

Chrysalis: Promoting Holistic Advocacy and Collaboration for a Humane World

An Independent Learning Project

Presented by

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To

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Abstract

This independent learning project fulfills the need for developing holistic advocacy and collaboration between single-issue organizations promoting social justice in the areas of animal protection, human rights, environmental protection, and media/consumerism literacy. It consists of the design of a two-day workshop that presents a team-building approach to collaboration. It reflects the need to demonstrate the benefits of a holistic approach to advocacy and operations, as well as the importance of discussing the limitations to this approach.

The workshop is based around understanding the common ground that connects advocacy organizations which is demonstrated through the studies of feminist Greta Graad. Feminist Robyn Eckersley establishes the importance of these organizations working together, while social workers, Terry Mizrahi and Beth Rosenthal, contribute to the argument of the importance of coalition building as a means to movements successfully creating a more humane world. Finally, connections between the four named movements are established by revealing the ways in which the organizations educate the public in regard to their mission and purpose.

Chapter One

Introduction

Rationale

This Independent Learning Project (ILP) is designed to address the need for organizations with a single-issue focus to join the efforts of other single-issue focused organizations to collaborate and work on developing solutions to various issues in a more holistic manner. There is a lack of collaboration between human rights, animal protection, environmental protection, and media/consumerism literacy advocates because people do not often understand the symbiotic relationship that exists between these four distinct movements. The goal of the humane education movement, according to the International Institute for Humane Education (IIHE), is to “[pave] the way for [students] to live according to abiding values that can lend meaning to their own lives while improving the world at the same time.” (International Institute for Humane Education [IIHE], 2003). IIHE proposes what many consider to be impossible; that if everyone lived according to humane values, which are the best qualities of humans; the world would be a more humane place. One way to implement that concept is by encouraging the four above named movements to take a leadership role in operating in the most humane way possible and by uniting the four above named movements in spreading awareness about how to be more humane through holistic advocacy and outreach.

Currently the humane education movement is successfully training individuals to be broad-based humane educators through several means. There is a humane education certificate and M.Ed program, as well as, Sowing Seeds workshops (which offer brief overviews on what humane education is and trains individuals on how to present humane education programs).

As more people become humane educators, and the movement grows, our society needs to have a better understanding of what humane education is and should provide viable opportunities for people to utilize their skills in developing a more humane world, which is extremely important work.

Most organizations only offer outreach positions that further their specific mission. For the humane education movement to expand, it is critical for leaders of the above named movements to develop departments that consider ways in which to educate the public through a holistic approach. For an organization to develop a solution for an issue it needs to understand the root cause of the problem, and everyone who is affected by it. Each issue can be used as vehicle to promote humane living by advocating for a specific issue as a means to demonstrate the larger issues at stake. Organizations will be challenged to advocate for other causes in their outreach programs when appropriate and to make the undeniable connections between all forms of suffering.

I have felt that there was not enough cohesiveness within social justice¹ movements for quite some time, but the critical need for organizations to incorporate the ideals of other social justice causes into their internal operations, as well as their outreach methods, did not really become apparent to me until recently. I attended a humane education conference hosted by the Association of Professional Humane Educators, a professional association created by and for humane educators at animal shelters, in early 2005 and I realized that there was a major gap between what the conference was advocating for and the potential of the humane education movement.

¹ For the purpose of this paper, social justice movements will refer to any movement which is working for justice for an oppressed group such as: minorities, the environment, and non-human animals. Social justice organizations will refer to any organization working for justice for minorities, the environment, and non-human animals.

All the humane educators I met at the conference were from animal welfare organizations. Many of the humane educators I met teach children proper companion animal care and responsibility, which is important work, but to me this is only one component of humane education. One can find the same narrow focus in environmental or earth education, human rights education, and character education. Each of these movements is only a piece of the puzzle. Humane education has the potential to raise awareness and teach a new generation of people to understand that their well-being or desires cannot be met at the expense of someone else's suffering. If this central theme is the underlying message advocated by all social justice movements, the humane education movement can truly thrive as a means to creating a better world for everyone.

If this workshop is not completed, then these movements will continue to segregate themselves from one another. They will never have the opportunity to help each other grow by gaining the interest of more people and demonstrate the connections between all forms of oppression,² encouraging people to consider how their lifestyle choices affect everyone.

Creating a holistic approach to social justice is the only way to really create a more humane world and further the humane education movement. Individual humane educators are doing an amazing job at reaching the young leaders of tomorrow. However, a large population of people, who might not be reached otherwise, could become aware of looking at the world in a more holistic way, if organizations that are already working for change incorporated broad-based humane education approaches into their outreach and advocacy. Humane education ultimately teaches the benefits of living a more conscious and compassionate lifestyle, by advocating for compassion with compassion.

² For the purpose of this paper, oppression refers to any time a group or individual's well being benefits from the exploitation of another group or individual.

If the problem is left unresolved the four movements mentioned earlier will remain separate from each other and will continue to fix symptoms of problems, instead of the roots of problems. It is important for organizations from the four named movements to understand that it is in their own best interest to collaborate with each other. If they work together on a particular issue they will have a greater chance of influencing the general public and legislation. Within each of these movements there are structured organizations working for a particular cause. Each organization has a certain number of members that participate in creating solutions for that cause. When the organizations collaborate there is potential for four times as many people to contribute to the effort and work for a solution.

Some movements have merged together because they understood a connection between their primary cause and another social movement such as: eco-feminism, environmental justice, and Food Not Bombs.³ These movements formed because there were people who saw connections between two or three different causes and realized the benefits of collaboration. At this time however, there are only a few organizations that understand the benefits from collaboration with organizations that are very distinct from themselves.

Problem Statement

The problem considered in this ILP is the lack of collaboration between distinct organizations, due to the compartmentalized view of social justice issues. In addition, this ILP will address the lack of organizations using comprehensive techniques in their methods of

³ Eco-feminism is a movement that suggests the oppression of women and the environment by men stem from men considering both women and the environment to be weaker than them, and there for their own use. Environmental justice is the fair treatment and meaningful involvement of all people – regardless of race, ethnicity, income, or education level – in environmental decision making. Food Not Bombs is a movement that promotes an end to war and poverty by providing vegan sustenance (food that does not come from animals) to hungry people as a means to promote grassroots organizing.

outreach, which would benefit their organization and support the expansion of the humane education movement.

The lack of holistic educational and collaboration programs makes it difficult for the humane education movement to progress and reach a wide number of people across the country and internationally.

Goal

The goal of my ILP is to create a comprehensive workshop intended to be universally applicable to any community, where leaders and individuals of all ages could come together to discuss humane values and the importance of humaneness as the means to an end. The workshop would consist of activities designed to elicit deep and broad thinking, emotional connection to a range of issues, as well as spiritual development. This workshop also challenges participants to re-examine their own lives, the operations of their organization, and the strategies they use for community outreach.

Population

Several groups of people including community leaders, educators, activists, and a variety of social architects will benefit from my ILP, not to mention future generations, non-human animals, people suffering despite affluence or from poverty in the USA and around the world, and the earth. Community leaders will benefit from collaboration with other organizations because the more voices and resources used to support a cause, the greater the chances of success. Individuals who harbor anger and frustration for others who do not support their causes will now harbor empathy, forgiveness, and understanding, which will help them develop and grow spiritually and emotionally in their acceptance of others. Activists who are only involved in one movement will benefit because they will understand a new approach to working for

change. Finally, once everyone is working together all those who are suffering will benefit from the humane values that are adopted by society.

Methodology

Activities and facilitated discussions at the workshop are intended to demonstrate the connections between the various movements to help people make lifestyle choices that are consistent with their beliefs; enabling them to become more empathetic and understanding of individuals that do not behave in the most humane ways, and to demonstrate how the organization can use a more holistic approach in outreach and education.

Participants will fill out a questionnaire at the end of the workshop that will be used to determine its success, the components that worked the best, and the areas that need improvement.

Limitations

There are some limitations in this ILP because this type of workshop has never been done before, as far as far as I know, and there is no template to follow or previous example for comparison. Also, although I have been a member of successful coalitions, I have never organized a coalition before.

It is currently geared toward an English speaking audience; as it will most likely first be conducted in the Midwest of the United States. It will be difficult to know what types of cultural differences would need to be considered if the workshop were exported to other areas.

Chapter Two

Literature Review

My ILP is a creative project to execute a call to action, challenging local single-issue community organizations to form coalitions with other groups that are also single-issue oriented, for the good of the public and themselves. The coalitions will help organizations to support each other in how to be more humane in their operations and to approach solutions in a holistic manner.

Common Ground

Although there are numerous organizations and movements working in different ways towards creating a better world, a world with less oppression and exploitation, the roots of each problem are inherently the same. This is not to simplify any one cause or to say that everyone engaged in a social justice organization has the same views on other social issues. I am instead, proposing that the root intention of individuals involved in these movements are similar and that we need to recognize the common ground amongst these movements. Not only is the intention the same, each movement is inevitably inter-related and affected by each other.

As people examine the root causes of any form of oppression and exploitation they discover similarities, which consequently leads to the development of new movements. For example, “if there is a central insight of eco-feminism...” according to Robyn Eckersley (2001) in her essay, *Ecofeminism and Environmental Democracy: Exploring the Connections*, “it is that the subordination of women and the degradation of the environment are connected.” She continues on to explain that her concern is how to “best understand these connections in order to renegotiate them for the mutual benefit of women and the environment and ultimately men too, although many will need persuading...” (p.4). These connections can best be understood by

examining the reason behind each form of oppression, and then instead of imposing beliefs onto people, they will become more aware through outreach and advocacy. This approach is exactly what humane education advocates because it gives people the opportunity to develop their own opinions and lifestyles based on accurate information and aligning their values with their beliefs.

Greta Gaard (2001) explores the correlations amongst several forms of exploitation in her essay *Ecofeminism on the Wing: Perspectives on Human-Animal Relations*. The overall problem is that:

Many people have come to believe that their well-being can be attained and enjoyed independently of—and even, at the expense of—the well-being of others, both human and non-human. It's easy to recognize the social, economic, and political results of acting on this belief in autonomous individualism: we see it in the ways that most corporations make a profit for stockholders, that factory owners profit from the labor of sweatshop workers, landlords profit from tenants, agribusiness profits from pesticides, growth hormones, and the labor and bodies of animals—in virtually every situation where one group oppresses another (p.7).

In other words if each specific issue that a movement was aiming to eradicate was seen as one case study, among many, instead of the one and only problem that needs to be dealt with, it could be used as a means to motivate people to become involved in more than one issue. When organizations attempt to develop a solution for problem “A” it can be used as a catalyst for demonstrating the deeper root problems of exploitation and oppression. If the issue is expressed to the public through accurate information, critical thinking, instilling empathy and offering actions they can take to create solutions in a holistic way (IIHE, 2003). It opens the door to raising a generation with a new set of values and intellect. People will begin to see the big picture and consider finding solutions for the whole, instead of just one aspect of the whole. This can work if organization leaders are willing to open their minds and consider that any form of oppression:

Parallels and reinforces other forms of oppression. These multiple systems—racism, classism, sexism, [homophobia], [and] speciesism...are not merely linked, mutually reinforcing systems of oppression: they are different faces of the same system (Gaard, 2001, p.3).

If each organization can work to resolve a specific form of oppression, while at the same time advocating for the whole of the common good, together we can create “a world that works for all.” (Abdullah, 1999, p. 203)

Building Successful Coalitions

There may be resistance to the idea of spending time or resources on anything else other than the organization’s main focus. If the coalition is utilized when there is an issue that several groups are concerned about there will actually be more time and resources for finding a solution to for the cause. When an organization wants to use their focus issue as a catalyst for change on a broader scope they only need to thoughtfully consider how other issues of concern naturally fit into their pre-existing focuses. According to Terry Mizarhi, (1993) a social worker, who interviewed coalition leaders to outline what defines a successful coalition:

Now is the time for organizations and agencies to revitalize their communities and create communities that influence larger social agendas. In between single-issue organizations and social movements stand social change coalitions and the possibilities of cultivating and deepening working relationships among diverse groups. For this to occur, coalition building must be viewed as increasing the possibilities--an investment of time and effort well worth the costs in terms of organizational benefits and external outcomes (Rosenthal & Mizarhi, 1993, p.16).

If organizations are willing to invest some time and effort into creating coalitions with organizations that do not necessarily have the same mission, they will have the ability to do something unique and effective in making a difference. The point of the joint coalitions is to help organizations keep a broader picture of humane living in perspective in terms of their own operations as well as the message that they are sending through their outreach.

Education

According to Parker Palmer (1998) in his book, *The Courage to Teach*:

When my students and I discover uncharted territory to explore, when the pathway out of a thicket opens up before us, when our experience is illumined by the lightning-life of the mind--then teaching is the finest work I know. (p.1)

To me, this is the essence of humane education. It is bringing uncharted territory to learners and giving them the opportunity to explore an illuminated path with an enlightening of the mind.

Humane Education is bringing information that is rarely talked about to the public. Many learners are thirsting for the truth, and when someone is willing to bring relevant controversial information to them, they are excited to discuss the issues. Humane education, as practiced by the International Institute for Humane Education, encompasses components of various forms of education advocated by the four movements discussed throughout this paper. IIHE realizes that all these forms of education basically teach the same ideals and that it would be a stronger force if these different educational movements were united. The American Society for the Prevention of Cruelty to Animals (ASPCA) provides the following definition for what humane education is.

Humane education is about learning to care for the animals in our homes and communities. It is about fostering kindness, respect and empathy for both human and nonhuman animals, and looking after the environment and its diverse habitats...humane education has a philosophical component that strives to establish a sense of responsibility and make the world a better, more humane place. (para.1)

A similar definition is used by most animal welfare organizations that offer educational programs. It is apparent that even though the over-riding focus of humane education for animal welfare organizations is the better treatment of companion animals, there is a deep understanding that having kindness towards humans and reverence for the environment is also extremely important. At the same time, it is also mentioned that it is about establishing a sense of

responsibility, in general, and to make the world a better place. To really make the whole world a better place we need to make it better for everyone.

The United Nations advocates for human rights education. In 1994 the General Assembly defined human rights education as:

A life-long process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies. (para.1)

Again, the main message of human rights education is to teach respect to others. The focus is to teach respect for all people, and the only way to create a more just world for all people is to be more sustainable in the way that we treat other living beings and the planet as well.

There is also an entire educational movement based around the environment. According to the U.S. Environmental Protection Agency:

environmental education encourages inquiry and investigation, students develop critical thinking, problem solving, and effective decision-making skills. Environmentally literate students become citizens who are able to weigh various sides of an environmental issue and make responsible decisions as individuals and environmental education improves everyday life by protecting human health and encouraging stewardship of natural resources. (para.1).

Once again, the environmental education movement expresses the interconnectedness between all these forms of education. Developing critical thinking and effective decision-making not only will help teach learners to be better stewards of the environment, it will also help them to be more conscious of all the decisions they make, including ones that effect their treatment of other people and other animals. One cannot make decisions about the environment without them impacting the lives of non-human animals, and the definition of environmental education explicating includes the health of humans, because the decisions we make on how to treat the environment directly impacts our species as well.

Finally, we have character education, which was defined by J.L. McBrien and R.S. Brandt (1997), according to the, Association for Supervision and Curriculum Development (ASCD) in 1997 in *The Language of Learning*.

Character education involves teaching children about basic human values including honesty, kindness, generosity, courage, freedom, equality, and respect. The goal is to raise children to become morally responsible, self-disciplined citizens. Problem solving, decision-making, and conflict resolution are important parts of developing moral character. Through role-playing and discussions, students can see that their decisions affect other people and things. (para.1-2).

Character education focuses on instilling important values in children to help them develop as humane individuals. Many of the characteristics character education identifies as important are the same characteristics identified by the other educational movements. Each of these movements believes in building the same values and skills within people to create a more humane world. Character education usually focuses on interpersonal relationships while Humane Education, deals with relationships with everyone, including those connected through a global marketplace. It seems that if each of these movements have the same overriding goals it would be more effective if they all work under the same name instead of fragmenting themselves. Although not all educators in each movement may believe in all of the same lifestyle choices, it does not mean that they cannot all be educators of the same movement. Education by definition is not indoctrination; it is providing information that allows individuals to make more informed choices. If each movement can exist under the umbrella of humane education all of the main values and skills that they are trying to advocate can be taught using their specific focus, and it will give the movement a more cohesive voice.

If all these currently separate educational movements joined forces it would also challenge each organization to incorporate aspects of human rights violations, animal oppression, environmental degradation, and personal responsibility into each of their lessons which means

teaching with a holistic educational approach. Each aspect of the advocacy will reach different people who are concerned about different aspects of an issue, and it will help people to understand the inter-connectedness of our world, instead of viewing everything as isolated and distinct from everything else.

These organizations do not need to create something new. Today's broad based humane education movement has already begun. Some organizations such as EarthSave embrace a broad view of humane education, and the Michigan Humane Society (where I work) is basing their concept of humane education off the expanded definition as well. For The International Institute for Humane Education:

Humane Education examines the challenges facing our planet, from human oppression and animal exploitation to materialism and ecological degradation. It explores how we might live with compassion and respect for everyone – not just our friends and neighbors but all people; not just our dogs and cats but all animals; not just our own homes but the earth itself, our ultimate home. (IIHE, 2003).

If all the above movements can adopt humane education as defined here and use this definition as their guiding mission they can accomplish their specific goals, as well as something so much bigger -- creating a peaceful and sustainable world.

Supporting Other Movements

It is important for each organization, which educates the public with humane education in a holistic way, to evaluate how humane they are in their own operations. To teach something it is important to start with oneself and an organization promoting humane values needs to be humane themselves. All the organizations should consider what their stance is on supporting products and companies that are fair-trade, eco-friendly, and cruelty-free. Social justice organizations are all aiming to teach the public how to create a better world for people, or the environment, or animals and if they can not even support each other in that goal, if they themselves understand

that these issues are connected, how can they expect the public to adopt those principles into their lifestyle?

When teaching others, we are also, hopefully, teaching ourselves, and challenging ourselves to be better. If social justice organizations form coalitions to enhance their strategies for developing solutions to the unnecessary suffering in the world by incorporating a broader perspective, they can also teach each other how to incorporate that perspective into their own operations. The need for the organizations to collaborate together and support each other is becoming imperative. Ed Ayers (1999), editor of *World Watch* explains:

In a thousand fields of expertise, people will need to share perspectives – far more than they have to date – on the larger ramifications of each other’s work...to be uninterested in the “big picture” risks coming too close to the kind of myopia that once allowed medical researches to continue ‘just doing their jobs’ in Nazi Germany. It’s not that most jobs today are destructive; on the contrary, there are probably larger numbers of creative and life-affirming specialties in the world now than ever before. But there’s also more destruction happening now – to human cultures and natural systems – than ever before, and without looking at the broad implications of every kind of work we do, we can’t begin to understand where that destruction is coming from. It’s the great paradox of the information age; the more we specialize, the greater our need to integrate our knowledge with that of others, on who’s collective vision our lives depend (p. 3).

In other words, there are fields where people make advances without even realizing the true cost of their research because they are too focused on their specific objective to know what their work will actually be used for or to look at the big picture. If social justice organizations can prevent themselves from making the same mistake, they can make huge advances for their own cause, as well as other important causes that people are organized around. In many ways we need to be specialized to ensure that progress is being made, but we cannot lose sight of the whole picture. If we become too short sighted how much are we really progressing? Does it matter if we save all the animals if all the habitats are destroyed? Does it matter if we respect all humans if we do not respect any other life forms? If we do not work for the protection of all, the

work that we do for one will not matter because we cannot be a sustainable world without balance between all forms of life.

Compassion is the Way

Compassion is the way to lead one's life, one's organization, and one's educational program. As Zoe Weil, founder of IIHE, once said, "Who wants to join a group of people who are angry and judgmental? People want to join a group that is kind and welcoming." Who are we to judge when none of us are free of blood stained hands. Many religious organizations promote a similar philosophy, such as: "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged and with the measure you use, it will be measured to you" (Matthew 7:12) from *The Bible*.

It is time to stop blaming others for the world's problems and time to start working together. When people make major changes in their life it is not usually because someone was mean to them or made them feel guilty. People usually change because they have an awakening. Everyone working for peace in the world needs to have an awakening. Social justice organizations need to have an awakening. The public needs to have an awakening through holistic outreach. This awakening comes from people tackling their cause through humaneness and perseverance. In *Beyond Right or Wrong: A Conversation Between Pema Chodron and bell hooks*, the two women shed light on the value of non-judgment. Chodron explains to hooks (1997) how she deals with her frustration with people who commit acts of cruelty by saying:

We're all the same, really; we just get stuck in different ways? Getting stuck in any kind of self-and-other tension seems to cause pain. If you can keep your heart and mind open to those people, and resist any tendency to close down toward them, perhaps the cycle of...cruelty can start to de-escalate...because everyone has the same thoughts and emotions that you are having... (1997, p.12)

If we can understand that we are all one in the same and living this experience together, we can come together for the better of everyone, and more people will be eager to join us.

Summary

As social justice organizations begin to understand their interconnectedness in working to challenge the common root problems, they can begin to work together to solve them. All organizations that are working to help others are really working to stop one group from benefiting from the exploitation of another group. All these groups need to succeed is a joint cultural shift away from the acceptance of such exploitation. If individuals involved in social justice movements are willing to see the connections between their cause and other causes and are willing to make personal choices that support each groups' efforts, the foundation for a more peaceful world will be laid. It then takes each organization's commitment to practicing humane values in their operations and finally supporting the humane education movement towards bringing greater awareness to the public.

Chapter Three

The Project

Chrysalis: Promoting Holistic Advocacy and Collaboration for a Humane World

Workshop Objectives

- Participants will be able to identify at least two issues concerning other organizations that relate to an issue that concerns their organization
- Participants will be able to identify at least two benefits to approaching problem solving in a holistic manner.
- Participants will be able to write at least five ways their organization can make their operations more humane.
- Participants will be able to write at least two benefits to collaborating with other organizations.

Prior to the Workshop:

Prior to the workshop, participants will fill out a short survey, which will serve two purposes. First, it will help the participant to begin thinking about holistic advocacy and collaboration and more of an understanding of what will be covered in the workshop. Secondly, it will give the facilitator more information about the past experiences of each participant, as well as, a clear understanding of what the participant hopes to gain from the workshop. (Appendix A)

Day One Opening:

9:00 a.m. – 10:00 a.m Registration:

Facilitator's Guidelines:

Offer organic vegan, local, and raw food options for breakfast

When participants arrive they will register at the sign-in table and receive a packet⁴ and nametag. Each nametag will be color coded and number coded to signify the focus of the organization that the individual is representing. Green 1 tags would symbolize an environmental organization, red 2 would symbolize a human rights organization, brown 3 would symbolize an animal organization and yellow 4 would symbolize consumerism/media literacy.⁵ Participants will not be told that the colors have any significance.

10:00 a.m. Welcome:

Facilitator's Guidelines:

Have five soy-based candles (green candle, red candle, brown candle, yellow candle, and one white candle) on a small round table. Each candle will be lit except for the white candle. Each of the candles will be simultaneously used to light the white candle. And then say the following meditation:

"Every day we do things, we are things that have to do with peace. If we are aware of our life..., our way of looking at things, we will know how to make peace right in the moment, we are alive."

----- Thich Nhat Hanh

10:00 – 10:10 a.m Introduction:

Personal Opening:

Thank you all for coming here today! I first want to thank you for all the good work that you are involved in everyday and for your openness to this very new concept, and your willingness to consider the value of a holistic approach to education, and/or advocacy, and/or the operations of your facility. You are part of a new movement, and you have the opportunity to be a pioneer and lead others in creating a more compassionate world for everyone. As Thoreau said, "Thousands of people are striking at the branches of evil, and only one is hacking at the root."

It is important to first lay the groundwork and to foster the idea that all these movements are connected. Open your mind and your heart and shed all your assumptions, pre-judgments, and prejudices for the two days. Step outside of everything that holds you back from believing that we can create a more peaceful world. Close your eyes and raise your hand if you want to live in a world where there is equal justice for all people, where humans live in harmony with other species, and the earth is treated with respect. Now, open your eyes and look around the room. Look at all the hands in the air. Who does not want to live in a more peaceful world? Now the

⁴ The packet will have information that lists websites and companies that offer products and services to organizations that could assist in their transformation in being more humane (such as National Green Pages, Coop America, Global Exchange, Common Dreams, Green Office Supply, Federation of Fair Trade, Greenline Phone, Redjelly Fish Internet, and local businesses that operate in a humane manner.

⁵ If a participant is representing more than one organization or an organization that works on two or more social justice issues they will receive a color to signify each social justice with which they are involved.

key is to realize, as you raise your hands, that you have the power in your hands to create that world.

How many of you considered yourselves to be humane educators? I actually think that we are all humane educators. A reporter asked Ghandi, 'What is your message?' and he simply replied, 'My life is my message.' This is not a workshop about how to be a better educator in the classroom, it is about examining whether or not the way we live our lives and the way we operate our organizations is a reflection of our values and the message we want to give.

10:10-11:00 a.m. The Journey of How I Became a Humane Educator

Personal Story:

I was sensitive to the suffering of those around me for as long as I can remember. I cried when any non-human animal passed away (even if I did not know him/her personally), I gave food and money to the homeless, and I loved spending time outside and enjoying the natural world around me. But as I grew older I realized that some of my behaviors did not reflect the message that I wanted to encourage. I loved all animals, but some of my actions did not actually reflect that. I believed that every person deserved equal justice and respect, but some of my actions did not reflect that. I did not want to hurt the earth, but some of my actions did not reflect that. Why didn't my behaviors reflect the values that I held close to my heart? I did not make connections between some of my actions and my values because I was unaware of how some of my actions caused suffering to others. As I began to learn about the suffering that I supported I began to change my behavior. I became a humane educator because I wanted to share the awareness that I had with others. I was so thankful to know about how I could stop supporting the suffering of other species, other people, and the environment that I thought others might want to become aware too. We need to be able to make decisions based on the whole truth, without information being hidden from us. I truly believe that people, for the most part, are good and they want to make the most compassionate choices that they can.

I think that if people are provided with accurate information, the three C's are promoted: critical thinking, creativity, and curiosity, the three R's are encouraged: reverence, respect, and responsibility, and then made aware of positive choices, more often than not they will adopt the choice that causes the least amount of harm.

Why are we here today?

Since you all are already part of an organization many of you already understand the concept that change starts with oneself. It would be difficult for someone from a humane society to advocate the importance of spaying or neutering one's companion animals, if she allowed her own companions to have babies. It would be difficult for someone from an animal rights organization to advocate for a vegan lifestyle if he ate meat (animals). It would be difficult for someone from an environmental organization to advocate for recycling programs, if she herself did not recycle and never used recycled materials. It would be difficult for a human rights advocate to work for minority rights, if he was racist. Finally, it would be difficult for someone to critique media and consumerism if she did not support public media sources and excessively

bought material goods. We need to practice what we preach before we spread awareness and join a movement. This workshop is to help us to examine the alignment between our values and our behaviors as well as how well our organizations activities align with the values of the organization.

How Will the Workshop Benefit Your Organization?

Many of you are involved with organizations that have a single focus. You are working to educate and/or advocate for something that you believe will help make the world better and prevent unnecessary suffering. You have also encountered that not everyone in the world is as passionate about the issue you are advocating for as you are. For example, some of you are working to end the abuse of animals raised on factory farms, but you find that many people do not seem concerned about this problem? Perhaps advocating about this problem at a deeper more holistic level would help you get your message out.

By incorporating human rights issues, environmental issues, animal protection issues, and media literacy we teach people that all forms of oppression are connected, and that each issue is relevant to the others. That “no one is free when others are oppressed” and that instead of choosing which issues we care about, we can work on helping everyone by examining how the issue we are concerned about effects everyone.

Look for common ground with your audience. I am not saying you should only talk about the things that your audience already knows about and cares about. But if you relate your material to what your audience knows about and cares about they are a little more likely to listen to what you have to say.

Activity #1 – Relating to Your Audience

Facilitator Guidelines:

Ask participants to pick a partner, someone near them with a different colored nametag. Tell one person to be the talker and one person to be the listener. The talker will discuss a concern of hers/his and only discuss it from one angle and only how it affects one group. (2 min.) Have partners switch roles and this time the talker will discuss an issue of concern to her/him, but discuss the topic from a number of angles, and explain how this issue affects many groups (2 min.).

Ask the participants who were listener’s first the following questions:
How concerned were you about what the talker said. Do you think you would do something about the concern? Is the concern something you thought about before, and if so, in what context?

Ask the participants who were listeners second the following questions:
How concerned were you about what the talker said. Do you think you would do something about the concern? Is the concern something you thought about before, and if so, in what context?

Follow Up:

Which way of discussion do you think would create the most amount of interest and inspire the most amount of action?

If you are currently only reaching people who care about one cause, you might be able to reach a broader audience and more people with a holistic approach. If organizations with a single-focus issue join together with other organizations with an unrelated mission, and demonstrate how they are connected, they will have the support of two or three times as many people and gain more from their limited resources. And you will be helping twice as many oppressed living beings. Working together with others can often help us to do more and to help that many more.

Is that not the real goal of each of your organizations? Is not the point of your organization to prevent suffering and to create a more humane world? If that is the goal of each of your organizations why are you so isolated from each other? It is because you do not realize how your issues are connected. And that is part of what I want you to learn over the course of the next two days. There are practical reasons why it is difficult to be connected, from resource issues, personnel, and time constraints, but there are also ways to overcome those limitations. .

Case Studies of Success:

The following two case studies will serve as examples to demonstrate what I am advocating. The first case study will demonstrate the value of working on an issue from more than one angle and the second case study will demonstrate the value of forming a coalition with numerous organizations to work for social justice.

A Holistic Approach

The land where the Hopi and Navajo tribes resided, Big Mountain, was taken away from them by the federal government and transferred to private ownership. Peabody Mining Company wanted to expand its land by more than 13,000 acres by obtaining a permit to mine on Big Mountain. Some of the tribes stayed to protest the transference of ownership, protect their culture, and to protect the land through nonviolent civil disobedience. They not only worked for their own rights, but they also struggled for the protection of the environment. In 1996 they were successful in not only protecting their right to reside on the Big Mountain reservation, but they also protected the mountain and inevitably all the wildlife that would have been effected by the mining (Appendix B).

Collaboration

In 1992, a Jessica McClintock Inc. garment contractor, Lucky Sewing Co. filed for bankruptcy leaving twelve seamstresses with \$15,000 of bad checks. Before the company went bankrupt it violated numerous civil rights violations such as, working the seamstresses for 10-12 hours a day and 6-7 days a week. The woman were not even paid minimum wage and they were never given overtime. Although Jessica McClintock was known for her reputation as being a

progressive woman, she denied responsibility for the seamstresses' situation despite the fact that the dresses the woman sewed together for a mere wage of \$5.00 sold for \$175.00 at McClintock's store. A campaign was launched to boycott the company. Its success is partly attributed to the collaboration between the Asian Immigrant Women's Advocates (AIWA) and the groups they lobbied to join in the struggle. They knew that they could not do it alone and they were able to get support from religious institutions, labor organizations, lesbian advocacy organizations, community organizations, and college students, who mobilized in promoting fair-trade college apparel, from all over the country. After three years AIWA signed a historic agreement, mediated by the Secretary of Labor Robert Reich, with Jessica McClintock, Inc. to endorse worker protection (Appendix C).

A Coalition Builder – A New Position for a New Approach

Many already established organizations might argue that it would be beneficial to collaborate with other organizations, but there is no time to do it. It can be difficult to be successful in a campaign that is very focused and all the energy and time is poured into just one issue. I would argue that you will have more time and more resources if you branch out and expand the issue because you can get more people interested.

Most non-profit employees or volunteers are already stretched very thin so as you keep an open-heart and mind during this workshop think in terms of creating a new position if your organization has the resources to do this. A member or staff person in your organization whose sole role is to find meaningful ways to collaborate with organizations advocating for other areas of social justice that relate to various causes that your organization is directly interested in.

The person's job would be to research every aspect of an issue. To get to the root problem and establish all the stakeholders involved in the issue. Then this coalition builder would use the research in a practical way to create holistic campaigns and involve outside organizations in creating awareness and solutions.

If your organization built these coalitions and relationships with other organizations each advocacy group would know that there was a core group of organizations that they could trust and call upon for help in their outreach work.

Besides teaching the concrete connections of your cause in a holistic way, I want you to think about the benefit of educating or advocating for your cause at a deeper level. If the root cause of all these problems is one group benefiting from the suffering of others the root of your education and advocacy needs to be empathy building and helping people to understand the consequences caused by the choices they make. When you advocate for a cause in whatever capacity you choose to, you usually only have a short amount of time to do it. If you use the cause as a catalyst for spreading a deeper message, empathy and consciousness of how one's choice affects others, the lesson will be longer lasting. Not only will it help others to understand the cause you are advocating for, but the lesson will hopefully spill over into other choices that they make and the way they relate to other forms of suffering.

A good example of this would be working for a more sustainable and compassionate method of food production. This issue can be approached from a number of areas because it affects so many constituents. Animal protection groups can discuss the mistreatment of the animals in factory farming facilities, human rights groups can discuss the fact that many of the workers in these facilities suffer from emphysema, danger from the fast rate of production, and the exploitation of immigrant workers, finally the damage to the water system, the waste of energy, and the air pollution could be discussed by environmental organizations. If sustainable food production was advocated for in a sustainable way the cause would reach a broader audience. It would reach people who are concerned about a variety of issues, and in the process it could educate the people who are working together from the various organizations on the other aspects of the issue that they did not previously know about. There would be a greater number of people to demonstrate, write legislators, boycott factory farms, and support sustainable agriculture. This same approach could be used on a number of issues.

Now if you are advocating against fur do you think you would reach more people if you only told how it affected non-human animals or do you think you would reach more people if you demonstrated all of those who suffer from fur products?

Now we are going to do some activities so that you can examine these connections for yourselves.

11:00 a.m.– 11:15 a.m. What Allows One Group To Oppress Another?

Facilitator Guidelines:

Ask the group to collectively brainstorm the reasons that a group of people would oppress another and write responses on a white board (power, greed, superiority, perceive others as object, fear, disconnection, ignorance, etc.) Then, collectively brainstorm the reasons that a group of people would choose not to oppress other people, non-human animals, or the earth. Write this list next to the list of reasons for oppression. (empathy, equality, subject of a life, awareness, love, etc...)

Follow Up:

If we can teach and advocate for people to see anyone who is “the other” in relation to themselves that they are equal, deserving of empathy, that they have feelings, to have love for them and to have awareness about how their actions cause suffering we can prevent the oppression from happening. This is the underlying message that each of your organizations have the ability to advocate for which will help to not only solve the issue you are most concerned with, but help to solve other issues as well.

11:15 a.m. – 12:00 p.m. Activity #1: Approaching a situation from multiple angles

Facilitator Guidelines:

Explain that there are participants who are attending the workshop with different focuses in social justice. Tell the participants that they will break up into four groups: green, red, brown, and yellow. Each group will be given an envelope with the same broad question stating a problem. For example: “Often times, there is unnecessary suffering involved in the production of clothing.” Each group will be asked to create one or more of the following lists based on the problem statement and the people in each group will decide which list is most relevant to the organization with which s/he is affiliated.

Option #1: If this is a problem that your organization has worked on list all the ways you worked on resolving the issue and who benefited from the work that you did.

Option #2: If your organization were decided to work on this problem in what ways do you think they would work to create solutions and who do you think would benefit?

Option #3: In what ways does your organization support and/or not support unnecessary suffering through the production of clothing and what could your organization do differently to be more humane? Who would benefit?

Option #4: In what ways do you support or prevent unnecessary suffering through the production of clothes in your own life and who benefits?

- The animal rights group might focus on the problem of clothing being made out of animals such as: fur, leather, wool, and silk.
- The human rights group might focus on the manufacturing of clothes in sweatshops in developing countries and underground sweatshops in the USA.
- The environmental group might focus on the resources used to make clothes such as pesticides, fossil fuel use, etc.
- The consumerism/media literacy group might focus on the culture of want, over-consumption, and using goods as status materials that cause class issues.
- The animal protection group might focus on where their own retail clothing comes from. They may consider whether or not the clothing with their logo came from a sweatshop and if it would be realistic to have clothing that is fair-trade and organic.
- The homeless shelter might consider class issues that arise from advertisements that promote new trendy fashion that influences people to think that what they have represents who they are.

After each group finishes making their list they will share the list with the whole group. Discuss which solutions overlap and how each of these groups could use a holistic approach by sharing the many alternatives and choices in regard to people’s clothing choices, and that they can teach about which choice would help the greatest number. Each group could teach about buying clothing from thrift stores, or non-animal fair trade organic hemp clothing, or making clothes by hand and reducing the amount of clothing we think we need. Instead of just focusing on your issue, teach about all the problems connected to the production of clothing and all the many solutions and which solution does the greatest good for the greatest number of other living beings and the planet. Advocate that this is the standard that each of us can use in deciding what choices we make.

12:00 p.m. – 1:30 p.m. Lunch/Network

1:30 p.m. – 2:00 p.m. Interconnectedness

Now that each of you has a clearer idea of how some of the issues you are working on are connected to issues of groups, and how to make those connections, you are going to work on solving a problem from a holistic approach.

Facilitator Guidelines:

Ask everyone to collectively share what they consider to be some of the biggest problems facing the world today and write them on a white board. Have the group choose four of the problems and then break everyone up into four groups (each group being responsible for one of the problems). Tell them that each person has a number on their nametag and that each group should have eight people in their group (two 1s, two 2s, two 3s, and two 4s).

Each one of these problems can be looked at from a number of perspectives and each one has a ripple effect that causes suffering to others. Each group will be responsible for brainstorming how their problem affects people, other species, and the environment. When the participants have finished they will share their conclusions with everyone. Ask the other groups if they can think of any other ways that any of those groups are affected by that problem. Once all the groups have shared, tell them that they could have chosen any of the problems on the board, and that each one of them would have affected people, other species, and the environment in some way. Explain that we are all inextricably connected and our behaviors and decisions affect everyone else in some way.

2:00 p.m. – 2:10 p.m. Activity #2 Judging Others Before You Know Them

Ask attendees to take notes about their reactions, what they learn, etc. during the following two skits for a discussion after.

First person: (Comes out eating a hamburger). I cannot believe that anyone would give their dog away because they moved. Millions of homeless animals are euthanized every year because they do not have a home.

Second person: After working for a long time in a very stable job, I was laid off, and I could not afford to live in my house anymore. I lost my house and I did not have anywhere to live. The only apartment that would accept my credit did not allow animals to live there. I had no family or friends who would take my dog and I had to surrender her to a shelter. It broke my heart. Now what I cannot believe is anyone who eats meat. I mean what I did was bad, but eating meat supports an industry that kills millions of animals every year.

First person: My doctor told me that if I continued to eat as a vegetarian that my health was going to be in serious risk. My iron was really low, and she said that my body was unable to absorb the iron that is in dark greens. My friend, who lives nearby on a farm, has farm animals that roam freely, and she treats them like family. When she kills them, she does her best to do it as quickly and with the least amount of pain as possible. Now, I cannot believe people who do not eat locally. Food that comes from far away hurts everyone because it pollutes the air that we

all breathe from the emissions during transportation. Not to mention the oil being used. Wars are fought over oil, animals are killed in oil spills, and the water is poisoned from toxins.

Second Person: I do not always eat locally grown food because I cannot afford it. It can be really expensive to buy from farmers who are small because they are not subsidized by the government. I know it is not their fault, but it does not change the price. I do however buy clothes from the thrift store. It is inexpensive and not exploitive. This is clothing that would have been thrown away and ended up in a landfill. I buy it second hand, instead of buying clothes first hand from a store that is selling clothes made in a sweatshop and exploiting their workers. I also write letters to companies letting them know that I am boycotting their company until they pay their workers livable wages and provide them with safe working conditions. When people are exploited and do not have the means to afford their basic needs not only do they suffer, but it makes it extremely difficult to speak out against oppression and to organize. Now what I cannot understand is...

What is the moral of the story? Where do you fit in the story? Do you judge people based on knowing one thing about them? Do you judge people before thinking about your own lifestyle choices?

2:10 p.m. – 2:20 p.m. Activity #3 Contradictions of a Single-Issue Perspective

First Person: I love all animals, and I think taking proper care of our companion dogs and cats is the most important thing that any of us can do because the way we treat animals is a reflection of who we are as a people. (Holds up a sign that says: I eat animals.)

Second Person: I practice a vegan lifestyle, and I think that is the most compassionate lifestyle that anyone can choose. (Holds up a sign that says: I drive a new SUV that was very expensive, consumes a lot of gas, and gives off high fuel emissions that pollutes the air we breathe)

Third Person: I think that being an environmentalist is the most important thing that any of us can do. I do not eat sea animals to protect the ocean floor from being destroyed and to preserve marine life. For transportation I mainly walk and bike, and sometimes I take the bus. (Holds up a sign – I buy clothing from companies that exploit their workers by paying them unfair wages and subjecting them to dangerous working conditions)

Fourth Person: I think that making sure we do not allow there to be a working poor in the United States and in developing countries is critical to creating a more humane world. I only buy products from companies that give their workers a livable wage and fair benefits and I encourage others to do the same. (Holds up a sign: I buy products that are tested on animals)

2:20 p.m. - 2:50 p.m. Discussion Questions

Follow Up:

What is the moral of the story? Where do you fit in the story? Do you judge people based on knowing one thing about them? Do you judge people before thinking about your own lifestyle choices?

Can we really create the ideal humane world if we do not create a world that is humane to everyone? How can we expect other people to be concerned with the issue that we are most passionate about if we ourselves do not open our circle of compassion to the issues that other people are most concerned about? Is there a limit to the amount of compassion we can have for others?

2:50 p.m. – 3:00 p.m. Break

3:00 p.m. – 5:00 p.m. Activity #4 Holistic Advocacy

Facilitator Guidelines:

Break the attendees into four groups. One group will be given a lesson plan, one group a campaign topic, one group a piece of legislation, and one group an open-ended problem statement. Each group will be asked to find at least three ways to present the problem so that it will reach different audiences.

For example:

1) The lesson plan topic will concern teaching about why people discriminate against others. In the course of the lesson the educator will be expected to teach about how discrimination affects people, non-human animals, and the planet.

The lesson could cover how discrimination has caused people to live in poverty. It could cover the fact that when people have fewer resources it is difficult for them to take proper care of their animals or get them spay/neutered.

Finally, it could cover the fact that factories are often dangerous, have unhealthy working conditions, and cause pollution. Companies often build their factories in low-income, minority areas because they know that that many of the people who live there need jobs and have little political clout, and they take advantage of their situation.

2) A campaign topic against the wearing of fur. The group could develop three ads: One could show a person wearing fur and stepping over the dead body of an animal
One could show a person wearing fur stepping over a homeless person
One could show a person wearing fur and standing next to a lake that reads –
“Cost of production – 1,000 tons of toxins released into water ecosystems and 62,000 pounds of manure.”

3) A piece of legislation to ban the use of battery cages. The group could decide that collaboration would be the most effective way to work on the legislation. They could have

people write letters, make phone calls, and petition legislators, and it would be more effective if several different organizations were involved.

Groups for immigrant rights could write, call, and inform with the message that the way the animals are raised and housed is dangerous and unsanitary for workers.

Animal protection groups could write, call, and inform that the way the animals are housed and raised is inhumane.

An environmental group could write, call, and inform with the message that the amount of waste produced is destroying the land and that the large number of animals being raised is unsustainable.

Each group would be able to explain that this is a joint effort to protect human rights, prevent unnecessary animal suffering, and reduce environmental degradation.

4) An open-ended problem statement to develop effective strategies for violence prevention. The group could decide to collaborate with other groups to work on this broad issue from a number of angles. An animal protection group might teach humane education classes that focus on teaching young people about the cycle of violence and the connection between companion animal abuse and domestic violence.

A woman's rights group might develop ad campaigns that show a beaten up dog and a woman that reads – "Will she be next?"

A media literacy group might teach humane education classes discussing how women and minorities are objectified in ads and movies and shown to be inferior, while men are taught in ads and movies that they need to be strong and tough.

They may even want to put a panel together where people from various organizations can come and present how the cycle of violence is detrimental to all life and how the media plays a role.

Each group will present their ideas to the whole group and then each group will have time to make comments.

5:00 p.m. – 5:10 p.m. Break

5:10 p.m.-6:15 p.m. Summary and Reflection

I would like us to use the next hour for reflection. First, you will have fifteen minutes to write about what you learned today. Based on what you have learned, are you thinking about these issues any differently than how you have thought of them before, and if so in what ways? What has held you back from embracing a holistic advocacy approach? from developing coalitions with other organizations? What benefits and challenges do you see from using a more holistic approach in outreach and from working as a collective with other social justice organizations?

Then, break the participants up into groups to share what they have gained from the workshop and what their concerns are. Ask them to discuss how they might overcome the limitations they are concerned about. After, as a whole group, write a list of the benefits and the challenges of a holistic approach. Tell them that they should feel free to share and reflect on anything that was covered today.

6:15 p.m.-6:25 p.m. Preparation for Day Two

I am going to give you two assignments to do

Assignment #1: Part A) Think of one way that your organization is practicing a humane ethic. Part B) Think of one example of how your organization could operate in a more humane way.

Assignment #2: Choose one issue that your organization is working to solve or improve. Consider other stakeholders who are affected by the issue or able to give support to the cause and list them all.

6:25 p.m. – 6:45 p.m. Final Comments

Facilitators Instructions:

Ask for any final thoughts, questions, comments, etc.

Day Two:

9:00 a.m. – 10:00 a.m. Breakfast and Networking

10:00 a.m. – 10:05 a.m. Welcome

Yesterday, we discussed the value of working alongside other organizations to find solutions to creating a more humane world. Today, we are going to brainstorm ways in which we might put that thought into practice. First, we are going to start with an activity to think about the world we want to see and how we want to be seen in the world.

10:05 a.m. – 10:20 a.m. The Essence of Humane Living – Human Picture

Now, we are going to make a human picture. I am going to give half the people here a piece of paper with a word on it. I am going to give the paper to each person one at a time and when you receive your piece, in complete silence, you will go to the front of the room and use your body in whatever way that you want to represent the word on the paper. Once each person is in the front of the room, together they will have created a human picture. The rest of the group will take in the picture they see. Then I will hand a piece of paper to all the people looking at the picture, one at a time, and they will tap a person at the front of the room and they will go back to their seat and the new person will fill in the spot where the person just left, by representing the word on their piece of paper. (The first picture will represent anger and judgment. The second picture will represent happiness and acceptance.)

Facilitator's Guidelines:

Ask everyone to sit down. Ask them, which picture they would rather see as the picture of the world that we live in? Which picture represents what they contribute to society the majority of the time? Which picture are they trying to achieve? Is the picture that represents the energy that they send out and the picture that they are trying to achieve, the same or different?

10:20 a.m. – 11:20 a.m. Assignments

Facilitator's Guidelines:

Ask the participants to break up into groups with people they have not worked with yet. Tell them that there needs to be at least one person in each group with each color nametag. Ask them to share their responses from the assignments given the day before.

Suggest that they go around in a circle and first share something humane that their organization is doing. Everyone should keep track of everything that is offered in case it is a practice that his or her organization would consider adopting. Then everyone will share where they might have an opportunity for improvement and the other people in the group can offer advice.

Finally, they will discuss assignment two. Tell them to ask the participants from the other agencies to discuss whether or not they think their organization would collaborate on the issue and in what capacity. Let them know that it would also be helpful if they suggested other agencies related to their field of work that might be interested in working on that issue.

11:20 a.m. – 11:30 a.m. Break

11:30 a.m. – 1:00 p.m. Brainstorming Collaborative Possibilities

Facilitator's Guidelines:

Ask all the participants to stand in a circle and share their mission or one goal of their organization. Then every other participant should say one thing they might consider doing to collaborate, help, connect to, educate about, advocate for, etc. that relates to their own mission/goals. It is important that each person only says one sentence so that the length of this activity does not go on for too long. The participants would only speak while holding a ball and they would toss it to each other to keep the pace up. This activity would serve as a brainstorming session and as an example of the interconnectedness

1:00 p.m. – 1:15 p.m. Guided Imagery

Facilitator's Guidelines:

“Old One Visualization” (Developed by Zoe Weil)

Ask the participants to lie on their backs and relax. Describe an ideal humane world and ask them to picture it in their minds. Then, tell them that they are sitting on a park bench when a small child comes along and sits besides them and asks, “What did you do?” and ask them to think about how they would like to answer that question.

Then tell them to slowly get up and go back to their seats.

1:15 p.m. – 2:00 p.m. Evaluations and Snacks

Facilitator's Guidelines:

Give participants evaluations and tell them that they can fill out the evaluations and have some snacks (organic, vegan, raw, and local options will be provided).

2:00 p.m. – 2:15 p.m. Final Sharing

Facilitator's Guidelines:

Ask all the participants to share any final thoughts about the conference.

12:15 p.m. – 12:30 p.m. Closing Making a Promise

Facilitator's Guidelines:

Ask everyone to think about one humane action that they are going to take when they leave the workshop and return to their organization. Tell them that it does not have to be something that sounds big. It is more important to suggest something that they will actually do.

Ask everyone to stand in a circle around a table with the lit candles from the beginning of the workshop. Ask them all to share their promise.

Tell each of them that they are the light of the red candle, green candle, brown candle, and yellow candle burn. Together, working to create a more humane world for everyone, they become an additional light. They become the light of the white candle. It will only stay lit if we are all willing to work together.

Namaste, in peace, happiness, and hope

Chapter Four

Afterword

The purpose of this workshop is to expose people to a new way of thinking about creating solutions for a more humane world. If the workshop is successful the participants will think about expanding their own circle of compassion. They will also begin to think about the world's issues through a different lens, and consider ways in which collaboration with other organizations will be mutually beneficial, by sharing resources and spreading one's message to a bigger audience.

If this workshop was implemented the facilitator would personally select organizations to invite and explain the objectives of the workshop to them in advance. The facilitator would ask the organization representatives to only attend if they were interested and open to the objectives. For the workshop to be successful it is important for the participants to have an understanding of its purpose with an interest in a new concept and a new strategy for furthering their organizations mission.

If after attending the workshop, the participants are open to the benefits of a holistic approach to advocacy and collaboration it will be important for the facilitator to do follow-ups with the organizations and find out what type of assistance they need in successfully implementing the new strategies they learned from the workshop. The value of the workshop will really be measured by whether or not the participants are able to apply what they learn at the workshop into practice, and the outcomes from that application.

This workshop is an important step in the humane education movement because the movement is currently spreading through individual educators. If this workshop was successful the humane message would spread through organizations that have the potential to reach a larger

number of people. It serves as a new way to approach humane education and it can be successful if organizations are willing to try something new to create a humane world that truly works for all people, non-human animals, and the planet.

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Appendix A

Chrysalis: Promoting Holistic Advocacy and Collaboration for a Humane World Survey of Interest in Holistic Advocacy and Coalition Building

Thank you for your interest in attending the Chrysalis Workshop. **Please** fill out the following survey and return it at least one week prior to the weekend of the workshop. Although, there is a pre-determined structure to the workshop, the surveys may be used to alter the structure so that the workshop is framed in a manner that will best meet each participants needs.

Name: _____ **Organization:** _____

Street Address: _____

City: _____ **State:** _____ **Zip Code:** _____

Main Phone: _____ **Other Phone:** _____

Email: _____

1. How much do you know about the following movements: animal protection, environmental protection, human rights advocacy, and media/consumer literacy?
2. What type of education, outreach, and/or legislative activities is your organization involved?
3. Do you think that the mission of your organization and/or any goals of your organization relate to the mission or goals of organizations from any other movements?
4. Do you have any interest in coalition building with organizations from any of those movements?
5. Have you ever worked on an issue in conjunction with organizations from any of the movements mentioned above? If yes, in what ways? What worked? What areas needed improvement?
6. Do you think working with animal protection, human rights, environmental, and media/consumer literacy organizations would be beneficial to your organization? Why or why not?
7. What do you think are the limitations to working with those other organizations?
8. What do you hope to gain from this workshop? What would make it worthwhile for you?
9. Is there anything that you would like to share with the facilitator about yourself or your organization prior to the workshop?

Appendix B

Parker, Allison. *The Navajo-Hopi struggle to protect the Big Mountain Reservation*. Retrieved December 8, 2005, from <http://www.umich.edu/~snre492/cases.html>.

In 1974, the federal government partitioned the Big Mountain reservation, where the Hopi and Navajo tribes currently reside, and transferred some of the land to private ownership. Many Hopi and Navajo were relocated to other lands, but some 300 families remain at Big Mountain to fight the continued exploitation of their lands by private mining companies. Currently, those 300 families are living on land that holds over \$10 billion worth of coal. The Peabody Mining Company would like expanding its operations by 13,800 acres, thus intruding upon the Big Mountain residents' sovereignty and potentially threatening the reservation environment. If Peabody is successful in gaining a federal permit to mine the reservation, the remaining 300 families face relocation.

The Hopi and Navajo have co-existed for generations in the American Southwest, long before Spanish or American explorers and settlers arrived. The Hopi are generally agriculturalists, and had settled in small villages. They are descendants of the Anasazi, the first Native Americans to occupy the area. The Navajo are pastoralists, and traditionally have lived in hogans distant from one another.

The concept of land ownership is foreign to both tribes. In 1882, the United States began a series of land boundary decisions which adversely affected the natural resource rights of both tribes. As stated, the federal government partitioned Hopi and Navajo reservation on Big Mountain in 1974, thus allowing private mining companies to strip mine on or near these reservation lands. Many families were relocated, and many more on Big Mountain still may face relocation as Peabody Mining continues its efforts towards expanding its mining operations.

If Peabody is successful, the Navajo and Hopi lands will face water quality decline and depletion of water supply, devastation of the landscape, and desecration of sacred lands. Coal is transported in water slurry pipeline more than two hundred miles to a power station in Nevada. Water is in short supply in semi-arid regions, and using it for the transportation of coal depletes the water supply dramatically. This can in turn disrupt the fragile hydrologic cycle. Further, a lack of water can make agricultural and livestock production nearly impossible for both tribes. Also, sacred areas would be torn apart by strip-mining or altered by decreased water supplies. An Environmental Impact Statement addressed the cultural effects of land degradation on Big Mountain Reservation, and stated that the effects "could be mitigated through careful consultation with tribal members and payment for spiritual ceremonies on sites that will be destroyed" (Bullard, 1994). This is clearly insufficient, as there is no market value that can be placed on spiritual ceremonies, and the statement lacks any sensitivity or respect for Hopi-Navajo culture.

The relocation site that has been selected by the federal government has its own environmental problems. This site is near Sanders, Arizona where 100 million gallons of uranium-contaminated water breached a dam and spilled into the surrounding area.

Several strategies have been employed by the Hopi and Navajo on Big Mountain to prevent Peabody's mining expansion onto their lands. Navajo elders have engaged in non-violent civil disobedience. They have placed their bodies in front of bulldozers, torn-down fences, and turned away government officials. Also, there has been a great deal of effort by the elders to increase community awareness and involvement in the struggle to preserve and protect their

lands. Building sites on the internet has been a valuable tool in keeping the community informed, as well as frequently holding meetings to discuss tactics and strategies. They have staged letter writing campaigns, email campaigns, and engaged in other forms of lobbying. Also, they have pushed delegates of the Navajo nation in D.C. to prevent the expansion of Peabody's operations. The Navajo have also filed several lawsuits concerning land use and water rights, claiming that Peabody has infringed upon Navajo rights to water on reservation land. Other lawsuits have addressed the Navajos' inability to perform religious ceremonies and other practices due to destruction of the land. Land dispute lawsuits began in 1958 and continue to the present. On March 11, 1996 federal judge Ramon Child ordered the cancellation of Peabody's mining permit. According to Native American Support Group, Judge Child "pinpointed the cozy relationship between the mining companies, the tribal councils, the OSMRE and BIA and the complete disregard for human and environmental rights of the local residents." The mine remains open as Peabody appeals.

Appendix C

Lin, Michelle. *The garment workers vs. Jessica McClintock, Inc.* Retrieved December 8, 2005, from <http://www.umich.edu/~snre492/cases.html>.

In May of 1992, a Jessica McClintock Inc. garment contractor Lucky Sewing Co. filed for bankruptcy, leaving the company's twelve seamstresses with \$15,000 of bad checks. All recent Chinese immigrants, the women sought consultation and help of the Asian Immigrant Women Advocates (AIWA) (Kono, 2000). Further investigation revealed that Lucky owed creditors over \$350,000, and the seamstresses were first in line for compensation (Delgado, 1996).

These seamstresses worked 10-12 hours per day and 6-7 days a week with no benefits. Not only are the workers paid for overtime, but also they are rarely paid the minimum wage which during the time, amounted to \$4.25 per hour. Both of these are violations of the law stating that all workers must be paid at least the minimum wage and for overtime. Instead, seamstresses are paid by piece (collar, sleeve, etc.), without regard to how long or how hard they have worked (Delgado, 1996).

The actual workplace is no better for garment workers. The buildings in which they work in are poorly lit and inadequately ventilated. Workers cannot talk during work, they cannot stand, nor can they use the restroom except during lunch (Zia, 1996). The seamstresses' dilemma poses an environmental justice concern because of the disproportionate environmental health hazards placed on immigrant Chinese women.

Looking at the overall pattern of Asian immigration, one can see that the first immigrants were educated and held professional skills. Changes in Asian immigration laws have changed the kinds of immigrants to the US, composing mostly of working-class or those of poor backgrounds. Moreover, NAFTA and GATT trade agreements have helped promote globalization of several economies, decreasing the number of protections for workers. More specifically, cheap labor is on the rise, and the ones that are targeted are usually Asian immigrant women (Shah, 1997).

Historically, cheap labor has been notorious in the garment industry. In San Francisco, the garment industry is the largest manufacturing sector, and the second largest industry next to tourism. About 90% of garment workers are women, and 80% of the women are Chinese-speaking. Less than 8% are unionized (Shah, 1997).

In the garment industry, clothing manufacturers, such as Guess?, Ralph Lauren, Gap, and Jessica McClintock hire contractors to make the actual garments. Competition among contractors is fierce, so that in order to stay in business, contractors must offer the lowest bids for the manufacturers to hire them. As a result, contractors look for cheap labor and offer few, if any, benefits for their workers. Many of these workers are recent women immigrants looking for any sort of pay to get established in the country (Anner, 1996).

Garment workers have had a difficult time seeking accountability from the manufacturers in the past. Under California law, manufacturers are not responsible for what goes on in a contractor's shop. Consequently, manufacturers can dodge accountability by shifting the burden onto the contractors. Because Lucky Sewing closed down, AIWA could target Jessica McClintock to account for poor working conditions and cheap labor (Anner, 1996).

The DOL had published a list of companies who practiced and upheld "worker friendly" environments, one of those companies being Jessica McClintock, Inc. With AIWA launching the Garment Workers Justice Campaign, Jessica McClintock was in danger of being removed from

the list. AIWA contacted the DOL, informing them of the realities of Jessica McClintock's practice, so the DOL, under Secretary of Labor Robert Reich, had to help mediate negotiations between AIWA and Jessica McClintock, Inc. When Jessica McClintock consented to AIWA's demands, the DOL produced a list of agreements for Jessica McClintock, Inc. to uphold for future workers (Sreenivasan, 1995).

When the 12 seamstresses approached AIWA for consultation and help, AIWA had several considerations before launching their Garment Workers Justice Campaign. Many garment workers were afraid to seek help for fear of consequences and safety. AIWA brought the seamstresses to a Jessica McClintock store, where they saw dresses stitched by their own hands sold for \$175, while they were paid for merely \$5. (Chin) The visit convinced the women to take action and have the courage to fight for justice. In the early stages of the campaign, AIWA wanted to avoid confrontation with Jessica McClintock because she herself had a good reputation for being a progressive woman and an active supporter of anti-AIDS work in San Francisco. AIWA wrote a letter to request that Jessica McClintock reimburse the workers the \$15,000, encouraging her to uphold her social responsibility (Delgado, 1996).

When Jessica McClintock denied responsibility for the seamstresses' situation, AIWA quickly moved into action...

With the use of all the connections they could find, AIWA encouraged people to participate in non-threatening activities. People were motivated to send letters and postcards to Jessica McClintock to show their concern about the working conditions of her garment workers. At the same time, AIWA organized picket lines in front of the Jessica McClintock store in San Francisco. During the second picket line, AIWA announced a national boycott against Jessica McClintock products (Delgado, 1996).

AIWA also established relationships and support from several organizations that ranged from religious institutions, labor, lesbian and community organizations. Gaining support from these organizations allowed them access into those networks, which helped outreach and awareness to several different communities (Delgado, 1996).

One of the most important components of the Garment Workers Justice Campaign was maintaining support in the Asian community. AIWA stayed connected with the community by publishing updates and activities in all the local newspapers, uncovering the sweatshop conditions in which the women in their own communities are suffering (Delgado, 1996).

Another outreach strategy was to gain support and alliance with college students from all over the country. Starting with University of California, Berkeley, the closest campus in proximity to the campaign, students helped mobilize several other campuses. AIWA was able to outreach to at least 30 campuses over the summer of 1993. In conjunction with AIWA, students coordinated a national day of action against Jessica McClintock (Delgado, 1996).

After three years of hard campaigning, in March of 1996, Asian Immigrant Women Advocates signed an historic agreement, mediated by the Secretary of Labor Robert Reich, with Jessica McClintock, Inc. to endorse worker protection. Below is the list of agreements by which Jessica McClintock must abide:

- Donating money to establish a garment workers education fund for the former Lucky garment workers;
- Sponsoring scholarships for students and garment workers;
- Providing garment workers with bilingual state and federal publications to better educate them on fair labor standards;

- Providing two toll-free numbers in English and Cantonese to make compliance with wage and hour laws easier and more accessible for JMI contractors;
- Employee effectiveness monitoring by the Department of Labor;
- Exploring with other groups alternative methods for worker wage protections and the viability of an independent industry-monitoring program.