SUPERFLUOUS TO THE WORLD: Cruelty and Carceral Logics
presented by Catherine Kellogg

ABSTRACT
Hannah Arendt’s analysis of the ease with which people can be cut apart from their social and political fabrics—being made “superfluous to the world”—is one of the reasons for the recent renewed interest in her Origins of Totalitarianism. In this presentation I use her analysis of the production of “abstract nakedness” to foreground two questions. First, can her analysis of the “slow production of living corpses” align with the term “cruel” that recurs in legal descriptions of the limits to legitimate punishment? Second, can her analysis of social death and its cruelties help us understand the “logic of elimination” that characterizes the dispossession of Indigenous peoples in settler colonies? My argument is that carceral is the logic of the prison exploding out; the logic governing those incarcerated is increasingly the logic for those outside of the walls of the prison.

BIOGRAPHY
Catherine Kellogg is an Associate Professor of Political Science at the University of Alberta. She specializes in political theory, and is the author of Law’s Trace: From Hegel to Derrida (Routledge 2010). She has also published numerous articles and book chapters on Arendt, Hegel, Derrida, Malabou, Benjamin, Nancy, and Agamben. Her work has appeared in such journals as Law, Culture and the Humanities; Philosophy & Social Criticism; Law and Critique; Cultural Values; and Theory and Event. She is currently working on a project that investigates cruel punishment.

LAND, AGRICULTURE, AND THE CARCERAL: The Territorializing Function of Penitentiary Farms
presented by Kelly Struthers Montford

ABSTRACT
This presentation provides a historical analysis of Canadian penitentiary farms that have tasked prisoners with the raising, slaughtering, and processing of farmed animals. Instead of representing a rehabilitative ideal, I argue that penitentiary farms have functioned as a means of prison expansion and settler territorialization that produce carceral and agricultural power as beneficial, inevitable, and benevolent. While support for agricultural programming is rooted in its perceived benefits to rehabilitation and vocational training, I show that these justifications are untenable and reproduce settler colonial power relations. The logic of animal agriculture—in which farmed animals are the legal property of humans and are always already scheduled for death—prescribes a specific mode of relating to animals that precludes emotional and compassionate relationships as well as reproduces colonial relationships to animals, labour, and territory.

BIOGRAPHY
Kelly Struthers Montford is a doctoral candidate in the Department of Sociology at the University of Alberta (she will be defending her dissertation on the Monday after this symposium!) as well as a pre-postdoctoral fellow in Punishment, Law, and Social Theory at the Centre for Criminology & Sociolegal Studies at the University of Toronto. She has previously been a Killiam Scholar, SSHRC Canada Graduate Scholar, and the 2013-2014 Institute for Critical Animal Studies Hilda Scholar of the year. Her research interests include critical prison studies, critical animal studies, philosophy, and social theory. Her work has been published in philoSOPHIA: A Journal of Continental Feminism, the Canadian Journal of Women and the Law, Societies, and PhaenEx Journal of Existential and Phenomenological Theory and Culture.