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This chapter: *Looking Back, to Learn From Activist Histories: Reflecting on the Relationship Between Critical Animal Studies and Critical Pedagogy*

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Looking Back, to Learn From Activist Histories: Reflecting on the Relationship Between Critical Animal Studies and Critical Pedagogy

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Over the past seven years, veganism has seen an unprecedented rise in the UK and many other European contexts (Oliver, 2021a Oliver, 2021b). Although the popularization of vegan practice has been seen by many as cause for celebration, others have emphasized points of tension. In 2018, for instance, geographer Richard White called for a ‘Yes... BUT’ response to the commercialization of veganism. Though there might be democratizing potentials in veganism becoming more accessible (see Giraud, 2021: 129), White suggests that it is also important to be cautious and avoid uncritically celebrating the proliferation of vegan products in supermarkets and fast-food chains. As A. Breeze Harper has long argued in the context of racialized geopolitical inequalities that underpin global food systems, just because a product is technically vegan doesn’t mean it is ‘cruelty free’ (Harper, 2010a).

Amidst the excitement of veganism’s commercialization, then, it is important that wider questions of food justice are not foreclosed. White’s own argument is that to move forward in crafting hopeful multispecies futures, it is useful to look back at earlier activist histories where vegan ethics has been articulated with other critiques of globalized food systems. This argument, I suggest, is useful not just in socio-political terms, or in terms of animal studies and vegan scholarship, but also has pedagogical value for how Critical Animal Studies is approached in the classroom.

Below I reflect on some of the ways that I have tried to integrate this ethos of learning from activist histories into teaching. My focus, however, is slightly different from existing work that has explored links between Critical Animal Studies

and critical pedagogy – though I do draw inspiration from this scholarship (e.g. Pedersen, 2004; Dinker and Pedersen, 2016). Rather than explore how to integrate the principles of CAS into wider classroom contexts through critical-pedagogic methods, here I reflect on the value of activist histories as critical-pedagogic method. Or, put differently, I suggest that introducing activist histories in the classroom can be a means of enacting critical pedagogies that are specific to critical animal studies.

Critical animal studies and critical pedagogy

I have had the privilege to teach on the Critical Animal Studies course at Lund three times (in 2016, 2017, and 2018), delivering teaching focused on vegan food activism, and, more specifically, the challenge of communicating the complex, multifaceted issues posed by veganism to different publics. Workshop content varied slightly from year to year; for instance, sometimes I delivered content with other academics and/or activists and one year my contribution was paired with a film screening. While I did adjust my own materials in response to these contexts, I reproduced one particular exercise every year.

Early on in each class, I included a slide with the following text: ‘Write down/draw all the processes, places, and actors (both human and nonhuman) involved in the process of producing a Happy Meal’. This task was inspired by Tim Angus, Ian Cook, and James Evans’s short paper ‘A Manifesto for Cyborg Pedagogy’ (2001), which outlines a task designed for their module Geographies of Material Culture that was designed to: ‘get students to think through their connections with the lives of distant others through simple acts of consumption, and the responsibilities which they might therefore have’ (195). As originally conceived, Angus et al’s exercise was inspired by posthumanism and more-than-human geographies. However, as Helena Pedersen (2011) notes, these bodies of theory have often been embraced by mainstream animal studies but treated with wariness by CAS due to their failure to critique (and tendency to celebrate) relationships between human and nonhuman animals that would be seen as violent from a CAS perspective. Engaging with Pedersen’s critique, I reflect first on the value, and then the tensions, of using posthumanist approaches in the classroom as a means of unsettling anthropocentric norms, before reflecting on the role of activist history in turning such approaches to more critical ends.

As part of Angus et al's module, students were encouraged to keep diaries that contained situated reflections on the complex networks of production that lay behind specific consumption activities. In their article Angus et al focus on reflections from a student – Geoff – who describes making a cup of white coffee, a process that requires: 'A lot of connections ... between humans, between humans and non-humans, between non-humans and non-humans (plants, animals, chemicals, metals, plastics, ceramics, much more besides, combined and connected in specific ways)' (196). As Angus et al elaborate, this (seemingly) simple act enrolls Geoff in the same network as electricity and water infrastructures, coffee plants, farm labourers, supermarkets, multinational beverage brands, and artificially inseminated cows. The act of making a cup of coffee – or indeed any other form of consumption – has far-reaching, complex, and multi-faceted ethical implications, which the diary exercise helped to reveal.

In my own teaching practice, I have regularly translated these insights into in-class activities, due to feeling that they complemented principles of critical pedagogy. One of the difficulties of introducing critical pedagogic practices when teaching theory is that, on one hand, there is an assumption that providing students with intellectual tools to interrogate overlapping forms of oppression is empowering (Giroux, 1988, 2005). Yet, on the other hand, the social and cultural theories that provide these intellectual tools are often complex, and difficult to understand, thus can lend themselves to decidedly disempowering, didactic models of teaching (Shor and Freire, 1987; Ellsworth, 1989). These tensions are negotiated in Angus et al's original exercise, which was designed to introduce students to theoretical work (notably Donna Haraway's 'Cyborg Manifesto', 1983) that foregrounds how human lives are impossible to disentangle from other beings (from microbes and fungi to technologies and, of course, nonhuman animals). This body of theory is far from straight-forward so in using everyday acts of consumption as a starting point, Angus et al argue that students can be empowered to trace complex networks of relations themselves, which affords them confidence in understanding and evaluating more complex theorizations of these networks offered by academic literature. Using their own everyday lives as starting points, in other words, made complex theoretical work less daunting to critically engage with.

When I drew inspiration from cyborg pedagogies for my own teaching, I replaced 'cup of coffee' with 'Happy Meal', as a springboard for discussing the equally far-reaching, complex, and multi-faceted networks of relationships that are

bound up with consuming a McDonald's meal. However, my aim was slightly different from Angus et al. Rather than discussing lineages of animal studies informed by Haraway, I wanted instead to use consumption as a route into CAS understandings entanglements between animal ethics, food justice, and environmental politics (e.g. Nibert, 2002). Building on this recognition, the first learning outcome of the session was to trace some of the specific ways that oppressions can be 'enmeshed' (Wright, 2015) and 'multidimensional' (Ko, 2019).¹

Students readily engaged with this task; placing the lives of animals front and centre and reflecting on everything from deforestation created by animal agriculture, to the lives on intensively farmed chickens (and how these lives were very different from those depicted in fast-food marketing campaigns). Yet ecological and labour issues were also part of these networks and – to echo Angus et al – necessitated thinking through other knotty connections with 'distant others' (as well as those closer to home): from factories producing industrial dyes needed to stain packaging, to local workers on minimum wages.

Beginning with an act of fast-food consumption also offered entry points for three other academic contexts for studying CAS. Firstly, it was a route into wider social movement studies scholarship that has traced some of the barriers associated with communicating multi-faceted problems to different publics. Secondly, it offered a platform for research-led reflections about the way activist histories might offer a means of navigating these tensions. Finally, it opened space to reflect on tensions between CAS and other strands of animal studies that have shaped the contours of these fields. In the rest of this short chapter, I focus on the first and second academic context (social movement studies, and research-led teaching on recent activist histories), before concluding with some broader reflections about animal studies and critical pedagogies.

¹ I draw on scholars here who have purposefully used alternative terminology to the language of intersectionality to conceptualize veganism, owing to concerns about inadvertently detaching the term from its lineages in Black feminism. Ko, moreover, also makes a more specific critique of reference to intersectionality in animal studies, arguing that it does not fully capture the co-constitutive (as opposed to overlapping) relationship between oppressions. It should be underlined, though, that debates about how to understand and mobilize politically around related oppressions are evolving rapidly, as with the introduction of alternative theorizations such as 'consistent anti-oppression' (Brueck and McNeill, 2020).

Social movement studies and the challenge of communicating multi-faceted problems

As Pollyanna Ruiz describes in *Articulating Dissent* (2014) one of the challenges confronting contemporary social movements is that they are often 'polyvocal'; in other words, new social movements do not necessarily focus on singular issues that can be captured in neat, unified narratives. In Ruiz's terms: 'The rise of coalition protest movements requires intellectuals from the radical left to reflect again upon the way in which different groups of protestors communicate with each other, and with a mainstream accustomed to more unified expressions of dissent' (2014: 9). This argument is made in a slightly different context to animal studies literature that has discussed multidimensional and entangled oppressions, as Ruiz is focused more on coalition-based activism (i.e. large social movements that are composed of smaller groups of activists who have to find ways of working together by articulating their individual aims under a shared umbrella).

In UK university settings I have found students struggle with social movement scholarship, as it comes with its own vocabulary and norms that are often different from mainstream sociology and media studies. However, beginning the class through network-mapping exercises offers a felt understanding of how many different issues are at stake, and why the concept of polyvocal protest might be a useful framework for understanding how protest movements respond to this complexity. In addition, some of the challenges that students find when mapping networks – such as where to begin and end, what to include, and how to act amidst this complexity – help to reveal some of the challenges of polyvocal protest.

These challenges are particularly significant for students to grapple with in the context of CAS, in light of a groundswell of academic literature that has reflected on the relationship between animal ethics and other social justice movements (e.g. Brueck, 2017). One of the difficulties that has been frequently underlined by recent scholarship, is the way that previous forms of animal activism have themselves sometimes made it difficult for contemporary activists to articulate interconnections with human social justice. Numerous scholars have been critical of campaigns by large NGOs that have, for instance, drawn crude parallels between animal oppression and atrocities such as antebellum slavery, Indigenous genocide, the Holocaust, or sexual violence (e.g. Harper, 2010; Kim, 2011, 2015; Wrenn, 2015). As well as being problematic on their own terms, these tactics are also

self-defeating, fostering hostility and resistance to animal ethics by leading to people associating it with racism, misogyny, ableism, and class insensitivity (Ko, 2017; Robinson, 2017; Taylor, 2017). The task for activists, then, is a difficult one. Not only is it necessary to find ways to articulate connections between multi-faceted issues, contemporary campaigns must reckon with longer histories wherein these connections between human and animal oppression have been made in intensely damaging ways.

There are, however, risks in using the approach set out by Angus et al to explore these issues from a CAS perspective. Though cyborg pedagogies enable students to grasp complex theoretical frameworks about the entanglement of human and nonhuman beings, the article concludes by pointing out that this framework is less useful in addressing what to do about these entanglements. As Angus et al (2001: 199) reflect, their approach:

...should allow these connections to be seen, made, thought through and expressed, messing with those logics and boundaries in the process. But it cannot divide the world neatly into the right or wrong, the good or bad, the ethical or unethical, the responsible or irresponsible. Things are not black and white here. They are shades of grey at best. In principle this is a radical pedagogical project. But (how) might it work if no clear answers can come from it? What kind of radicalism is that? What effects might it have?

These reflections are especially pertinent to teaching CAS, because this body of scholarship has traditionally been wary of animal studies scholarship inspired by Haraway and related thinkers precisely because it lacks firm coordinates for ethical action (Weisberg, 2009). Teaching CAS through cyborg pedagogies, then, necessarily carries tensions that have to be navigated; while it is a productive approach in revealing the relationship between oppressions (thus complementing CAS in one way), it is less useful in doing anything about them (undermining CAS's commitment to praxis in another way). Like the very problem this pedagogical approach was designed to address, therefore, tracing networks can be disempowering rather than empowering. During the workshops, one way I attempted to move beyond these dilemmas was to turn to grassroots activism that has sought to navigate complexity in practice and ask what could be learned from these social movements.

Research-led teaching: Learning from activist histories

My in-class focus on Happy Meals was primarily intended to open discussion about the complex relationships between oppressions. However, I also selected Happy Meals because the issues raised by this particular product set the stage for discussing an informative case study.

In 1985, a small campaigning group – London Greenpeace – gathered outside a busy McDonald's branch in Trafalgar Square to distribute a five-page fact-sheet critical of the corporation. Shortly afterwards, another UK collective, Veggies Catering Campaign, produced a more succinct two-sided leaflet 'What's Wrong with McDonald's', which offered a pared down overview of key criticisms of the corporation that were related to labour practices, environmentalism, and animal ethics.² These themes were grouped together under five sub-headings: 'Promoting unhealthy food' (which criticized portrayals of fast food as 'nutritious' and instead linked it to health problems); 'exploiting workers' (which criticized low wages and anti-union activities); 'robbing the poor' (a critique of inequalities that underpin globalized food systems); 'damaging the environment' (which touches on rainforest destruction, methane generation by cattle, and litter); and 'cruelty to animals' (which foregrounds the millions of intensively farmed animals slaughtered by the fast food industry and critiques labels such as 'humane slaughter'). After short discussions of each topic in turn, the pamphlet culminated with an overview of different organizations struggling against Big Agriculture before calling on readers to 'join the struggle for a better world' by 'talk[ing] to friends and family, neighbours and workmates about these issues' and asking people to 'copy and circulate this leaflet as widely as you can' (Veggies, ND).

The 'What's Wrong with McDonald's' leaflet offers a simple example of how animal oppression has historically been articulated alongside other social justice issues. Foreshadowing the principle of 'cyborg pedagogies', the pamphlet lists some of the ways that acts of consumption are sustained by exploitative and sometimes violent systems of production that are rooted in colonial and capitalist extractivist logics. However, examples such as 'What's Wrong with McDonald's' also have

² Veggies are a catering collective who campaign for veganism and animal rights causes and cater at protest events, including high-profile transnational protest camps (see Giraud, 2019: 75-83). See also: <https://www.veggies.org.uk/>

material and discursive limitations that illustrate the difficulty of articulating these relationships in practice. In material terms, local activist groups handing out pamphlets are limited in terms of the audiences they reach. In discursive terms, though it is possible to gesture at the relationship between different issues, the format of an A5 pamphlet limits the volume of information it is possible to include – demanding simple overviews that risk falling into the trap of being overly reductive. In addition, attempts to foreground complex connections between social justice concerns are often met with resistance.

The resistance facing activists was illustrated by an incident in 1987, when McDonald's threatened Veggies with legal action and: 'demanded an apology over the rainforest section and the heading "In what way are McDonald's responsible to the Torture and Murder of Animals?"' (Vidal, 1997: 68). Veggies responded to these criticisms in a straight-forward way: slightly adjusting the language (so that torture and murder were replaced by butchery and slaughter) and reframing the narrative in 'damaging the environment' (so it was about the burger industry more broadly, rather than solely McDonald's). This tactic was successful, in that it was accepted by McDonald's legal team and enabled Veggies to keep distributing their pamphlet. London Greenpeace, however, were not offered the opportunity to adjust the wording on their factsheet; instead, and in the wake of a year of being spied on by private investigators and undercover police, five members of the group were issued with libel writs in 1990.³ The ensuing trial, which sought to verify claims made in London Greenpeace's pamphlet (all of which McDonald's denied), subsequently became known as 'McLibel'.

In broad terms, libel laws are designed to protect individuals and corporations from published statements that make inaccurate claims that are damaging to their reputation. Libel law in England, however, is famously uneven, which has resulted in high-profile instances of 'libel tourism' where corporations and public figures who wish to silence criticism used spurious reasons to take people to court in England even if both parties are based in other countries (Hartley, 2010). The onus in English libel trials is entirely on defendants – who have to prove that everything they have said is correct – while plaintiffs have no responsibility to prove that

³ In the 1980s until the mid 2000s, environmentalists and animal rights activists were subject to an orchestrated campaign of surveillance by under-cover police. These 'spycops' became subject to particular scrutiny after engaging in deceitful long-term relationships with people they spied upon (see Stephens Griffin, 2021).

anything is untrue. In addition, defendants in English libel cases are denied legal aid and forced to fund their own cases. McDonald's already had a long history of using the English legal system to silence critics, including national newspapers and the BBC. Indeed, the documentary *McLibel* (dir. Armstrong and Loach, 2005) begins with a series of statements from media organizations who were forced to apologize for criticizing McDonald's. However, unlike the prominent media outlets that came before them, two of the London Greenpeace activists decided to represent themselves in court rather than bow down to pressure. What ensued was a PR disaster for McDonald's; the *McLibel* case became the longest trial in British legal history, which drew significant levels of attention and emboldened the mainstream media to report criticisms of the corporation by proxy.⁴

Despite the newfound visibility of anti-McDonald's campaigning in the mid-1990s, the *McLibel* two still felt that their arguments were being misrepresented. As described in *McLibel*, the mainstream media were (perhaps unsurprisingly) often more concerned with what they were wearing in court than tracing how ecological, labour, and animal ethics concerns could be woven together as broader anti-capitalist critique. In response, the activists worked with supporters to develop a website – *McSpotlight* – that documented the vast quantities of evidence from the trial, mobilized support through fundraising, and sought to find ways of engaging with different publics (see Pickerill, 2002).

In a sense, the website overcame some of the limitations of paper pamphleteering. On the back of publicity generated by the mainstream media, *McSpotlight* could provide information to far wider audiences than local pamphleteering campaigns. The site could also overcome limitations in terms of the quantity and quality of information offered in hosting the trial transcripts and witness statements. Despite the best intentions of activists, early anti-McDonald's pamphlets – and London Greenpeace's original fact sheet in particular – tended to rely on essentialized narratives about the rainforest, Indigenous peoples, and violence wrought by globalized food systems on the Global South. The *McLibel* trial, in contrast, offered

4 Indeed, key criticisms of McDonald's raised in the trial are still reproduced today (e.g. Baksi, 2019).

a platform for those with situated local knowledges and experiences to make more complex arguments, which McSpotlight made available to download.⁵

As I have foregrounded in previous work (2019: 53-4), despite being highly innovative at the time, tactics such as web-forums seem almost passé now. Although McSpotlight was launched before McDonald's themselves had a website, excitement about the potentials for digital media to support radical anti-capitalist activism have waned as the Internet has become commercialized. By the first decade of the 21st century, the rise of commercial social media and decline of well-known activist initiatives (such as anti-capitalist online news network Indymedia), often resulted in activists being cast as naïve for their faith in the Internet – as reflected by think-pieces such as Malcolm Gladwell's 'why the revolution will not be tweeted' (2010).

It is important to note, though, that activists have always been aware of the limitations of digital media, and engaged in messy compromises in order to balance its advantages while mitigating the problems it creates (Pickerill, 2002; Juris, 2008). For instance, amidst all of the excitement of McSpotlight, activists did not naively believe that digital media could straight-forwardly displace longstanding activist tactics and were aware of dangers such as elitism and the risk of only communicating with those who were already interested and searching for information about McDonald's. To ameliorate these difficulties, the site complemented their online materials with resources to support 'offline' protest that could open channels of dialogue with would-be consumers (who could then, in turn, be directed to McSpotlight via a weblink in the pamphlet, to find more detailed and nuanced information).

So what, then, can be learned from revisiting the media ecologies of the McLibel case? Firstly, anti-McDonald's campaigning offers a valuable history of activists trying to situate animal ethics within wider critiques of food production systems while still pushing for a concrete course of action. Secondly, these histories foreground how activists have constantly evolved their tactics in response to constraints upon how they communicate particular issues. Different media are used to engage with different audiences, and brought into relation with one another in order to overcome their respective limitations.

⁵ It should be noted, however, that the type of people who were able to give testimony was limited by the activists' lack of legal aid, which meant that those who were able to travel to the trial cheaply and easily were well represented (notably McDonald's workers) while it was difficult to fund travel for those living and working in other global contexts (thus the section of the trial about deforestation in Brazil was under-represented).

As I foregrounded in class, moreover, activist tactics constantly shift in response to changing socio-cultural contexts and changes in the wider media environment. Ten years after the original trial, for instance, groups such as Veggies were still taking part in anniversary days of action against McDonald's by picketing local stores and distributing *What's Wrong with McDonald's* flyers (which still contained links to the McSpotlight website). Although my experience of these events was broadly positive, by 2007-8 McDonald's themselves had launched new marketing campaigns in response to a backlash brought about by negative publicity. In the UK, for example, restaurants transformed their storefronts from red to green and new advertising campaigns were launched, which played into nostalgic imaginaries of the countryside and featured images of chickens and cows wandering around green fields. These new narratives cut against activist literature and made several members of the public question leaflet content or ignore activists.

As well as changes in wider cultural discourses about fast food, there was growing awareness within activist communities about the need to engage people beyond activist enclaves. Echoing aforementioned academic discussions, a number of critical commentaries had emerged within the animal activist community, which criticized it for being overly insular, white, and middle-class, and failing to draw sufficiently nuanced connections between animal ethics and human social justice (see Giraud, 2019: 83-5 for an overview of pamphlets circulating at the time). More broadly, the decline of the Global Justice Movement had resulted in changes in the wider activist environment that had led to fragmentation across and within movements – making it more difficult to articulate polyvocal anti-capitalist narratives that united animal ethics and social justice.

Just as McSpotlight helped to negotiate some of the limitations associated with paper pamphleteering, this changing environment demanded new tactics. Veggies, for instance, produced new pamphlets that were critical of corporate greenwashing and used food in protests as a means of fostering dialogue with publics. By 2010, for instance, events such as the International Day of Action Against McDonald's were not just marked by picketing McDonald's and distributing flyers, but cooking and serving food for would-be-consumers, as well as sharing this food with local homeless people. These tactics did not exist in isolation, but drew on the ethos of movements such as Food Not Bombs (FNB) who have long practiced vegetarian food sharing in public space as an act of material and symbolic resist-

ance. David Boarder Giles (2021: 5), for instance, makes three core arguments about what FNB symbolize:

First, FNB's redistribution of discarded food throws into relief the rhythms by which waste is produced and circulated under contemporary capitalism. Second, its struggles with food-sharing prohibitions highlight the relationship between waste-making, (bio)political power, and the production of urban life. And third, FNB serves as one possible map of the political potential of that waste [...] capitalism manufactures scarcity through waste-making, world-class cities create both world-class waste and massive displacement, and from those discarded surpluses and displaced people may emerge novel forms of political organization and nonmarket economy.

For groups such as Food Not Bombs, then, sharing food is an act of material resistance to the appropriation of public space. In addition, and significantly in the context of the class in Lund, food sharing can also serve a semiotic act that is polyvocal in what it communicates. Food sharing can convey a critique of food waste and food poverty, at the same time as enacting a right to public space and commitment to animal ethics. While eating is intrinsically relational, due to being sustained by complex systems of production, food sharing can help to interrogate the ethical significance of these relations and contest their exclusions. In addition, sharing food does this through creating a new channel of communication to engage with those beyond the immediate activist community. This is not to say food sharing is somehow beyond critique, indeed, it carries profound problems of its own and must itself be responsive to change: the semiotic meaning of distributing veggie burgers outside fast food restaurants is very different a decade later when these restaurants are themselves serving plant-based options.⁶

Yet, while no communicative tactic is perfect, teaching these histories reveals a tradition of activism that has attempted to draw connections between issues, and explored different ways of communicating these issues, while being reflexive about challenges. Lessons can be learned, in particular, about the value of crafting cam-

⁶ Like all of the other modes of communication bound up with anti-McDonald's activism, no one communicative tactic is perfect. Even food sharing, for instance, can risk enrolling members of the public into communicative acts they are not necessarily aware of, and this is a particular issue in the relationship between activists who wish to make a political point and homeless people who are simply hungry (refs). It is important, therefore, to be attuned to and attempt to mitigate these risks by being explicit about the aims and purposes of food sharing events.

paigns and protest actions that – akin to cyborg pedagogies – centre on particularly potent sites, symbols, or acts (such as eating) that render complex social relations visible and contestable. At the same time, revisiting activist histories helps to complicate the assumption that merely mapping networks and tracing relations is somehow enough, in pedagogical terms, to enact the aims of CAS in the classroom. By foregrounding the importance of making difficult decisions about which social relationships to prefigure and which to contest, moreover, activism brings the ethical limitations of posthumanism and more-than-human theories into relief. Conversely, understanding how and under what conditions activists have made these hard decisions – as well as reflecting on the consequence of decision-making – can offer inspiration for pathways into multispecies justice.

Conclusion

I wish to conclude by touching on an additional argument I tried (unsuccessfully) to articulate in class. One of the reasons I have found activist practice an important source of inspiration in my own work, is that it does not just offer provocations for more-than-human theories, but speaks back to criticisms of CAS within mainstream animal studies literature. As hinted at earlier, while CAS has been critical of theories of entanglement that fail to advocate more concrete anti-oppressive practices, numerous theorists have in turn been critical of CAS – and practices it advocates such as veganism. More critical perspectives, it is alleged, fail to capture the complexity of the world and propose neat solutions that suggest oppressive relations between humans and other beings can be neatly disentangled (for an overview of critiques levelled at vegan practice see Giraud, 2021: 43-62; Tyler, 2022: 145-152).

One of the points I had sought to make in my own work by drawing on activist practice, was that there is a long tradition within activism of people trying not just to make sense of but find ways of navigating complexity. This is what I attempted to convey in class by introducing the case study of anti-McDonald's activism after the network-mapping exercise. Particular traditions of activism, in other words, offer a route into complexity rather than disavowing it and reveal entangled relationships, rather than cutting them away. At the same time, many protest movements complement this recognition of complexity with a focus on what is violently excluded in acts of consumption, in ways that pose concrete ethical questions about which practices might entrench these oppressions and

which might contest them. In other words, activism centres on contestation rather than accepting existing ways of being entangled with nonhuman animals.

In practice, though, making this argument required me making an overly-brief potted history of wider theories in animal studies that I was pitching my own work against, which didn't really work within the constraints of a single class. This experience offered a reminder, then, of a far more basic pedagogic principle; complexity is not just a political or academic problem, but something that can get in the way of clarity during class too! This very mundane observation, though, nonetheless fed back into my own research where I had time and space to reflect on questions of what comes after the recognition of entanglement in more depth. It is in this context that learning lessons from activist histories is especially valuable and, I suggest, can offer inspiration not just as a pedagogic approach to engaging students with CAS, but in informing wider academic concern with how action and intervention can emerge in entangled worlds. I will always be grateful for time spent in Lund with students and colleagues who explored these questions with me. Thank you.

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