indeed, the increased demand for transparency seems to have accompanied well-reported instances of food contamination such as e-coli and salmonella outbreaks as well as leaked videos and therefore public awareness of nonhuman animal

mistreatment and the extreme violence that occurs in slaughterhouses and CAFOs. “Polls show that most Americans want credible labels on processed food and on meat and dairy products that contain antibiotics and hormone drugs” (Sciammacco, 2012).

Commoditization has affected nonhuman animal rights and food sovereignty efforts. Commoditization is the process of making one product indistinguishable from another similar product. Dr. Jack Manno is a professor of environmental studies at the College of Environmental Science and Forestry at the State University of New York (SUNY). In addition to his interest in environmental studies, he studies the intersectionality of sustainability and commoditization. Manno (2010) argues that “[c]ommoditization distorts development in ways that intensifies negative social outcomes experienced by oppressed groups and undermines the possibility for sustainable development (it) leads to systemic racial and sexual oppression, yet the oppression of nonhuman animals resulting from our commoditization of food has been less fully explored.” In the conclusion of my thesis work, I will again summarize the relationship of food sovereignty and nonhuman animal rights.

CHAPTER 5. CONCLUSION

The intersectionality of food system oppression that exists between human and nonhuman animals has been apparent since the emergence of our modern food system. There are several matters that could be mutually addressed such as the various injustices and levels of oppression felt by human and nonhuman animals in the food system. In my thesis, I propose that although there is limited discourse that connect nonhuman animal rights and food sovereignty, society could benefit greatly by creating and maintaining joint discourse and methods of dual activism. In my thesis, I asked two questions: (a) How has academic literature connected the oppression and victimization of human and nonhuman animals in the food system?; and (b) How

do the nonhuman animal rights and food sovereignty movements address the oppression of human and nonhuman animals in the food system?

It is crucial that society acknowledge that the methods practiced by industrial agriculture do oppress human and nonhuman animals in different arenas, but in similar ways. A shared understanding about the similar experiences of violence, exploitation, marginalization, powerlessness and cultural imperialism that human and nonhuman animals face within our food system could be powerful for the individual missions of food sovereignty and nonhuman animal rights activists.

Nonhuman animal rights and food sovereignty both address health for their respective groups. The health of nonhuman animals can directly affect the health of human animals due to factors such as nonhuman animal malnourishment (Dunham & Dunham, 2013, pp. 5-27), the presence of potent antibiotic treatment and growth hormones, and through the contraction of zoonic disease such as salmonella. The use of artificial growth hormones paired with an improper diet of corn and soy exploits nonhuman animals, growing them more quickly to minimize the turnaround time from a live, sentient being to the commoditized products that he/she represents. This unnatural diet not only quickly fatten and grow cows and other nonhuman farm animals, but it also fattens human animals. Higher levels of fat found in the muscle tissue of cows and other nonhuman farm animals is known to cause physical ailments such as obesity, heart disease and cancer. Furthermore, the higher levels of artificial growth hormones result in the early onset of puberty in children (Reynella et al., 2011). Many marginalized people are powerless and are forced to consume tainted nonhuman animals due to financial constraints and unfavorable circumstances, further exacerbating the oppressive nature of the food system. In addition to disease, the ill-effects of industrial farming negatively impact

the health of human and nonhuman animal bodies by contaminating the environment (McLeod-Killmurray, 2012). These unhealthy relationships between human and nonhuman animals and the food they consume is antithetical to one's food sovereignty rights.

Based on my findings, both nonhuman and human animals possess their own form of food sovereignty. They have a right to choose healthy, ecologically sound and sustainable food that is species-specific, without human animal interference. The current oppressive practices of CAFOs do not provide nonhuman animals with the natural, species-specific food they deserve. "The industrialization of agriculture has unintentionally, but clearly undercut sustainability, animal welfare and husbandry and has raised serious questions of environmental preservation, the well-being of farmers and rural communities and loss of what can be called ancestral, local wisdom of the soil" (Reynella et al., 2011).

The current neoliberal food system was created in part by a societal demand for cheap food, has altered the rural social structure, and is viewed by many as negatively impacting animal welfare (Reynella et al., 2011). Commoditization has contributed to many failings of our food system by instilling a feeling of powerlessness through acts violence, exploitation and marginalization. It has removed the identity of human and nonhuman animals in the food system, making them an absent referent in the meals people consume. Meat is a valuable economic commodity; those who control this commodity achieve power (Allen, C., p 13). However, the food sovereignty and nonhuman animal rights movements are working toward putting the power back into the hands of the people. We live in a time when many people are trying to do their best, in a world where it is far too easy for them to do their worst, but as Dr. David Nibert point out, "Human social systems are not fixed in stone and specific economic motivations for oppression-

and resulting societal arrangements and ideas-are subject to change. This is where we find hope and the prospect for social transformation” (Nibert, 2002, p. 15).

References

- "8 Shocking Facts about Bovine Growth Hormone." Dr. Group's Healthy Living Articles. 24 Nov. 2015. Web. 27 Jan. 2017.
- Adams, A (2010, July 16). Animal Oppression: An Ecological Approach. Retrieved from <https://animalvisions.wordpress.com/2010/07/16/animal-oppression>
- Adams, B., & Larson, J. (2007). Legislative History of the Animal Welfare Act. *Animal Welfare Information Center Resource Series*, (41). Retrieved from <https://www.nal.usda.gov/awic/legislative-history-animal-welfare-act-table-contents>.
- Adams, C. J. (1990). *The sexual politics of meat: A feminist-vegetarian critical theory*. New York: Continuum.
- Andrews, K. (2015). *The animal mind: An introduction to the philosophy of animal cognition*. New York, NY: Routledge/Taylor & Francis Group.
- Animal Liberation Front. (n.d.). Retrieved from <http://www.animalliberationfront.com>
- Animal Welfare Act. (n.d.). Retrieved from <https://www.nal.usda.gov/awic/animal-welfare-act>
- Belinger, N., & Farkhi, M. (2013). Theories on the relationship between international law and domestic law. *Economic Foundations of International Law*, 15-18.
doi:10.4337/9781785361876.00006.
- BBC - Religions (2009, August 03). Christianity: Animal rights. http://www.bbc.co.uk/religion/religions/christianity/christianethics/animals_1.shtml
- Byrnes, J. (1976). "Raising Pigs by the Calendar at Maplewood Farms," *Hog Farm Management*, 30.
- Cheney, C. (2006). Tri-County Domestic & Sexual Violence Intervention. <https://www.semantic scholar.org>

- Cochrane, A., Dr. (2012). *Animal Rights Without Liberation: Applied Ethics And Human Obligation*. New York, NY: Columbia University Press.
- Cole, M. (2011). From “animal machines” to “happy meat”? Foucault’s ideas of disciplinary and pastoral power applied to ‘animal-centred’ welfare discourse. *Animals*, 1(1), 83-101. doi:10.3390/ani1010083.
- Dorovskikh, A. (2015). Killing for a Living: Psychological and Physiological Effects of Alienation of Food Production on Slaughterhouse Workers.
- Dunham, L., & Dunham, A., Dr. (2013). *America's Two-Headed Pig*. Lexington, KY: Wholesome Note Press.
- Dyson-Hudson, R. (2014). Pastoralism, Climate Change and Policy. Retrieved from <https://pastoralism-climate-change-policy.com/2013/09/24/nomadic-pastoralism-a-tentative-definition/>
- Earthlings (2005). Retrieved from <http://www.imdb.com/title/tt0358456/>
- Evidence for Meat-Eating by Early Humans. (n.d.). Retrieved from <http://www.nature.com/scitable/knowledge/library/evidence-for-meat-eating-by-early-humans>
- Francione, G. (n.d.). Animal Rights: The Abolitionist Approach. Retrieved from <http://www.abolitionistapproach.com/about/gary-l-francione>
- Freston, K. (2011, November 17). The Breathtaking Effects of Cutting Back on Meat. Retrieved from <http://www.huffingtonpost.com/kathy-freston/the-breathtaking-effects>
- Friends of Animals. (n.d.) Action Line Magazine. Retrieved from <https://secure.friendsofanimals.org/store/booklets/actionline-magazine>
- Gascoigne, B. (2001). Retrieved from <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab57>

- Global Justice Now. (n.d.) What is food sovereignty? Retrieved from <http://www.globaljustice.org.uk/what-food-sovereignty>
- Godek, W. (2013, September 14-15). Food Sovereignty: A Critical Dialogue. Conference Paper #63. The Complexity of Food Sovereignty Policymaking: The Case of Nicaragua's Law 693. Retrieved from https://www.iss.nl/fileadmin/ASSETS/iss/Research_and_projects/Research_networks/ICAS/63_Godek_2013.pdf
- Group, Dr., (2015, November, 24). "8 Shocking Facts about Bovine Growth Hormone. Dr. Group's Healthy Living Articles. Retrieved from https://www.google.com/webhp?sourceid=chrome-instant&rlz=1C1JZAP_enUS715US715&ion=1&espv=2&ie=UTF-8#q=8+Shocking+Facts+about+Bovine+Growth+Hormone
- Harrison, R., & Dawkin, M. S. (2013). *Animal machines*. Wallingford: CABI.
- Holtz, N., (2015, August 4). What is Food Sovereignty? Boulder Food Rescue. Retrieved from <https://www.boulderfoodrescue.org/what-is-food-sovereignty/>.
- Horta, O. (2009, August 13). What is Speciesism? *Journal of Agricultural and Environmental Ethics*, 23(3), 243-266. doi:10.1007/s10806-009-9205-2.
- Ikered, J. (2015, September 13). CAFO's: The facts about factory farms. Retrieved from <https://www.sott.net/article/301765-CAFOs-The-facts-about-factory-farms>.
- Ingeborg, K. (2016). Be an Animal Rights Activist. Retrieved from <http://www.wikihow.com/Be-an-Animal-Rights-Activist>.
- Interrupting Oppression (2014, November 11). Retrieved from <http://interrupting-oppression.tumblr.com/post/102351553722/list-of-isms>
- Kaplan, S., (2016, April, 05) The 'darker link' between ancient human sacrifice and our modern world. *The Washington Post*. Retrieved from <https://www.washingtonpost.com/>

news/morning-mix/wp/2016/04/05/the-darker-link-between-ancient-human-sacrifice-and-our-modern-world/?utm_term=.2f10e918352b

Le Duff, C. (2000, June 16). At a Slaughterhouse, Some Things Never Die, Retrieved from <http://www.nytimes.com/library/national/race/061600leduff-meat.html>

Manno, J. P. (2010). Commoditization and oppression. *Annals of the New York Academy of Sciences*, 1185(1), 164-178. doi:10.1111/j.1749-6632.2009.05285.x

McLeod-Kilmurray, H. (2012). Commoditizing Nonhuman Animals and Their Consumers: Industrial Livestock Production, Animal Welfare, and Ecological Justice. *Bulletin of Science, Technology & Society*, 32(1), 71-85. DOI:10.1177/0270467612444585.

McWilliams, J (2012, February 07). PTSD in the Slaughterhouse. Retrieved from <https://www.texasobserver.org/ptsd-in-the-slaughterhouse>

Maeli, John-Pierre. (2016, August 01). "The 12 Different Types of Activism." *The Political Informer*. N.p., 01 Aug. 2016. Web. 26 Feb. 2017. Retrieved from <http://thepoliticalinformer.com/the-12-different-types-of-activism>

Neoliberalism. (2016, April 07). Retrieved from <http://www.investopedia.com/terms/n/neoliberalism.asp>

Nibert, A. (2002). *Animal rights/human rights: Entanglements of oppression and liberation*. Lanham, MD: Rowman & Littlefield.

Nibert, A. (2013). *Animal oppression and human violence: Domestration, capitalism, and global conflict*. New York: Columbia University Press.

Ostrander, M., (2011, March 07). Joel Salatin: How to Eat Animals and Respect Them, Too Yes! Magazine, Retrieved from <http://www.yesmagazine.org/issues/can-animals-save-us/joel-salatin-how-to-eat-meat-and-respect-it-too>

- Pinotti, L., Krogdahl, A., Givens, I., Knight, C., Baldi, A., Baeten, V., Van Raamsdonk, L., Woodgate, S., Perez Marin, D., Luten. (2014, June 30). "The Role of Animal Nutrition in Designing Optimal Foods of Animal Origin.
- Poirot, P. L. (1963, February 01). Is Labor a Commodity? Retrieved from <https://fee.org/articles/is-labor-a-commodity>
- Roman-Alcala. A. (2013, May 19). From Food Security to Food Sovereignty. Retrieved from http://www.earthisland.org/journal/index.php/elist/eListRead/from_food_security_to_food_sovereignty
- Reynella, B. E., Swanson, J. C., Siegford, M., Powers, J., Cole, M. (2011). From “Animal Machines” to “Happy Meat”? Foucault’s Ideas of Disciplinary and Pastoral Power Applied to ‘Animal-Centered’ Welfare Discourse. *Animals*, 1(4), 83-101.
doi:10.3390/ani1010083
- Rifkin, J. (2013). *The third industrial revolution: how lateral power is transforming energy, the economy, and the world*. New York: Palgrave Macmillan.
- Schachet, C. (2016). Farmers, Environmentalists and Researchers Working Together for Food Sovereignty | Grassroots International. Retrieved from <https://grassrootsonline.org/blog/newsblognew-book-farmers-environmentalists-and-researchers-working-together-food-sovereignty>
- Sciammacco, S. (2012, February 01). Follow the Food: Ensuring Greater Transparency in our Food Supply. *Ag Mag*. Retrieved from <http://www.ewg.org/agmag/2012/02/follow-food-ensuring-greater-transparency-our-food-supply>

- Serpell, J., (2011), One Man's Meat: Further Thoughts on the Evolution of Animal Food
Taboos., Retrieved from <http://nationalhumanitiescenter.org/on-the-human/2011/11/one-mans-meat>
- Shlasko, D. (2015). Using the Five Faces of Oppression to Teach About Interlocking Systems of Oppression. *Equity & Excellence in Education*, 48(3), 349-360.doi:10.1080/10665684.2015.1057061.
- The Cove, (2009, August 07) Retrieved from <http://www.imdb.com/title/tt1313104>
- The Guardian (2004), Meat Consumption per Capita. Retrieved from <https://www.theguardian.com/environment/datablog/2009/sep/02/meat-consumption-per-capita-climate-change>
- The Detroit Black Community Food Security Network, (n.d.) Retrieved from <http://www.detroitfoodjustice.org/partners/detroit-black-community-food-security-network>
- The United States Meat Industry at a Glance. (2015). Retrieved from <https://www.meatinstitute.org/index.php?ht=d/sp/i/47465/pid/47465>
- Thierman, S. (2010). Apparatuses of Animality: Foucault Goes to a Slaughterhouse1. *Foucault Studies*, 9, 89-110. Retrieved from <file:///C:/Users/slian/Downloads/3061-11599-1-PB.pdf>
- Thomas, K. (1991). *Man and the natural world: changing attitudes in England, 1500-1800*. New York: Oxford U Press.
- Tuttle, W., Dr. (2009). History and Evolution of the Animal Rights Movement. Retrieved from <http://www.all-creatures.org/articles/ar-history.html>
- University of Chicago., Food Sovereignty: From Urban Chicago to the Third World (2012)
Retrieved from <http://foodsecurity.uchicago.edu/research/food-sovereignty-2>

Violence and Animal Rights (see Press Office rebuttal below post). (n.d.). Retrieved December 11, 2016, Retrieved from <https://animalliberationpressoffice.org/NAALPO/>

2012/08/05/violence-and-animal-rights

Waal, F. B. M. de, Robert Wright, Christine M. Korsgaard, Philip Kitcher, Peter Singer, Stephen Macedo, and Josiah Ober. (2016). *Primates and Philosophers: How Morality Evolved*. Princeton University Press.

What are examples of Culture Practices? (n.d.) Retrieved from <https://www.reference.com/world-view/examples-cultural-practices-73e2678d109dae>

What is food sovereignty? (n.d.). Retrieved from <http://www.globaljustice.org.uk/what-food-sovereignty>

What is Food Sovereignty. (n.d.) Retrieved from <http://foodsecurecanada.org/who-we-are/what-food-sovereignty>

What is La Via Campesina? (n.d.) Retrieved from <https://viacampesina.org/en/index.php/organisation-mainmenu-44/what-is-la-via-campesina-mainmenu-45>

Why Animals Matter: A Philosophical Perspective Philosophy Quotations. (n.d.) Retrieved from http://www.think-differently-aboutsheep.com/Why_Animals_Matter_A%20Religious_Philosophical_Perspective_Philosophy_Quotations.htm

Wickham, D. D. (2014, February 10). Do you know when slavery began and ended? Retrieved from <http://www.usatoday.com/story/opinion/2014/02/10/black...slavery.../5341129>

Young, I. M. (2011). *Justice and the Politics of Difference*. Princeton University Press.

Appendix

Table 1

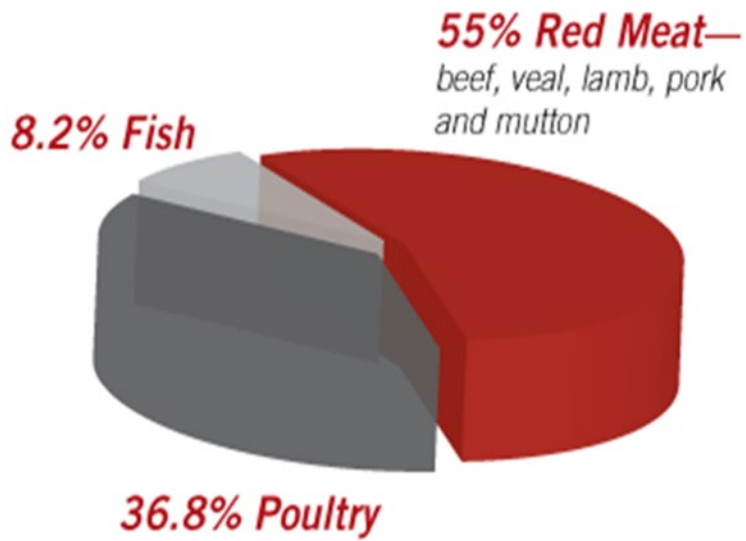
Meat Consumption: Per Capita: Kilograms per person 1961-2002

Country	Year						Percent Growth
	2002	2000	1990	1980	1970	1961	
U.S.	124.8	122.0	112.8	108.1	105.9	89.2	39.9
Mexico	58.6	55.2	35.8	37.5	24.4	25.4	130.7
New Zealand	142.1	122.3	130.0	130.0	114.7	113.5	25.2
China	52.4	49.9	25.8	14.6	9.0	3.8	1,279.1
Japan	43.9	44.7	38.8	30.6	17.8	7.6	477.6
U.K.	79.6	77.5	71.8	71.0	73.0	69.8	14.0

Note. Source: Food and Agriculture Organization of the United Nations (FAO), FAOSTAT online statistical service (FAO, Rome, 2004). Available online at: <http://apps.fao.org>. See also <https://www.theguardian.com/environment/datablog/2009/sep/02/meat-consumption-per-capita-climate-change>. Per capita calculations were conducted by WRI using FAO data on meat production and trade, and using U.N. data on population.

Table 2

Average Percentage of Animal Products Consumed per Person (2009)



Note. Source: Fresson (2009).

Table 3

Similarities of Nonhuman and Human Animal Food Sovereignty

Attributes of a Sovereign Nonhuman Animal Food System	Attributes of a Sovereign Human Animal Food System
Nonhuman Animal Food Sovereignty:	Human Animal Food Sovereignty:
<p>The right for animals to have healthy, ecologically sound and sustainable food that is naturally selected by each specie depending on their natural dietary needs:</p> <ul style="list-style-type: none"> • The Right to Eat Healthy Food That Is: <ul style="list-style-type: none"> ○ Fresh ○ Nutritious ○ Safe ○ Available ○ Specie specific ○ That is naturally selected by the animals ○ That is generated by a healthy, sustainable food source ○ That is not produced using GMOs, which compromise health 	<p>The right for people to have healthy, ecologically sound and sustainable food and define their own food and agricultural systems:</p> <ul style="list-style-type: none"> • The Right to Eat Healthy Food That Is: <ul style="list-style-type: none"> ○ Fresh ○ Nutritious ○ Safe ○ Available ○ Affordable ○ Personally Selected ○ Does not exist on the back of marginalized member of society ○ Ecologically sound • That is generated by a healthy, sustainable food source. • That is not produced using GMOs, which compromises health

Table 4

Young's Five Faces of Oppression

	Cultural Imperialism	Violence	Exploitation	Marginalization	Powerlessness
Human Animals	The individual cultures possessed by employees is ignored to facilitate profitability.	Human animals are exposed to the violence of killing and dismemberment of nonhuman animals in slaughterhouses.	Human animals are exploited for their labor.	The individuality of the workers is ignored and they become viewed as units of production.	The exploited worker feels powerless in their working environment, unable to advocate for themselves.
Nonhuman Animals	Natural culture of nonhuman animals is ignored as they enter the food animal system.	Face horrific slaughter practices and CAFO exposure.	Exploited for the products obtained from them.	The identity of the species is ignored as they are force-fed unnatural food selected for them and they become viewed as units of production.	Powerless and totally unable to advocate for their rights.

Table 5

Similarities in Food System Oppression Using Young's Five Faces of Oppression