

VOICES of the MOVEMENT

**TOWARD AN EQUITABLE FARMED
ANIMAL PROTECTION MOVEMENT**

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Preface

*We must move from
performative action
to substantive action*

Letter from Encompass Founder and
Executive Director, Aryenish Birdie

The struggle for racial justice is playing out across the country: in courtrooms, in the streets, in the media, and within all of us. But what does that reflection look like in the animal protection movement? How far have we come—or not come—in challenging and uprooting racism in our movement since the reckoning that ensued after the murder of George Floyd? And why did it take yet another Black man to be murdered before people and organizations in our cause were willing to start taking this work more seriously?

While I began envisioning this project in 2017, it was the uprising of summer 2020 that largely informed the questions we sought to answer in this first-of-its-kind report. The responses from movement advocates are a sign of these times.

The farmed animal protection movement (FAPM) is up against one of the most powerful and deeply rooted industries on the planet: animal agriculture. As such, we rightfully proclaim to need as many people and resources as possible to fight for animals, yet we have not done nearly enough to make our cause as big, impactful, and effective as the animals deserve.



We know that a small group of people can make real change, but how far can we really go if we remain a homogenous movement, one made up primarily of people in a single dominant social group—especially one that lacks firsthand knowledge of the problem we’re aiming to solve? One that doesn’t know what it’s like to live near a factory farm, suffer from food insecurity, or toil shoulder to shoulder in a brutally dangerous slaughterhouse? Can we ever hope to shift our food system without the tremendous collective power of those who have the most to gain from its transformation?

The truth is that from its very origins, factory farming has always disproportionately harmed Black, Indigenous, and communities of the global majority through food apartheid, labor exploitation, and environmental racism; yet those voices and concerns are rarely heard in the mainstream wing of the animal protection movement.¹ We need to change this, not only because it's the right thing to do, but because it's the effective thing to do.

So let me put it simply: failing to move forward on racial equity is an existential risk to our movement. We cannot assume that progress is a foregone conclusion.

We will never create the food system (or world) we envision for animals if we fail to confront oppression against humans in animal agriculture—and in our very own movement. We will never bring in and retain people with the skills, passion, and brilliance we need to achieve our mission if we exclude and alienate them by allowing racism to fester in our workplaces and movement. Nor will we inspire Black, Indigenous and people of the global majority (BIPGM) to join the movement if these folks don't see themselves represented in our leadership, boards, staff rosters, or as spokespeople for the animals. More than anything else, we risk losing our relevance.

Animal activists of the global majority have long known about this existential risk to our movement and have been working to challenge this in their own ways, but those stories and solutions have not been holistically documented and analyzed—until now.

In January 2021, Encompass solicited proposals from research firms outside the animal protection movement to help address the following critical questions:

- In terms of racial equity, what challenges and dynamics do farmed animal protection organizations face?
- What do people of the global majority feel and experience working in the farmed animal protection movement?
- Where are we falling short as a movement, and how can we improve?

We received four proposals from consulting firms, and Equity Based Dialogue for Inclusion (EBDI) was the clear top choice due to their holistic approach and expertise in racial equity. While Encompass commissioned this report, we had no part in the data collection or analysis process.

¹ See the following links for examples of racial inequity in relation to [food apartheid](#), [labor practices in industrial agriculture](#), and [environmental pollution](#)



We know the farmed animal protection movement is global in nature; however, this report focuses on the United States to narrow its scope and give specific attention to the experiences of BIPGM in the US movement. Therefore, this report cannot speak to the state of the movement internationally. To be sure, inequity exists around the globe, albeit in different forms depending on local societal structures and histories, so some but not all of the findings may apply to different cultures and regions.

Between April and June of 2021, EBDI collected four types of data from organizations:

1. Individual surveys with 149 respondents
2. Interviews with 23 leaders and 11 funders
3. Interviews with 11 FAPM staff or volunteers
4. Demographic survey of 18 FAPM organizations

As a result of this extensive research, the EBDI team developed seven recommendations in three categories—acknowledgement, reconciliation, and action—that Encompass will use to benchmark future success and measure progress:

Acknowledgement

- 01 Identify, address, and work to eliminate exclusionary practices and racism in the movement. Approach movement building by viewing the diversity of experiences and strategies within the movement as an asset. Reconsider and expand views on what makes for “effective” advocacy.
- 02 Recognize BIPGM-led entities as peers and equals in this space. Build bridges with BIPGM-led grassroots organizations.
- 03 Acknowledge the harms that BIPGM have experienced and continue to experience in the movement. Further, acknowledge that these harms are a direct result of racism, unconscious biases, and practices that marginalize and exclude BIPGM.

Reconciliation

- 04 Engage in facilitated dialogue about racial equity to develop understanding, trust, and healing, and to ultimately build bridges with BIPGM members of the movement who have experienced harm.
- 05 Recognize human exploitation in animal agriculture, and the opportunity for collaboration with those humans exploited or otherwise directly harmed by animal agriculture.

Action

- 06 Track social identities of staff and board members to identify inequity in organizational makeup.
 - 07 Evolve funding practices and broaden understanding of effectiveness to distribute greater funds to BIPGM-led organizations.
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This report represents a powerful opportunity for our cause. If we want our movement to grow and achieve our enormous mission, we must actively integrate representation and equity at all levels and push through resistance. So, let's move from performative action to substantive action and use this tool as one step in the right direction.

I want to see this research and these seven recommendations motivate the FAPM to do the hard work of simultaneously dismantling white supremacy culture and animal agriculture, because we cannot accomplish one without the other. It's going to take *all of us* making a long-term commitment to equity and justice for real change to occur. Roll up those sleeves.

Onward!

Aryenish Birdie



A. Birdie

*Encompass Founder and
Executive Director*

Introduction

Founded in the summer of 2020 during the proliferation of the Movement for Black Lives, Equity Based Dialogue for Inclusion (EBDI) has worked with organizations across private and nonprofit sectors to support greater racial equity. Across the diverse array of spaces in which we work, EBDI's client-partners are united by a common goal: to make their organizations more equitable.²

Our society is currently experiencing a multitude of demographic and cultural shifts. We are seeing increasing ethnoracial diversity, due largely to systemic and cultural changes in Western nations that began in the late 20th century and have continued through the first two decades of the 21st century.³ By 2045, the United States is expected to be comprised of more than 50% people of the global majority, making the labor pool from which organizations are potentially able to draw more ethnographically diverse than ever.⁴

Contrary to popular belief, however, diversity in itself is not associated with positive organizational outcomes. Rather, it's through equitable and inclusive practices that organizations benefit from diversity. In fact, diversity without equity and inclusion can lead to negative and harmful outcomes at both organizational and individual levels.⁵

Our work is rooted in curiosity about how people in an organization or group experience that organization or group.



In the current moment in which our society is grappling with the legacy of historical and systemic racism, organizations that choose not to engage meaningfully with issues of equity and inclusion do so at their own peril.

² EBDI defines "equity" as the provision of resources and opportunities such that people are given what they need to succeed. These resources can be material (e.g., money and resources that are easily convertible to money), or non-material (e.g., the experience of respect and human dignity). Equity is distinct from equality, which is the provision of the same resources and support to everyone. The focus of this report is on FAPM members' experiences of equity in non-material terms. "Inclusion" is another concept frequently grouped with equity. EBDI defines inclusion as a sense of connectedness or belonging to others within an organization or group. Fostering inclusion means creating conditions where all feel accepted, affirmed, safe, powerful, and supported authentically, without needing to assimilate to the dominant group. While inclusion is a work focus of EBDI, it is not the focus of this report.

³ We sometimes use the term "ethnoracial" rather than "ethnicity" or "race" separately to reflect the often intersecting and overlapping ways in which people identify in the context of US Census-based ethnic and racial categories. See [The Great Demographic Illusion](#) by sociologist Richard Alba (2020) for a discussion of the use of "ethnoracial" in the contemporary social science literature.

⁴ See [The Great Demographic Illusion](#) by sociologist Richard Alba (2020) for a discussion of the current ethnic and racial population shifts in the US. Alba complicates the "majority-minority" narrative by arguing that this demographic shift may not yield the structural and cultural changes in the United States that many people expect as definitions of racial categories, and particularly whiteness, are malleable—people who may not be considered white in one time period, may be considered white in another. Alba's argument provides relief for the recommendations that we later present in that effective attention issues of diversity, equity, inclusion, and justice (DEIJ) require not only attention to demographic diversity, but the underlying systems of oppression that undergird the very existence of these categories.

⁵ See "[Cultural Diversity at Work: The Effects of Diversity Perspectives on Work Group Processes and Outcomes](#)" by management scholars Robin Ely and David Thomas (2001) for an academic reading on this topic. See "[Getting Serious About Diversity: Enough Already with the Business Case](#)," also by Ely and Thomas (2020), for a review targeted at practitioner audiences.

For this project, our animating question was: how do members of the farmed animal protection movement (FAPM) experience equity, particularly in relation to ethnoracial identity?

Three things are important to note about our process of answering this animating question. First, we present our findings and recommendations with the “mainstream” FAPM movement in mind as our primary audience. **By “mainstream movement” we mean the primarily white-run, well-funded groups that many respondents characterized as mainstream because they are large and highly visible in the movement.** In focusing on this audience, we emphasize and highlight the need for leaders of organizations within the mainstream movement to commit to efforts that better support the needs and well-being of BIPGM.⁶

Second, in collecting and analyzing data, we took an **inquiry-based approach**, which means that we did not enter conversations with preconceived notions of what is happening. Rather, we let respondents tell their stories. From those stories, we identified common themes to tell a collective story that informed our recommendations.

Third, although we are **well versed in the academic and practitioner literatures on diversity, equity, inclusion, and justice (DEIJ)**, we are not experts of our client-partners’ contexts. This was particularly the case for this project as our experience with the FAPM prior to this project was minimal to non-existent. In turn, we have learned a great deal about the FAPM and animal advocacy.

Whereas our relative lack of knowledge of this space mandated a steep learning curve for us, it also allowed us to view the FAPM as newcomers. We believe such a perspective can allow for the



unearthing of insights that may have long been taken for granted by people who are entrenched in an organizational or group context. With this in mind, we share our findings and recommendations with both humility and conviction.

This report proceeds as follows: we start by describing our data collection process and analytic approach. Then we detail each of our seven recommendations, first contextualizing them with the data that we collected, and then offering next steps and additional considerations. We close the report with brief concluding thoughts.

We emphasize that none of the recommendations we provide can be successfully implemented without the will of individuals within the FAPM to do this work. We hope that everyone reading this report will recognize their agency as part of a larger process toward change that supports equity and well-being for BIPGM. Such change will ultimately lead to even greater success of the movement at large.

⁶ BIPGM refers to Black, Indigenous and people of the global majority. The term people of the global majority is an alternative to the term people of color. See [this statement](#) from Encompass for more on how this term is more globally inclusive and de-centers whiteness. Black and Indigenous are specified at the beginning of BIPGM for the same reason they appear in BIPOC (Black, Indigenous and people of color)—because of the unique ways Black and Indigenous groups have been racialized and excluded in the US context. The survey we distributed used the term PGM but this report uses BIPGM. We have not altered the terms in any direct quotations from survey responses or interviews.



Data Collection & Analytic Approach

EBDI worked with Encompass and Faunalytics to identify nonprofit organizations in the FAPM on which to focus our data collection. We identified 165 groups worldwide, and contacted 69 US-based or US-headquartered organizations in total. In some cases, Encompass provided a direct introduction or contacted an organization's leaders to let them know to expect an email from us. The organizations we contacted devote significant time and/or resources to farmed animal protection specifically and were each categorized as one of the following:

- **Central to the movement**, meaning protecting farmed animals is the primary component of the organization's mission and budget allocation (38 organizations)
- **Adjacent to the movement or multi-functional**, meaning protecting farmed animals is part of, but not the the primary component of the organization's mission or budget allocation (16 organizations)
- **Funders** of organizations and groups central or adjacent to the movement (15 organizations)

We also noted whether an organization was US-based and/or had international presence (such as offices or chapters).

Between April and June of 2021 we collected four types of data from responding organizations, their staff and volunteers, and other current and former members of the FAPM.

01 Survey Data

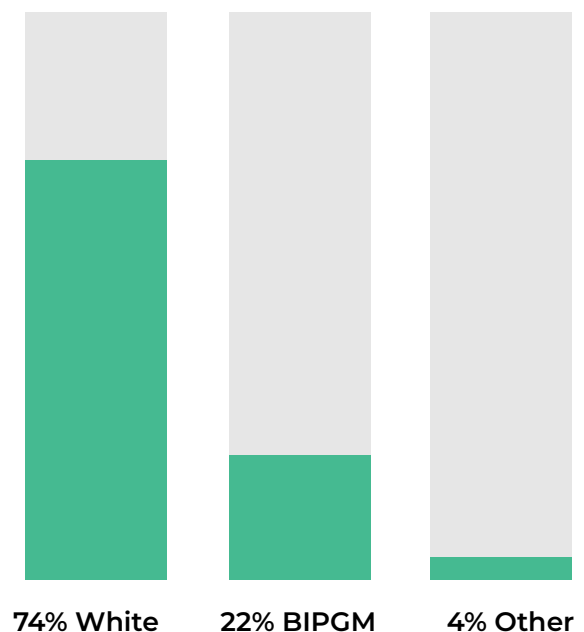
We distributed a survey to assess people's experiences of equity in the FAPM in two ways. First, we asked leaders to share a link to a survey with their staff via their preferred method of organizational communication (e.g., email, Slack). Second, Encompass shared the same survey link broadly with anyone in the movement via social media platforms (e.g., Instagram, Facebook, Twitter) and on the Encompass website. In total, 149 people took the survey.

While the survey went to people worldwide, most respondents (108, 72%) were based in the US and currently or previously a part of the FAPM. These 108 respondents comprised our core analytical group for assessing experiences in the FAPM in relation to ethnoracial identity. The reason for our focus on US respondents was to put findings in conversation with our interview data from people affiliated primarily with US-based organizations (see data sources 2 and 3 below). Additionally, maintaining a focus on the US was appropriate given the expertise of both EBDI and Encompass with the US context, as well as the desire to narrow the scope of the research in order to capture depth over breadth.

Once again, our animating question was: how do members of the FAPM experience equity in the movement, particularly in relation to ethnoracial identity? To address this question, we asked two identity questions of respondents. The first was

if the respondent identifies as BIPGM (Black, Indigenous or person of the global majority). The second was an optional open-text question about additional identities that may be relevant to their experiences in the FAPM, such as gender, sexual identity, disability, and national origin.

Figure 1. Racial Identities of US Survey Respondents



Roughly 26% of the 108 survey respondents in our core analytical group were counted as BIPGM, including 4% who selected “other” and described mixed racial and ethnic identities. The remaining 74% did not identify as BIPGM and were therefore counted as white.⁷

While we collected a convenience sample that is not necessarily representative of the population in

⁷ For the analyses presented in this report we categorized the 4% of respondents (four respondents) who identified as “Other” as BIPGM. We did this for three related reasons. First, the respondents who selected “Other” self-identified as having mixed ethnic or racial identities that are included in the definition of BIPGM. Second, BIPGM is a less common term than BIPOC (Black, Indigenous and people of color) or other terms that are potentially synonymous with BIPGM. Accordingly, we erred on being inclusive of people whose identities align with popular conceptions of BIPOC in our BIPGM analytic category. Third, a goal of this report is to examine how people who are perceived as BIPGM by others in the FAPM experience the FAPM. In turn, we erred toward being inclusive of people whose ethnoracial identities might be construed by others as BIPGM in the BIPGM analytic category. See Wendy Roth’s [“The multiple identities of race”](#) (2016) for an academic discussion of the different ways that racial identity as an analytic category can be conceived.



the movement as a whole, the number of responses is significant enough to provide directional insight toward our animating question. It is also worth noting that respondents who were willing to give their time for a survey (or interview) about racial equity are likely to have an interest in or opinion on the subject matter.

02 Interviews with Leaders and Funders

We requested 30-minute private interviews with the leaders of each organization that we contacted. We defined organizational leaders as anyone who holds the title of director or executive, or anyone with senior organizational leadership responsibilities—in other words, people who might be considered part of the C-suite in a corporate context. Of the 69 leaders we invited, 23 leaders and 11 funders agreed to be interviewed (all of whom completed an interview). Five of these 34 interviews were with BIPGM. Seven invitees declined to speak with us, and the remaining did not respond to either our initial request or follow-up invitation.

All interviews with leaders and funders were conducted by Ande Reisman who identifies as a queer, cis-gendered white Jewish American woman with class privilege and without disabilities in her thirties. Many of these identities are dominant social identities which have shaped how the interviewer interacts, and may have affected how respondents perceived and reacted to the interviewer. While Ande strove to create a safe and comfortable environment for candid conversation, it is possible that her race, gender, class, age, and other dynamics shaped what was or was not disclosed by interviewees.



03 Interviews with FAPM and Volunteers

The aforementioned survey contained a link for staff or volunteers to sign up for an interview with us. Sixteen people signed up for an interview. We completed 11 of these interviews. Five were cancelled or not attended by those who signed up for an interview. Eight of the 11 staff or volunteers we interviewed identified as BIPGM.

All interviews with FAPM staff or volunteers were conducted by Ande Reisman. See the above note on Ande's social identities.

04 Demographic Survey of FAPM Organizations

We asked leaders to complete a short survey about the ethnoracial and gender demographics of their organization.⁸ We benchmarked these data against that of the FAPM, as well as the nonprofit sector more broadly.

Eighteen leaders completed this survey, 16 of whom met our threshold for analysis of this demographic survey (50% or more of their budget is allocated to animal protection, or were larger than five employees). While this provides some basic information, as we discuss in Recommendation 6, more robust demographic data are needed to understand the ethnoracial composition of the movement.

⁸ These data are self-reported. If organizations do not collect these data through formal processes, leaders may have reported demographic quartiles from memory or by counting, especially for those at small organizations. It's possible some leaders guessed whether their staff are BIPGM, which would affect the reliability of their report. The use of quartiles does allow for some margin of error.





About Our Qualitative Data

In total, we conducted 45 interviews, each lasting roughly 30 minutes. Each interview was recorded and later transcribed for analysis. Analyses were conducted using an open-coding technique for themes and patterns.

	Interviews Completed
<i>Leader</i>	23
<i>Funder</i>	11
<i>Staff or Volunteer</i>	11
<i>Total</i>	45

The qualitative data in this report are from these interviews as well as from open-text survey responses. Our analyses triangulate responses from all of our data sources. Each method yields data that stand independently or can be tied to other data to reveal patterns or add texture to our findings.

Our analytic approach comes from the EBDI team's sociological training in qualitative methods. We focus on the ideas and meanings attributed to what is reported by respondents. Therefore, we focus less on the distribution of ideas (although we noted the frequency with which certain concepts arose) and more on the intentions and impact of what is shared.

Recommendations

Below are our seven recommendations for the FAPM that are grouped into three categories:

- I. Acknowledgement** - Recommendations 1 through 3 focus on the ways that the FAPM can recognize and acknowledge the ways that BIPGM have been and continue to be harmed in the FAPM and its organizations.
- II. Reconciliation** - Recommendations 4 and 5 focus on the ways that the FAPM can move from acknowledgement of harms experienced by BIPGM to reconciliation of these harms, greater cross-racial solidarity in the movement, and potential collaboration with other social justice movements.
- III. Action** - Recommendations 6 and 7 detail actions organizations in the FAPM and their funders can take immediately to support greater equity and inclusion.

Each recommendation is accompanied by a summary and a discussion of the supporting findings. We arrived at these findings using the best practices of qualitative social science inquiry, which emphasize the solicitation and reporting of rich descriptions and in-depth observations from respondents.⁹ This type of research allows for the unearthing of insights that might not otherwise be captured with pre-conceived empirical categories used in quantitative research, and allows the researcher to understand “why” and “how” a phenomenon or trend occurs by asking follow-up and clarifying questions in the interview process.

It is important to note that qualitative research (as opposed to quantitative research) does not require a sentiment or opinion to be repeated by multiple people for that sentiment or opinion to be valid. An insight or thoughtful observation that is articulated by a single person is potentially no less valid (and may potentially be more useful) than a less detailed opinion that is shared by several respondents. Nevertheless, to ensure the robustness of our conclusions, we do not report a general finding unless there were at least five qualitative data points (from an interview or open-ended response in the survey) that support it.

⁹ Qualitative research is often a first step in exploring areas for future inquiry, and uncovering themes and further questions that can be explored quantitatively or in larger scale studies.



01 Recommendation

Identify, address, and work to eliminate exclusionary practices and racism in the movement. Approach movement building by viewing the diversity of experiences and strategies within the movement as an asset. Reconsider and expand views on what makes for “effective” advocacy.

Viewing the diversity of backgrounds, experiences, and ways of protecting animals in the FAPM collectively as an asset can improve the efficacy of the FAPM, while also addressing the exclusionary aspects of the movement’s culture.

Key research findings for this recommendation:

- *Many respondents report a movement culture that draws heavily on value judgments about the “right” approaches to activism, while dismissing approaches that incorporate other causes.*
- *Many respondents—BIPGM and white alike—report a pattern of BIPGM-led approaches being overlooked by the largest organizations in the movement.*

Perceptions that the movement values animal advocacy purity—the implicit and, at times, explicit belief that involvement in the movement mandates devotion to animal advocacy issues exclusively—led many of our respondents to believe that the mainstream movement conceives “right” and “wrong” approaches to animal advocacy.¹⁰ Consequently, our data suggest that grassroots groups are more likely to be told (implicitly and/or explicitly) they are drawing on the “wrong” approaches because they are not serving a large enough number of animals. Our data also suggest that this right/wrong mindset has been amplified by the mandate of Effective Altruist (EA) funders to maximize “effectiveness” in protecting animals (also see Recommendation 7).

Respondents also reported that organizations that acknowledge and address issues that affect both human and non-human animals are discounted by the movement’s more mainstream and well-funded groups and major donors.¹¹ Several respondents reported feeling frustrated that their organizations were hesitant to publicly align with any political positions that were not directly about animal advocacy. These respondents further noted that this attempted impartiality has inadvertently fostered an exclusive culture that does not fully consider the complexity of systems of oppression. One respondent put it this way:

“I think historically the FAPM has been a single issue (animal rights) [movement] with a very poor ability to think multidimensionally and about power and privilege.”

Similarly, many respondents, especially staff and BIPGM, expressed frustration that movement leadership often ignores the existence of BIPGM-led vegan and animal groups, which are often grassroots in nature. Both mainstream and grassroots groups



“If your messaging resonates well with a middle-aged, affluent, white mom from LA, it probably doesn't resonate with a mom in North Philadelphia who earns minimum wage at McDonald's. White moms are a much easier target audience; but you're a non-profit and not a startup. Tweak your message so you can broaden the movement.”

– BIPGM survey respondent

¹⁰ See Mary Douglas' [Purity and Danger: An Analysis of the Concepts of Pollution and Taboo](#) (2003) for the anthropological argument on how concepts of purity are used for symbolic boundary maintenance and exclusion.

¹¹ When speaking of “animals,” we sometimes use the modifiers non-human and human for clarification and specificity, as humans are an animal species.



share similar goals, but they often have different conceptions of how to effect change and define success. According to respondents, many BIPGM-led grassroots groups have been effective in educating their communities about the benefits of a vegan or vegetarian lifestyle, while also supporting their local communities on different but related issues, such as food insecurity and health. Personal and community health is in particular cited as a common reason that veganism has caught on in the Black population in the US.¹² BIPGM vegan and animal protection groups were described as being more open, affirming, and committed to helping people reduce meat consumption even if they are not ready to become vegans.¹³

¹² "Black Vegans Step Out, for Their Health and Other Causes," Severson (2017).

¹³ There is evidence to suggest that BIPGM racial groups in the US adopt a vegetarian or vegan diet at equal or higher rates than white Americans, and have been more likely to cut back on meat consumption. A [2019 Gallup poll](#) shows that 31% of BIPGM Americans have cut back on meat eating compared with 19% of white Americans. A [2020 Veg Resource Group poll](#) of over 2,000 people with a racial breakdown similar to that of the entire United States estimated that 4% of Black Americans are vegan, compared with 3% of the total population. A [2015 poll](#) by the same group also found that people in the lowest income category (household income below \$50,000) had by far the highest rates of vegetarianism, at 7%, compared with the 1 or 2% rate of all other income categories.

¹⁴ See Misconception #9 in Animal Charity Evaluators' article, "[Common Misconceptions of Effective Animal Advocacy](#)," Adleberg (2017).

Considerations for Recommendation 01

In the FAPM, much remains to be understood about effectiveness.¹⁴ We heard from several respondents that the largely white sector of the movement has more recently shifted away from individual lifestyle changes toward a focus on institutional practices. For example, respondents reported that their organizations now focus on challenging corporations to institute higher animal welfare standards in food sourcing and to offer more plant-based food options.

Meanwhile, our data suggest that the grassroots and community approach is more likely to be used in BIPGM-led organizations where the work may support both human and non-human animal causes; these are the organizations that, as mentioned above, are more likely to have been told they're taking the "wrong" approach to helping farmed animals. While there is no doubt that much can be accomplished when movements work toward institutional change, **we believe that the tension between the inclusion or exclusion of grassroots and community-oriented efforts in the mainstream FAPM sets up a false dichotomy. Because the movement is still learning how to best support animal welfare, delineations about "right" and "wrong" approaches to animal advocacy not only exclude many BIPGM-led organizations, but may ultimately hinder the efficacy of the movement itself.**

To begin making inroads with BIPGM-led organizations and groups, it will be important for the mainstream movement to embrace these organizations on their terms, with respect for their work, including work that may not be directly related to non-human animals.



02 Recommendation

Recognize BIPGM-led entities as peers and equals in this space. Build bridges with BIPGM-led grassroots organizations.

The larger/well-funded sector of the movement is perceived to be predominantly white in composition and culture. This sector should actively work to build bridges and form partnerships with BIPGM-led organizations, particularly those that work in BIPGM communities. This will diversify and expand the reach of the movement. Note that the Recommendation 1—to identify and address exclusionary practices and broaden ideas about what is “effective” advocacy—is a precondition for this step.

Key research findings for this recommendation:

- *Respondents believe that multi-issue approaches are associated with both racial equity and success in protecting farmed animals.*
- *Members of the FAPM—BIPGM and white alike—perceive the movement, particularly the well-funded groups, as predominantly white.*
- *Participants in BIPGM grassroots groups, such as Black vegan organizations, have expressed feeling unseen or alienated by mainstream FAPM organizations.*

That the large, well-funded organizations in the FAPM are predominantly white came up in nearly all of our interviews with leaders and staff. What does it mean that the well-funded, most visible (“mainstream”) sector of the movement is, or is perceived to be, predominantly white? According to one BIPGM survey respondent, “the generally held opinions and sentiments of those within the movement are most typically in a white vacuum; there tends to be a forgetfulness of the interconnectedness of oppression amongst people and animals.”¹⁵

Some respondents offered the perspective that the whiteness and maleness of leadership creates a culture where new ideas do not flourish. Whiteness was also observed in the cultural styles of the workplace, such as perfectionism, “stifling peppiness,” people being “martyrs” with long hours for low pay, and silence or fragility when confronted with criticisms about race.

Many of the people with whom we spoke who skew younger (under 40) believe that the older generations in the FAPM are less willing to talk about race or admit that the mainstream movement perpetuates “white supremacy culture.”¹⁶ Some informants suggested that many in the “old guard” were only willing to listen to critiques about race after the #MeToo movement

exposed a history of sexual misconduct within the FAPM, perhaps “proving” that the FAPM is not immune from unethical or problematic behaviors. Yet several respondents noted that years before #MeToo—even decades before—many members of the movement had been trying to draw attention to harassment, racial inequities, and other abuses of power in the movement.

Concerns relating to the movement's treatment of race and racism were especially common in our data, with several BIPGM respondents reporting that they feel excluded. Several of our respondents reported that organizations that put out statements in support of Black Lives Matter after the murder of George Floyd lost donors (often smaller donors, but the loss of large donors was reported, too). Further, our respondents reported receiving a torrent of racist social media messages and emails with threats to pull funding if their organizations ever took focus away from non-human animals again. These organizations did not receive similar threats when making statements about climate change, the environment, or the #MeToo movement.

¹⁵ EBDI and Encompass agree with this respondent's perspective but propose that the exclusion problem is not mere “forgetfulness” but instead is active. For a primer on these dynamics, see this short [video](#) on the distinction between non- and anti-racist actions.

¹⁶ White supremacy culture describes a set of characteristics (which include but are not limited to: perfectionism, either/or thinking, individualism and defensiveness) that uphold and maintain white supremacy through BIPGM subjugation and dividing white people from BIPGM. For more, see whitesupremacyculture.info.





Many respondents also said that the movement has been oblivious to Black and Latinx vegan and animal rights groups, and have misunderstood, ignored, or overlooked the cultural values that drive support for vegan and vegetarian practices among those groups. These cultural values may include the use of traditional foods, and tying veganism to personal health, in addition to a concern for animals. According to one survey respondent, “Well-intentioned efforts to encourage a move away from animal products rarely considers cultural or religious motivations for meat consumption.”

BIPGM-oriented groups and organizations in the FAPM were described as overlooked, under-funded, and, yet, effective. Many respondents, particularly staff (as opposed to leaders), felt that connecting with these groups, building alliances, and sharing funding with them would not only be the “right thing to do” but would be a pragmatic way to advance the FAPM cause.

“Our organization is getting out into communities and creating partnerships—this came about from hiring a member of the BIPOC community—it would not have happened without this hire.”

– BIPGM survey respondent

“There are so many incredible voices in the movement that don't have the same funding, that don't have the same access. And I want to be supporting those groups. I don't want it to just be about cultivating our community by poaching people, you know? It's like, ‘How can we collaborate? How can we have the same shared mission? How can we work together? How can I work for you and your mission? How can you work for our mission?’”

– white, current member of movement in an interview

“White vegans enjoy an unquestioned assumption that the FAPM was designed by and for them and is successful because of them. There is little consideration given to the history of plant-based eating, Indigenous relationships with non-humans and the planet, impact of non-native/non-seasonal produce on fellow humans (often PGM) and other non-humans on the planet, the impact of animal agriculture on fellow humans (predominantly PGM), etc.”

– white survey respondent

Considerations for Recommendation 02

Our findings suggest that the mainstream movement is white-dominated and culturally exclusive, both internally—within and among FAPM organizations—and externally, in the way that organizations do outreach and project themselves into the world. The two are related. If an organization is not inclusive internally, that organization will miss out on ideas and energy from BIPGM that could potentially help the movement expand its reach and impact.

Collaboration and coalition building has long-been documented as a means to address inequality and oppression.¹⁷ If, however, white organizational leaders are hesitant to learn from, collaborate with, or share funding with smaller BIPGM-led organizations, or if “effectiveness” as defined by Effective Altruism is one of their core guiding principles, they may do well to reflect on a problem that many respondents mentioned: a stasis or lack of growth in the animal advocacy movement. Respondents explained this stasis in different terms, such as organizations relying on the same set of advocacy tactics, an increase in global meat consumption, or the leveling off in the number of vegans and vegetarians.

Many respondents at least partially attributed this problem to a formulaic approach to movement building that misses opportunities to connect with activists working on issues like race, environment, labor, food aid, grassroots community-level needs, and the intersections of these issues. Additionally, multiple respondents expressed that the singular focus on animal rights by some groups—and their unwillingness to partner with outside organizations whose work (such as environmental advocacy) may dovetail with farmed animal protection—has resulted in low trust and negative perceptions of the FAPM by outsiders.

From this perspective, **making progress on racial equity in the FAPM is not only a moral imperative, but a survival imperative for the ongoing and continued success of the movement.** The mainstream FAPM can extend its reach and impact by treating grassroots organizations and organizations with multi-issue approaches as equal partners working toward the eradication of multiple systems of oppression.

¹⁷ See [“Organizations, Coalitions and Movements,”](#) Diani and Bison (2004) for an academic overview of this topic.



03 Recommendation

Acknowledge the harms that BIPGM have experienced and continue to experience in the movement. Further, acknowledge that these harms are a direct result of racism, unconscious biases, and practices that marginalize and exclude BIPGM.

BIPGM activists have experienced harm and exclusion in the FAPM, historically and to this day. Furthermore, their efforts to incorporate racial equity and justice into the movement have been dismissed by many in the mainstream movement, which has led to feelings of distrust and alienation. The feelings and negative past experiences of BIPGM in the movement must be authentically acknowledged, and amends must be made, in order for the movement to heal, grow, and progress.

Key research findings for this recommendation:

- *Experiences of exclusion and hostility (both overt and subtle) toward BIPGM movement members were widely reported in our survey and interviews. In addition to the first-hand accounts of this exclusion by BIPGM, many white activists reported witnessing it, too.*

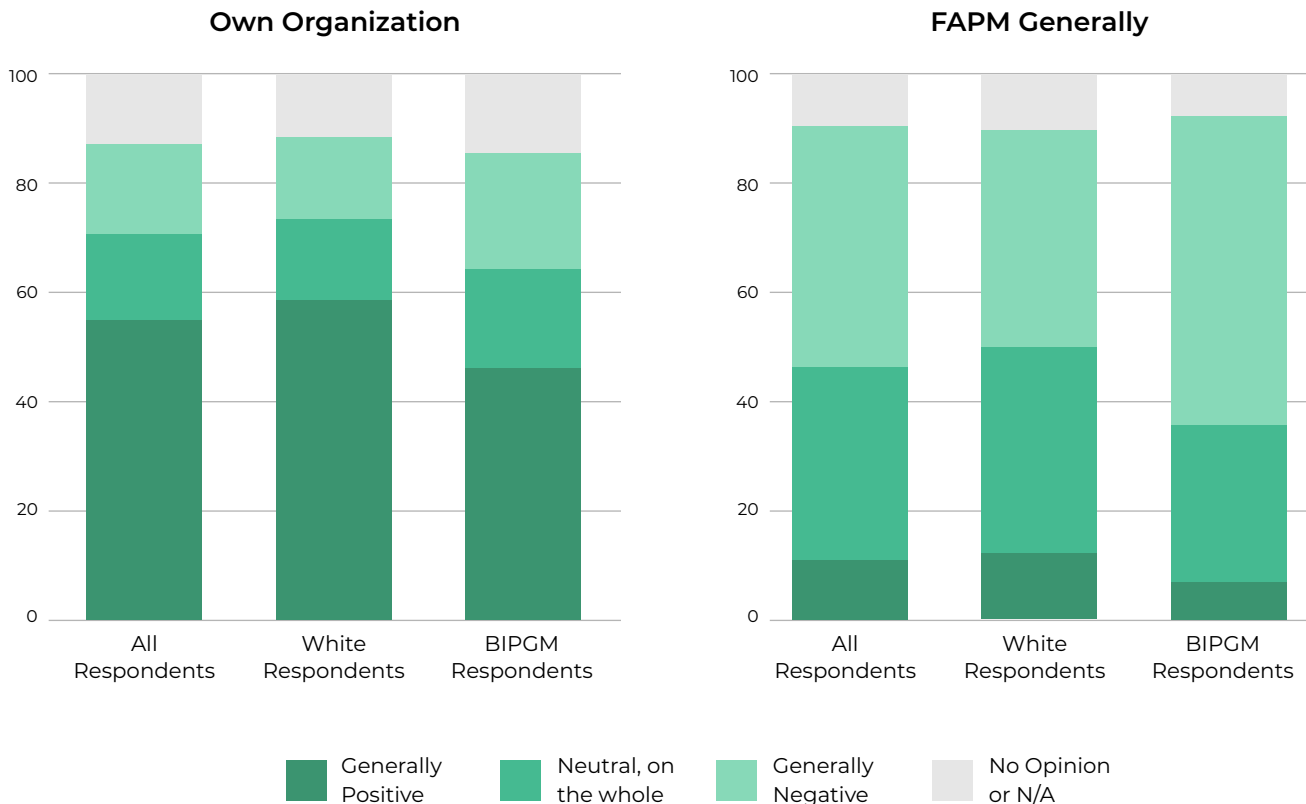
Our interview and survey data tell us that BIPGM are having—and have historically had—negative experiences in the mainstream movement. The BIPGM in our survey sample were more likely to have had negative experiences in their organizations, and in the movement generally, than their white counterparts (see Figure 2).

Racial harms that were experienced first-hand or observed by respondents include: BIPGM not being taken seriously, being stereotyped, being ignored, not being met with eye contact, or being asked to participate in actions that may not be as comfortable or safe for BIPGM as they would be for white people, such as actions that could result in arrest or interactions with the police.

Additional negative experiences reported by BIPGM respondents include being subject to unfair accusations (such as of stealing), experiencing macroaggressions and overtly racist comments, being asked to do unpaid extra work on translations, and experiencing discriminatory hiring and pay practices.

BIPGM respondents described regularly being discounted or having their ideas, suggestions, or approaches dismissed by leadership and/or others at their organizations. Such rejections, especially when they happen “regularly” as several respondents reported, were often felt not only as rejection of an isolated idea, but as a rejection of one’s perspective or lived experience.

Figure 2. Experiences in the FAPM by Racial Identity



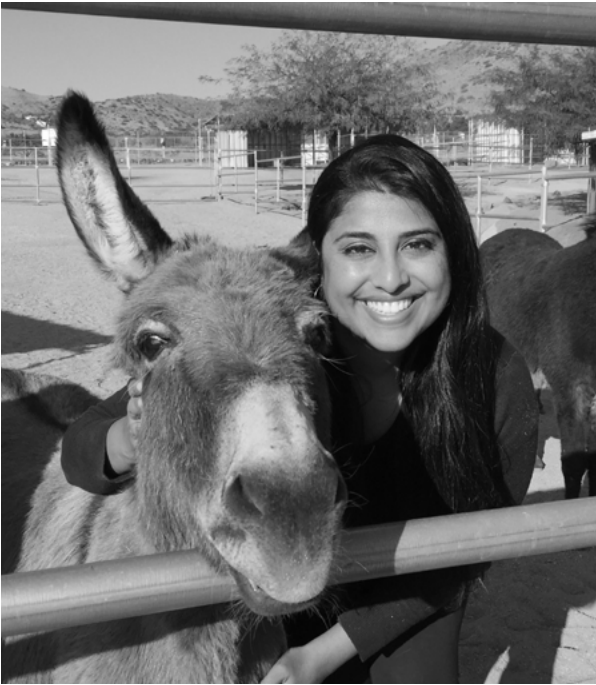


The BIPGM respondents who described being “shot down” when raising ideas with leadership were more likely to leave their organizations. These respondents expressed that they experienced emotional exhaustion and burnout from these inequities, rather than burnout from the long hours (which also came up regularly in interviews as a common issue).¹⁸

Respondents more commonly described experiencing microaggressions and white silence instead of demonstrated support for racial equity or colleagues that speak up in the face of injustice. According to one BIPGM survey respondent, an emphasis on mission alignment (to focus only on animals) is a way that organizations shroud bias: “Not only is the movement inequitable, it hides bias behind its mission.” One white respondent expressed: “The obsession that white vegans have with keeping everything ‘just about the animals’ is so detrimental to us actually making any meaningful change, inviting people from other social justice movements to work with us, and to achieve collective liberation.”

Notably, there was a significant difference among survey respondents of all races in their experiences in their organizations relative to the movement at large. The data show that observations of inequity, racial or otherwise, occur more frequently in the FAPM generally than the respondent’s organizations (see Figure 3). The two most common locations named for harmful practices were the Animal Rights National Conference (typically an in-person event) and on social media, which came up regularly as a place of

¹⁸ See “[Nobody’s paying me to cry: the causes of activist burnout in United States animal rights activists](#),” Gorski et al. (2018), for more detail and interrogation of the mechanisms and dynamics of burnout.

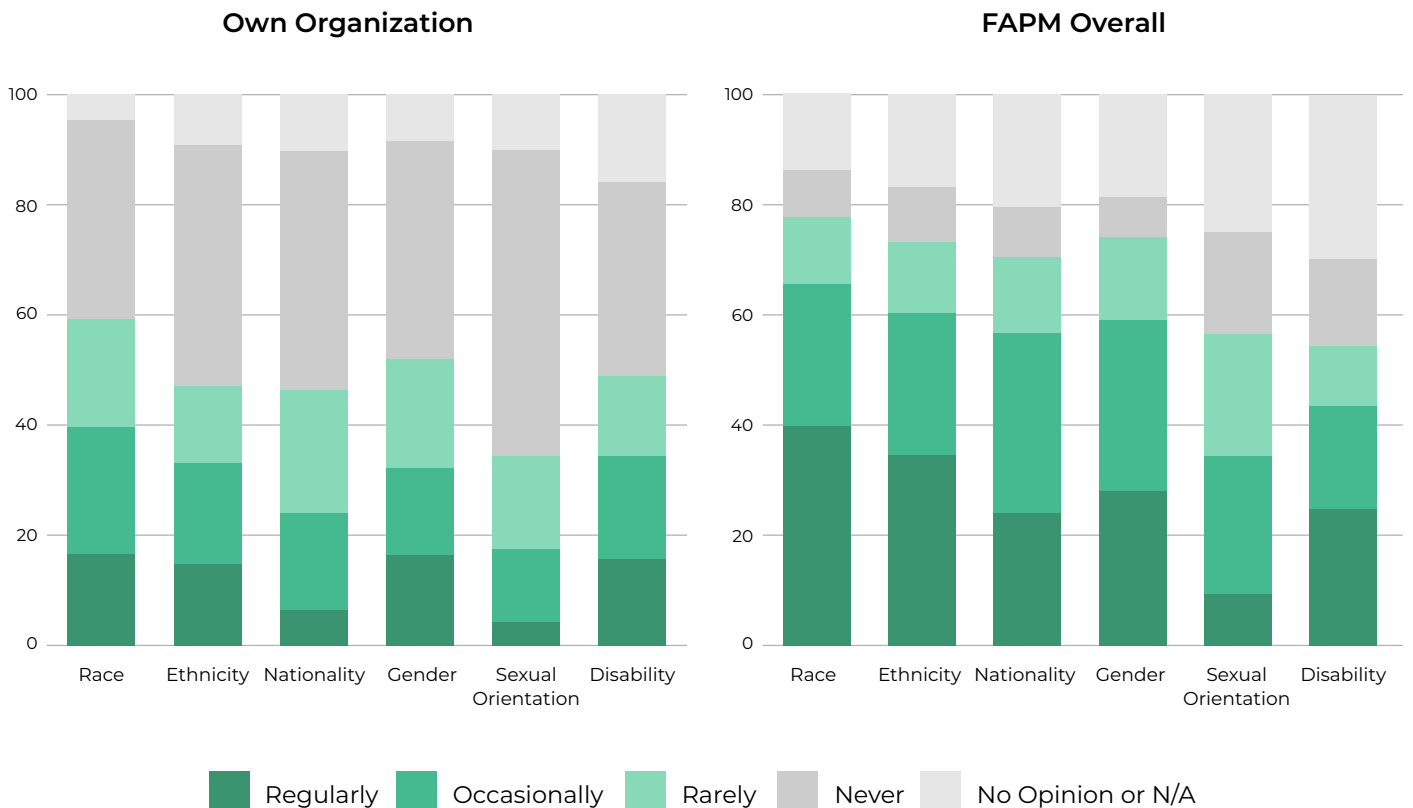


impassioned disagreements and racist statements made amid debates among FAPM activists.

Most white survey respondents acknowledged that their privilege of being in the dominant racial group obscures much of the bias and discrimination they know to exist in the movement beyond what they personally see.

Several respondents reported that their organizations held DEIJ training sessions and workshops, but notably, several BIPGM respondents reported feeling that the sessions were tailored to white attendees, and did not include support for BIPGM participants. Several BIPGM respondents also perceived these trainings as a means for their organization to “check the box” on DEIJ initiatives, rather than to foster meaningful change on DEIJ issues.

Figure 3. Frequency of Witnessing Inequity in in the FAPM





“I think we need to do a better job of actually listening to advocates from marginalized groups and stop pretending like there's not an issue of inequity in the animal protection movement. There's still too much of a culture of ‘this is for the animals, stop making it about people’ when someone claims they have experienced harm or discrimination. Yes, obviously this movement is about the animals, but if we want to help animals, we can't have a movement full of burnt out, depressed, harmed, and unmotivated advocates. And when you deny these things are happening you're putting more power into the hands of people who aren't being effective for animals, because all they care about is THEIR glory, and THEIR way of doing things, without recognizing that it will take way more than a few elite white vegans to make change for those who need it (the animals themselves).”

– white survey respondent

“The main way I witness inequity or exclusion is not through overt actions but through the structure of organizations and conferences that center white experience, perhaps unknowingly.”

– BIPGM survey respondent

“The place where I currently volunteer is a predominantly US-white organization. While I personally only experienced a few instances of staff members making overtly racist comments—not directed at me but very uncomfortable to be around—I feel the organization leadership is not a space where I could take the issue. The organization never takes any kind of public stand in relation to social justice issues—I guess for fear of losing donors—and the environment fosters a ‘don't make waves’ attitude.”

– BIPGM survey respondent



Considerations for Recommendation 03

Current members of the FAPM may not feel personally culpable for or complicit in the harmful exclusionary practices of an earlier generation, the actions of their counterparts in other organizations, or the behavior of activists who weaponize social media. However, there is still an opportunity for today's activists to consider how the FAPM has been shaped by past practices that are harmful and exclusionary. The process of **recognizing inequity where it exists is the beginning of accountability.**

The social science literature has shown that acknowledgement of past harms is an important step towards accountability and justice for minoritized people who have experienced inequity and injustice.¹⁹⁻²⁰ For many BIPGM who are currently, or have been, part of the movement, there is a need for harms to be recognized before atonement, healing, and rebuilding can begin.

Several respondents reported that their organizations had developed policies about harassment and inclusion in their handbooks, often in response to funding guidelines. While this is a step in the right direction, meaningful policy solutions to address race-related inequities will have to recognize and account for race-related harms specifically. The handbook updates mentioned were generally created with gender-based discrimination and harassment in mind—post #MeToo; race-specific inclusion policies and language should be incorporated in the same way.

¹⁹ 'Minoritized' refers to the process of marginalization enacted by a dominant or power-holding group toward another group. Minoritization can occur along a variety of social categories, including but not limited to race, ethnicity, caste, and religion. In this report, we use 'minoritized' specifically in reference to the process of minoritization, not as a synonym for BIPGM or a particular racial or ethnic group.

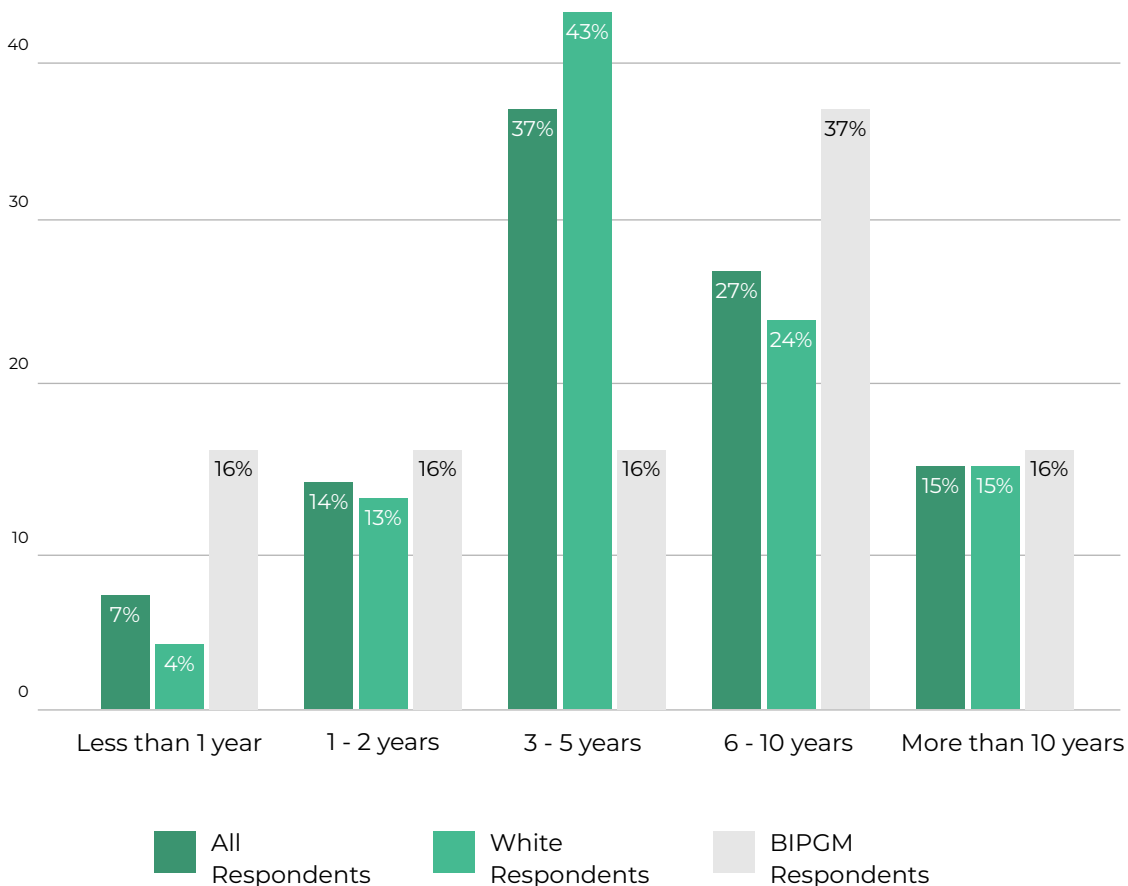
²⁰ Much of the academic work on this topic has been done in the context of countries that have instituted reparative policies to address historical injustices perpetrated against Indigenous and BIPGM populations. See "[Atoning for Colonial Injustices: Group-Based Shame and Guilt Motivate Support for Reparations](#)," Allport et al. (2010); and "[Perspective Taking and Opinions About Forms of Reparation for Victims of Historical Harm](#)," Berndsen and McGarty (2012) for examples.

BIPGM Attrition in the FAPM

The graph below shows that BIPGM survey-takers are more likely than white respondents to be newer to the movement (two years or fewer), less likely to be in the movement for three to five years, and about as likely to be in it for 6 or more years (with a slight over-representation at six to 10 years). This suggests that, if there is attrition of BIPGM from the movement, it may occur somewhere between three and six years.

Triangulating between this survey data, the demographic survey data, and the interview data, we find that BIPGM are potentially leaving the movement at a higher rate than white people, and are potentially more likely to do so in the three to five-year time period, which is about how long respondents said it took to “burn out” on their experiences of racial injustice.

Figure 4. Length of Time in the FAPM by Race



04 Recommendation

Engage in facilitated dialogue about racial equity to develop understanding, trust, and healing, and to ultimately build bridges with BIPGM members of the movement who have experienced harm.

Many respondents strongly wish to improve DEIJ in their organizations given the harm and exclusion they have witnessed or personally experienced. Strengthening partnerships with BIPGM-led groups (Recommendation 2), acknowledging harms (Recommendation 3), making amends, and having honest and vulnerable dialogue all constitute the foundation for a stronger movement. These actions can expand the horizons of white activists, give BIPGM activists space to heal, and ultimately build bridges and trust among all.

Key research findings for this recommendation:

- *Among respondents, there is a strong desire for healing in the movement through listening, learning, and owning past mistakes.*
- *Activists describe the FAPM as a small movement with high engagement, two qualities that make dialogue an especially effective (and desired) approach to reparations.*

Many organizations in the movement have already begun some form of DEI work. They may be earnestly trying to learn, rethink their approaches to advocacy, and address exclusionary aspects of their organizational culture. However, as some respondents point out, without expertly facilitated dialogue, these efforts can sometimes lead to missteps.

Respondents also indicated that DEI work focuses almost entirely on diversity and representation. For example, the majority of respondents reported that their organizations have instituted recruiting strategies to attract more BIPGM applicants—hiring practices came up in 20 of 34 interviews with staff and leadership. This work, however, has not been without missteps. White leadership and staff were generally aware of how easy it is to tokenize BIPGM when trying to hire to address the lack of diversity. Several respondents acknowledged their own past mistakes in hiring, such as superficially focusing on race alone (due to a desire to diversify), or a “white savior” mentality that they came to recognize in themselves.²¹

Similarly, some organizations have tried to diversify their boards—a valid step toward equity and inclusion—which in some cases created feelings of tokenization among BIPGM, or put undue burden on BIPGM who were asked to be on multiple boards. Several BIPGM respondents raised this issue, feeling they were asked to take on unpaid labor only because of their race and not their unique contributions to the cause. Several respondents also suggested that some organizations put imagery of BIPGM in their campaigns to appear inclusive, without actually making internal changes toward equity and inclusion.

Most respondents genuinely wanted to make the movement inclusive and equitable, and they say they are serious about “doing the work” to get there. However, many respondents also described organizations as unwilling, unprepared, or apprehensive about taking steps towards DEI.

²¹ The white savior mentality refers to when white individuals, organizations, or governments attempt to help or “save” others (often BIPGM) based on their assumptions of what is needed rather than genuine inquiry. And so, the help may do more to make the helper feel good, rather than materially improve conditions for the purported recipients. White saviorism is rooted in colonial ideals about who has the power to help and who “needs” help. It is a pervasive, often subconscious mentality.



“I feel like I have to cater to white feelings and culture the majority of my time. Any progress made on the racial front is met with resistance from my white counterparts (whether they are consciously aware of it being resistance or not). Although the org is trying earnestly to become better and more self-aware, I am exhausted by talking to generally well-meaning white people about race and ways that they can do better and feel better about themselves when discussing race.”

– BIPGM survey respondent

“One challenge I’m facing is that while I see the movement becoming more proactive and engaged on racial equity, I see a limitation because funders (generally white men) are less progressive and [less] willing to support groups doing this work.”

– white survey respondent

“Hire more PGM at all levels, especially in leadership roles—and share power with them so that they can influence the culture and aren’t tokenized. Provide them with the support to succeed. Don’t make them solely responsible for cleaning up your org’s legacy of DEI inequity.”

– white survey respondent



Considerations for Recommendation 04

Seeking to hire new BIPGM employees can result in tokenization, white saviorism, or simply a poor organization-candidate fit. Asking current BIPGM employees to assist with diversity initiatives (e.g. by serving on a board or committee) has the potential to tokenize or further strain an already overworked population. A leader grappling with these issues may ask, “What am I supposed to do?”

The complexity of these issues suggests the need for facilitated dialogue (with a DEIJ expert) within and among organizations in order to build a stronger, more equitable, and more inclusive culture in the movement. Broadly, there are three ways that organizations can engage in dialogue as detailed below (see the Online Appendix at www.encompassmovement.org/research for additional detail about dialogue types).²² Here, we remind you that the primary audience for this report—particularly for this recommendation—are leaders (and members) of the predominantly-white mainstream FAPM organizations.



01 Dialogue in a (temporary) space dedicated to those with a white racial identity to focus on self-education around racism and white supremacy culture without causing harm to BIPGM.

02 Dialogue with members of all racial groups in which BIPGM are invited but not expected or required to participate. In a mixed space, all participants will be able to discuss more advanced topics on racism; this typically requires white people to have undergone a self-education process. In this model, significant intentional work has to be done to create group norms in advance of the dialogues that are supportive of BIPGM who choose to participate.

03 Dialogue that focuses on conflict resolution and peace building. Here, white and BIPGM need to participate. This type of dialogue requires a high-level of trust in the dialogue process from all parties, as well as a willingness for BIPGM to want to resolve issues or tension (this cannot be taken as a given).



These dialogue approaches are not mutually exclusive, and while we recommend that these dialogue models be conducted sequentially, they can also be done independently.

When engaging in dialogue about racial inequity, it is crucial for white people to recognize that BIPGM have the most to lose mentally and emotionally when the process is not entered with good faith. While white people, or anyone with other dominant social identities, may fear that such conversations will be uncomfortable and are seeking to guilt or blame them, the goal of dialogue is to achieve shared understanding through empathetic listening and engagement.²³ Participants must be able to give themselves and others the space to be vulnerable (which includes space to “say the wrong thing”). Making and owning mistakes is a part of collective healing and personal growth.²⁴

See this report’s Online Appendix at www.encompassmovement.org/research for some providers who may be able to support this work.

²² These dialogue types are adapted from the intergroup dialogue framework presented in “[Design Considerations for Intergroup Dialogue](#),” Zúñiga (2001)

²³ See “[Bridging Differences through Dialogue](#),” Zúñiga (2003); and “[Design Considerations for Intergroup Dialogue](#),” Zúñiga (2001) for overviews of how the intergroup dialogue approach can be used to build empathy and shared understanding.

²⁴ For a discussion on why leaving one’s comfort zone is crucial to growth, see this [Harvard Business Review podcast](#). Encompass uses the Learning Zone model, which shows how practicing uncomfortable conversations allows one to move out of the “panic zone” and into the “stretch zone,” which eventually expands one’s comfort zone. The concept of learning zones has long been examined in psychology literature. For example, psychologist Lev Vygotsky’s early work on what would become the Learning Zone model: “[Interaction Between Learning and Development](#),” (1978).



05 Recommendation

Recognize human exploitation in animal agriculture and the opportunity for collaboration with those humans exploited or otherwise directly harmed by animal agriculture.

Recognizing animal oppression as part of a larger system of oppression—one that disproportionately harms BIPGM—means seeing animal agriculture laborers as potential allies in the fight for liberation, rather than as oppressors.

Key research findings for this recommendation:

- *Laborers in the animal agriculture industry, many of whom are immigrants and/or BIPGM, have sometimes been seen by those in the FAPM as part of the problem, on par with executives or others with decision-making authority.*
- *Several respondents identified animal agriculture as part of a larger system of oppression that disproportionately harms and exploits BIPGM.*



A large percentage of people we interviewed expressed, either overtly or by implication, a systems-level understanding of oppression wherein animal rights are linked to other social justice issues. By extension, they view animal liberation as interconnected with other collective liberations. These respondents often had activist histories in other movements, and some were more likely to support holistic solutions that help farmed animals while also accounting for the humans impacted by animal agriculture.

These respondents were also more likely to express concern over the labor conditions of workers in animal agriculture and in slaughterhouses, without condoning the violence towards animals that is part of the workers' jobs. Several pointed out that these workers are entrenched in the same systems of oppression and are subjugated by the same powerful actors as non-human animals.

Respondents described moments of conflict in the movement and in their own organizations over expressing their beliefs about the interconnectedness of oppression. While it is clear that the movement's mainstream discourse encourages a singular focus on animals, our survey respondents and interviewees rarely expressed this as their own perspective.²⁵

²⁵ The respondents and interviewees that were willing to give time for these discussions are likely not representative of the movement as a whole, but they do demonstrate a significant subset of activists sharing this view.



For many respondents, exploring the intersection of human and non-human animal exploitation is a way to get beyond the stasis in the movement, providing opportunities to collaborate and build strategic coalitions. Some participants offered suggestions, such as to provide vegan food at anti-human trafficking events given that many workers, particularly in the fishing industry, are trafficked and enslaved.²⁶ Many respondents believed that such collaborations would be important for movement-building, and that recognizing the oppression of humans in animal agriculture is a move towards equity and dismantling intensive animal agriculture.

²⁶ See "[Fishing slaves no more, but freedom brings new struggles](#)," Mason (2017) for more information on human enslavement in the fishing industry.

“When the coronavirus [pandemic] started and we [spoke] about rights of slaughterhouse workers [who] were dying from COVID and dying in the slaughterhouses, there was a lot of pushback from animal rights activists about, ‘how dare we have compassion for the workers [who] are dying, they are animal abusers!’”

– BIPGM, current member of FAPM in an interview

“The system of oppression that is factory farming is bound in a much larger oppressive system of white capitalism... And I don't think we're going to solve this problem until we solve it systemically.”

– white, current member of FAPM in an interview

Considerations for Recommendation 05

Systems of oppression are intersecting, and any attempt to ameliorate or end the suffering of non-human animals must take these intersections into account. Given that organizations may use single-issue missions (“only about the animals”) to avoid asking hard questions about the interconnectedness of oppression, these organizations should consider re-evaluating their missions as part of the work towards justice and transformation. Are there BIPGM communities that are being harmed as a direct result of an organization’s mission? Are there BIPGM communities being excluded as a direct or indirect result of an organization’s mission or approach? Could an organization help animals more effectively if the mission includes or in some way recognizes related social issues?

We offer some additional considerations related to the topic of animal agriculture workers. Instances where “undercover investigations,” such as secretly recorded videos, have revealed animal agriculture workers committing excessive cruelty to non-human animals (sometimes beyond what is technically required by their job) have understandably led to an outcry within the movement.²⁷ However, we propose that these instances are symptoms of a systemic problem, where prosecuting or demonizing these “bad apples” functions as a deflection and spares those at the top. Ultimately, it is the largely white leadership, from meat industry CEOs to large farm owners, that should be accountable for the



deeper, more entrenched problems, including cruel standard industry practices and company cultures that may lead to violent behavior.

Low-wage workers are not the only humans exploited by corporations in the animal farming industry—there are other communities that are affected, and who may be effective partners in making change. For example, Black or other BIPGM contract farmers whose livelihoods have been damaged due to discrimination by meat companies, or rural citizens—typically BIPGM or low-income white people—whose air and water quality has been polluted by nearby factory farms.²⁸ While these groups may not be oriented toward an animal ethic per se, they are harmed by factory farming.²⁹ We encourage the FAPM to consider opportunities for collaboration and coalition building such as helping animal agriculture workers organize or campaigning against new factory farms being built in low-income communities.

²⁷ [“How the Animal Rights Movement Hurts Its Own Cause,”](#) Huget (2021)

²⁸ See [“Black Farmers Say a Top Chicken Company Turned Them Away,”](#) Arnsdorf (2019) for an example of BIPGM and low-income communities being harmed by large scale animal agriculture and factories. See [“Intensive Livestock Farming: Global Trends, Increased Environmental Concerns, and Ethical Solutions,”](#) Ilea (2009) for an overview of the negative impact of animal agriculture on the environment.

²⁹ “Animal ethic” is a common term used by those in the FAPM to express the belief that animals should not be used by humans.



Where Anti-Racism and Anti-Speciesism Collide

According to vegan activist and theorist Aph Ko, “Animal’ is a category that we shove certain bodies into when we want to justify violence against them.”³⁰ Indeed, history offers many examples of dominant social groups dehumanizing and exploiting minoritized racial or ethnic groups in the same manner that humans exploit non-human animals. As scholar Will Kymlicka writes, this has led many anti-racist activists and theorists to “reinscribe a sharp hierarchy between humans and animals, and to emphasize that the good of a human life is radically discontinuous with and superior to that of animals.”³¹ The “sanctification of species boundaries” (a term coined by scholar Claire Jean Kim) and “sharing in human supremacy over animals” are tactics that have been used by the African-American civil rights movement and other groups of the global majority.³²

This might appear to suggest that, in today’s racialized landscape, anti-racism and anti-speciesism are practically at odds, “whereby fighting animal oppression requires dissolving species hierarchy and fighting dehumanization requires affirming hierarchy.”³³ Yet there are empirical and philosophical bases on which to argue that anti-speciesism is inherently supportive of anti-racism. For example, Aph Ko and Syl Ko argue that “the human–animal divide is the

³⁰ Interview with Aph Ko and Syl Ko: *The writers and activists on the entanglements of race, species and gender*. Gueraseva, J. (2019, December 13).

³¹ “Afterword: Realigning Multiculturalism and Animal Rights” in *Animals, Race, and Multiculturalism*. Kymlicka (2017).

³² *Dangerous Crossings: Race, Species, and Nature in a Multicultural Age*. Kim (2015); *The Politics of the Human*. Phillips (2015).

³³ “Afterword: Realigning Multiculturalism and Animal Rights” in *Animals, Race, and Multiculturalism*. Kymlicka (2017).



ideological bedrock underlying the framework of white supremacy. The negative notion of ‘the animal’ is the anchor of this system.”³⁴ There is evidence to support this thesis, as studies have shown that an anti-speciesist orientation does in fact lead to lower levels of prejudice against out-group humans, whereas the sanctification of species boundaries “reaffirms the worldview of those who see the world in terms of natural hierarchies, whether between humans and animals, men and women, or whites and [B]lacks. And so, it is well-documented that belief in human supremacy over animals is correlated with belief in male supremacy over women, both being expressions of what psychologists call ‘social dominance orientation.’”³⁵

While such findings may not come as a surprise to anti-speciesists, they do not negate the need for thoughtful anti-racist engagement among those promoting anti-speciesism. Given the sensitive cultural context in the US, wherein BIPGM have historically been compared to non-human animals and continue to suffer material consequences as a result, this subject must be approached with care. It is of critical importance that white advocates educate themselves about this history and that BIPGM are included at all levels, notably leadership roles, in predominantly white anti-speciesist organizations.³⁶

³⁴ Interview with Aph Ko and Syl Ko: The writers and activists on the entanglements of race, species and gender. Gueraseva, J. (2019, December 13).

³⁵ “Social Dominance Orientation Connects Human-Human and Human-Animal Relation.” Dhont et al. (2014); “I am not an Animal but I am Sexist: Human Distinctiveness, Sexist Attitudes Toward Women, and Perceptions of Meaning in Life. Feminism & Psychology.” Roylance et al. (2016); “Diet, Authoritarianism, Social Dominance Orientation, and Predisposition to Prejudice.” Veser et al. (2015)

³⁶ See <https://encompassmovement.org/resources> as a place to get started.



06 Recommendation

Track social identities of staff and board members to identify inequity in organizational makeup.

Demographic data will help organizations gain insight into who is represented in their organization and who may be left out. Over time, these data will allow organizations and the FAPM as a whole to understand their demographic composition relative to the population at large, and whether efforts to be more equitable and inclusive are helping to attract, retain, and promote staff and volunteers with an array of social identities.

Key research findings for this recommendation:

- *Organizations in the FAPM don't consistently track the racial identity of their staff, volunteers, job applicants, or donors.*
- *The demographic data reported to us suggest that the perception that the mainstream movement is primarily white is correct. However, this finding is only directional and not conclusive. More accurate tracking is needed.*

One of our aims was to get a more complete picture of the racial and ethnic demographics of the FAPM's leadership, staff, and volunteers. However, at present, there is no way to assess the racial and ethnic diversity at FAPM organizations because many organizations do not record and maintain these data.

We made an effort to benchmark the FAPM's racial composition (using the demographic survey data) to that of nonprofits generally, as reported in the 2016 and 2019 Race to Lead surveys on the nonprofit sector. Race to Lead (a progressive organization that aims to strengthen the nonprofit sector) asked respondents the racial composition of their nonprofit organization by asking them the percentage of BIPGM among the board of directors, staff in top leadership roles, staff outside of leadership, and the community served by the organization.³⁷ The answer options were on a scale of: less than 25%, 25-49%, 50-74%, and 75-100% BIPGM. Based on responses, organizations were placed into three possible categories: white-run, BIPGM-led, and all other:

- *White-run organizations* are organizations where both the board of directors and the staff leaders are less than 25% BIPGM (meaning that white people constitute at least 75% of top leadership levels).
- *BIPGM-led organizations* are organizations with 50% or more BIPGM on their boards of directors and in leadership roles.
- *All other organizations* do not meet the criteria for either white-run or BIPGM-led (meaning that BIPGM constitute between 26% and 49% of leadership and board roles).

Our survey asked FAPM leaders for the demographics of their organization (the fourth item in the Data Collection and Analytic Approach section above). The data from this survey give us some insights about the demographic makeup of the FAPM, but are not broad or statistically strong enough to draw concrete conclusions.

Of the 18 leaders in the FAPM that answered EBDI's survey (which is a self-selected subset of the movement willing to spend time discussing and answering questions about racial equity), 16 are at organizations where at least 50% of the budget is dedicated exclusively to farmed animal protection.

The data from the EBDI survey show that five of the 16 organizations can be classified as white-run, as 75% or more of their leadership is white. For all five of these organizations, less than a quarter of their staff are BIPGM. Two of the 16 organizations are BIPGM-led, as at least 51% of their leadership are BIPGM. In both BIPGM-led organizations, 51-75% of the staff are BIPGM. Nine organizations do not fit either criteria (white-run or BIPGM-led) and are classified as All Other Organizations. It is worth noting that the people in the top position of all 16 of these organizations are white and over half are men.

³⁷ [Race to Lead](#) uses the term people of color (POC) where we use BIPGM (Black, Indigenous and people of the global majority). For clarity, we continue to use BIPGM when referencing their data. Both terms draw a distinction between the white experience and the experiences of all BIPGM individuals in a Western context, like the US and Europe.



Considerations for Recommendation 06

We recommend that organizations in the FAPM track demographic information of their workforce so that organizations can have an accurate understanding of the diversity of their leadership, staff, boards, and potentially even volunteers. Such data collection is legal (and a DEIJ best practice), provided that the collected data are not used in a manner that is discriminatory for hiring or promotion purposes.³⁸ Additionally, organizations collecting data on their members—demographic or otherwise—should adhere to privacy and data protection best practices.

Demographic information may be collected anonymously, through surveys or forms, in the job or volunteer application, and/or in onboarding processes. Demographic data may also be collected among current employees if the organization did not previously collect these data during application or onboarding processes. Regardless of the point at which the data are collected, it is important to rely on self-identification and to not assume demographic information about individuals based on visual or other cues.

Knowing the demographics of employees makes it possible to determine whether there is inequity in pay or promotion by race, gender, or other social identity markers. Demographic data also help employers determine if BIPGM and other minoritized staff are less well-represented in the organization overall, at senior levels, or in certain roles.

See the Online Appendix (www.encompassmovement.org/research) and resources from Green 2.0 and Peak Grantmaking for best practices for collecting self-identification data.³⁹

³⁸ This is not legal advice. Please seek legal advice for specific questions.

³⁹ The Green 2.0 report can be found [here](#). The Peak Grantmaking Report can be found [here](#).

07 Recommendation

Evolve funding practices and broaden the understanding of effectiveness to distribute greater funds to BIPGM-led organizations.

Some funders and well-funded organizations have begun initiatives to regrant, redistribute, and reallocate funds more equitably towards Black- and brown-led groups. This process should be expanded to explore alternative concepts of effectiveness that better include the intersecting and multi-dimensional ways that many BIPGM-led groups approach farmed animal protection.

Key research findings for this recommendation:

- *Many respondents perceive that major sources of funding in the animal protection space are from effective altruism (EA)-aligned foundations or individuals.*
- *The transparency of what EA-aligned donors fund and why has prompted many FAPM organizations to follow an EA rubric. The rubric favors organizations that can readily show success on quantifiable metrics, particularly the number of lives affected—regardless of the extent, quality, or second-order consequences of those effects.*
- *Internationalization is conflated with diversity and inclusion, particularly within EA-funded ventures.*
- *Because EA donors tend to focus their impact evaluations on the most quantifiable and comparable metric—the number of non-human lives affected by an intervention—groups focusing on the intersection of animal justice and social justice in Black and brown communities may be overlooked for funding.*

The impact of the effective altruist (EA) movement on the FAPM is undeniable and, in many ways, has been seen as positive by our respondents. Several well-funded EA-aligned groups began funding the movement and attracted more attention and donors to the space. As a result of its higher profile, the movement has professionalized (in salary, benefits, and culture) and internationalized (many groups operate internationally).⁴⁰

The increased wages and benefits that come with professionalization give organizations the ability to, at least theoretically, attract a more diverse workforce. However, several respondents noted that increased wages have been insufficient to attract a diverse workforce. Furthermore, there can be a persisting “martyr” mentality where people boast about working for low wages to maximize the allocation of the organization’s money toward non-human animals.

Several respondents noted that the increased EA attention to the FAPM has increased competition for funds, and has given greater amounts of funding to a few organizations that claim they can quantifiably help the most animals. Many of these respondents further suggested that there is little room for other approaches under this metric, which has exacerbated dynamics already discussed (the perceived whiteness of the movement, the overlooking of grassroots groups and BIPGM-led organizations, and a focus on single-issue approaches.). One respondent suggested that the big, well-funded animal rights groups have a “white problem,” not the movement at large.

Several respondents also noted that the increase in funds has internationalized the movement and reported a tendency among well-funded organizations that fund international work to

conflate international diversity (having groups in multiple countries) with racial diversity and representation. While international groups, especially in non-Western countries or contexts, do increase the racial diversity of organizations (in terms of Western conceptions of race as referent to European whiteness), a few respondents pointed out that this says nothing about equity or inclusion, and does little to address DEIJ issues within the US sector of the movement. One respondent went further to suggest that this practice is potentially harmful: “EAs are globalizing in search of cheaper production and better ROI [return on investment], while leaving behind a domestic advocacy movement that is 'inefficient' and considered old enough to be 'self-sufficient' and 'sustainable.' At its core, this is the same capitalist strategy that created the global meat industry.”

Many of our respondents discussed funding and funders as influential to how organizations and the movement operate, and suggested that a small group of large EA-aligned funders have an outsized presence in the animal protection space. Several respondents further suggested that EA as an ideology is part of a philosophical divide in the movement that has played out in discussions of how human social justice issues fit with animal justice issues.

Respondents generally perceived grassroots and BIPGM-led groups to have less access to funding. They believed that the nature of being grassroots and community-focused makes these groups a poor fit with many of the EA funders. Additionally, many of these groups lack the relationships and connections with funders that are part of the funding process, particularly when first developing a funding partnership.

40 ["Why the future of Animal Welfare lies beyond the West"](#), Gunther (2021)



“I do not think that organizations will change unless there is pressure from funders and a complete change in leadership.”

– BIPGM survey respondent

“We need to re-educate our supporters to stand with anti-racist efforts. Of course we care about the animals! That’s our job. But we don’t only care about the animals. It’s not either/or.”

– BIPGM, current member of FAPM in an interview

“I have heard it voiced by a global fundraising director and others [who are] afraid that if we take a strong stand on something we’re going to lose some funders. Our counterpoint has been, ‘we could also lose funders by not taking a strong stance on something that seems like sort of a slam dunk easy moral issue to take a stand on.’”

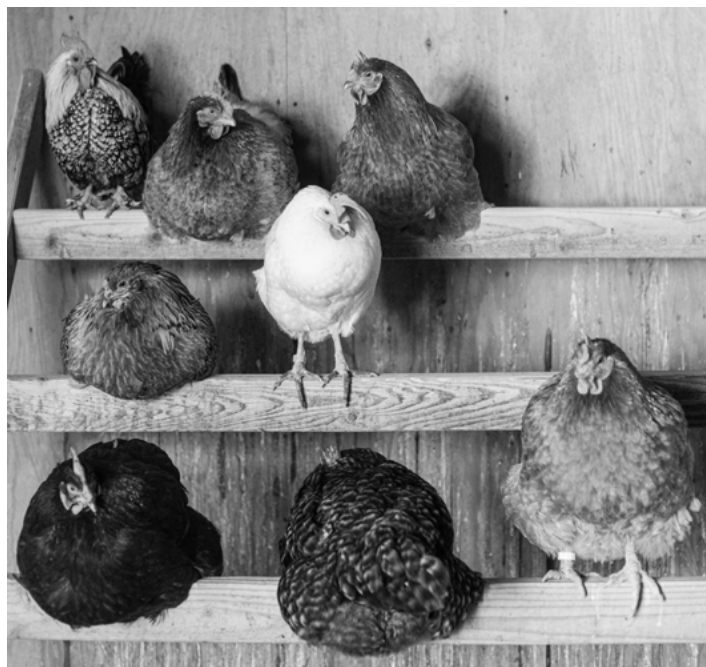
– white, current member of FAPM in an interview

Considerations for Recommendation 07

While quantitatively-measured effectiveness may appear to be an objective way to approach problem-solving, the reliance on such “objective” metrics can belie and obscure complicated dynamics, and may favor broad solutions over deep or paradigmatic change. Social scientists have long-argued that those who define the categories and criteria for effectiveness can exert power over others.⁴¹ Therefore, even when impartiality is the intent, quantitative measurements often serve to reify the systems that harm BIPGM.

The EA and non-EA funders with whom we spoke shared that they aim to fund BIPGM groups. However, for EA-oriented funders, fitting human social justice issues into metrics that attempt to quantify the reduction of non-human animal suffering is challenging, and runs the risk of creating a false choice between supporting human and non-human animals.⁴²

The movement is continuing to discover ways to support the well-being of non-human animals. We encourage funders to consider funding a broad range of animal advocacy approaches, perhaps by using more comprehensive or inclusive selection criteria. For example, funding decision-making rubrics could incorporate adherence to diversity, equity, and inclusion (DEI) best practices (see the Online Appendix at www.encompassmovement.org/research for more information). Furthermore, given that some aspects of successful advocacy may not be quantifiable or directly comparable,



funders may consider finding ways to explore alternative or subjective impacts. In addition to materially supporting a variety of tactics at all scales, more expansive funding criteria would also have the benefit of decreasing pressure on organizations to conform, a pressure that stymies innovation and limits the anti-speciesist and anti-racist work organizations are willing to take on.

In addition to heeding this funder-specific recommendation, all funders—EA and non-EA alike—can adapt and integrate Recommendations 1 through 6 in their own contexts to benefit from DEI best practices.⁴³

⁴¹ See “[Commensuration as a Social Process](#),” Espeland and Stevens (1998) for an academic discussion of these topics. Espeland and Stevens argue that commensuration, the comparison of different items or things based on a common metric, is a useful and natural social process that also “change[s] the terms of what can be talked about, how we value, and how we treat what we value.” In turn, Espeland and Stevens treat commensuration as a potential means of exerting power. In the case of animal advocacy, the definition of metrics and criteria that are broadly conceived as “objective” can devalue animal advocacy efforts that don’t align with the (socially constructed) metrics and criteria that prevail in the mainstream movement.

⁴² Funders described various steps they have taken, such as implementing as many unrestricted grants as they can, working with newly funded organizations to help scale, and working to find organizations doing novel work.

⁴³ Funders looking at how to build equity in their funding strategies can find resources at: <https://nonprofitaf.com/2021/03/funders-heres-a-tool-to-make-your-grantmaking-more-equitable/>

Concluding Thoughts

We present this report with the hope that it will serve as the starting point of a long-term journey toward equity in the FAPM. As we often remind our clients, commitment to DEIJ requires steadfast attention to outcomes and processes. Change won't occur overnight, but incremental progress made on a day-to-day basis will translate to significant change in the long run. Remember to take stock of the progress you make—as individuals, as organizations, and as a movement.

It's also clear that as the FAPM continues on this journey, there is still much to learn. We hope this is only the first of several formal inquiries that the FAPM and its organizations undertake to understand how the movement can be more equitable for BIPGM. **One particular area of additional inquiry would be to further understand the impact of BIPGM-led organizations and movements, as a way to highlight and learn from their efforts in bringing together human and non-human animal causes.** Here, we underscore the importance of implementing Recommendations 1 through 3, as this will allow space for communication and dialogue, and potentially greater collaboration, between the white and BIPGM-led segments of the movement.

There are several other areas that warrant additional inquiry:

- **Conduct follow-up and longitudinal studies on the efficacy of the recommendations**



provided here. Encompass and EBDI would appreciate hearing directly from organizations that are interested in implementing any of our recommendations. An underlying goal of this report is to foster a culture of willingness for self-reflection and the sharing of successes (and mistakes!) on the path to greater equity in the movement.

- **Investigate issues of inequity in the movement based on race, ethnicity, and nationality on a global scale.** We have taken a US-centric approach in this report, but our data also indicate that inequity related to social identities like race, ethnicity, and nationality may also be present in the global FAPM movement. Although the dynamics that lead



to inequities based on race, ethnicity, and/or nationality will vary, the same analytic frameworks used in this report can be applied to investigate inequity in different contexts.⁴⁴

- ***Examine the potential gaps between funders' evaluation criteria, and the work that movement participants on the ground would like to do.*** Our data indicate that people in the movement orient their strategies and approaches to funder preferences. This isn't unique to the FAPM as nonprofit organizations are often dependent on philanthropic contributions. Nevertheless, we encourage funders of the FAPM to determine where there are gaps between funder and activist preferences for the use of funds. As discussed above, there is still much to learn about how to best support animal welfare—locating these gaps could spark conversations to foster greater collaboration between funders and activists, ultimately leading to greater innovation in the space.

Our conversations with members of the FAPM have made it abundantly clear that everyone in this movement shares a passion for the elimination of systems that harm non-human animals. As scholars and thinkers (and several of our respondents) have long pointed out, systems of oppression do not exist in silos or along single dimensions. They are interconnected and intersecting. We therefore hope that the zeal and energy that so many members of the mainstream FAPM have for the welfare of non-human animals can be replicated for issues of racial inequity, exclusion, and injustice.

While the moral case for this equity work is self-evident, there is a strong case to be made that the FAPM as a whole will be even more effective as it embraces people of all backgrounds, their diverse perspectives, and their approaches to supporting farmed animals.

⁴⁴ See "[Ethnicity, Race and Nationalism](#)," Brubaker (2009) for an academic overview of this perspective.

Please see the Online Appendix at www.encompassmovement.org/research for full survey methodology and additional analysis.

ADDITIONAL SURVEY FINDINGS

Respondents from the US, and who are currently or were previously part of the movement, were distributed relatively evenly by time spent in the movement (from less than a year to more than 10 years). Nearly all are currently part of the movement and 84% of those currently in the movement are paid staff or paid interns. Nearly half are at organizations with 50 or more people; less than a quarter (23%) are at organizations with 10 or fewer people. Sixty percent have worked in other organizations in the movement (paid and unpaid), and 66% have been or are involved in another, non-FAPM social movement. Examples given include: victim advocacy, queer rights, and social justice movements.

BIPGM in our sample were over-represented at small organizations of 1-5 people and under-represented at mid-size organizations of 6-25 people. They were slightly more likely to be at large (100+ person) organizations. BIPGM in our sample were also somewhat less likely to serve as board members, serving in lower percentages than they are present in the movement.

Respondents had the option to select “Another Social Category” as the basis of inequity in both organizations and the movement. Anyone who selected this was prompted with an open-text field and asked to share a little more about what social categories and inequities they were thinking of. Here is a list of all the categories raised:

- Political beliefs (mostly inequity experienced by conservatives or Republicans)
- Religion (inequities experienced by Jews and Muslims, as well as Christians and people who hold a general belief in God or a monotheistic religion)
- Class (includes: wealth, educational attainment, anti-capitalists)
- Extroversion and other personality traits
- Age
- Body size (inequities experienced by people with fat or large bodies)
- Consumption choices (most notably non-vegan, but also products and medications)
- Parenthood or having children
- Anything that is different from the dominant/majority (examples given: white, affluent/middle class, Democrat, coastal, non-religious, etc.)

ADDITIONAL QUOTATIONS FROM SURVEY RESPONDENTS AND INTERVIEWEES

“Only one person of color on staff (none among volunteers) whose input was not heard or valued; was specifically told **‘We aren't worried about that’** by the Executive Director when I questioned how to ensure diversity among applicants for open positions within the organization; no consideration given to impact of community program messaging or reach in regards to population demographics; certain harmful (racist) assumptions were made about target populations and perpetuated in messaging of community program proposals.” *-white survey respondent*

“The FAPM is shifting towards funding more projects in countries outside the US and particularly in the Global South...They are rarely considered for leadership roles in the whole organization, not just the country's branch. **This is a form of colonialism and white saviorism.** Events and conferences are scheduled during US time zones making them inaccessible for other countries” *-BIPGM survey respondent*

“I mostly engage in work connected to fundraising and philanthropy and my experience there in the FAPM reflects philanthropy in the US broadly—that funders are disproportionately white and male, that they bring implicit bias into their funding decisions, that white and male leaders have a louder voice in influencing philanthropy, and that **funding structures tend to replicate social inequality.** Most individuals I meet in the FAPM believe they care about promoting racial equity and diversity. Most organizational leaders I've met are enthusiastic about supporting more diverse hiring. But funds still tend to flow to campaigns and strategies where white, male, and American leaders are at the steering wheel.”
-white survey respondent

“On the one hand, I see progress; from the first time I came to the US through now, these issues, which weren't even touched upon, are now more and more discussed; on the other hand, I feel that there is both a terrible backlash and doubling down—as could be seen with the whole AR Conference debacle, or **there are orgs that merely use equity messaging to look good while not engaging in the hard work of rethinking their praxis.**” *-BIPGM survey respondent*

“I think the movement has made itself a very non-safe space for anyone other than white people. As a white middle class female-socialized person, I have been very privileged within this movement. The obsession that white vegans have with keeping everything **‘just about the animals’** is so detrimental to us actually making any meaningful change, inviting people from other social justice movements to work with us, and to achieve collective liberation.” *-white survey respondent*

“From my observation, white people in leadership positions at my org have **good intentions but are still pretty clueless** about their impacts and assumptions. I haven't seen a very profound effort to educate themselves or go deep on DEI issues. They uphold and promote work standards rooted in white supremacy [culture] too. Many of the (few) PGM staff at the organization are desperate to leave and looking for a more welcoming environment.” **-white survey respondent**

“I would just say that it's not a single issue. You know the famous quote [by Audre Lorde]: ‘There is no thing as a single-issue struggle because we do not live single-issue lives.’ **Animal protection is not a single-issue movement** because we don't lead single issue lives. I'm not proposing that we start diverting staff time to start taking on wage compensation cases of meat packing workers, but we should absolutely be on calls and in coalitions with these groups.” **- BIPGM, current member of FAPM in an interview**

“I think in general the movement needs to make a shift to include all harmful factors that [the] factory farming industry inflicts on animals, people, and the planet. Only by **widening our view** will we be able to bring more people in and have a better chance at ending factory farming.” **-white survey respondent**

“At this point, I think the biggest areas for the FAPM to focus on is (1) increasing representation and inclusion of BIPOC in organizations and campaigns; (2) deepen the understanding of activists about white supremacy and racism; (3) develop goals and strategies for making organizations and campaigns more equitable and affirmatively anti-racist; (4) directly **recognize the connections between racism and animal exploitation**; and (5) become active co-conspirators in dismantling white supremacy.”

- BIPGM survey respondent

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Ande (she/her) is a Consultant at EBDI. She has a Ph.D. in Sociology from the University of Washington and a B.A. in Peace and Conflict Studies and Middle Eastern Studies from Colgate University. Ande has completed a Qualitative Methods Certificate and did fieldwork in Nepal as a Fulbright Fellow in the 2016-2017 academic year. Her research focused on changing understandings and standards of gender equality with regard to men's labor migration in Nepal. Ande is also a user experience (UX) researcher for Adobe. Ande was the primary researcher on this report.

**AHMMAD BROWN**

Ahmmad Brown (he/him) is the Co-Founder and Executive Director of EBDI. In addition to running EBDI and serving as a Senior Advisor to DEIJ consultancy, Working IDEAL, Ahmmad is in the final year of his doctoral studies in organizational behavior at Harvard University. He will be joining the faculty at Northwestern's School of Education and Social Policy in the summer of 2022. His academic work examines how Black students experience student life in predominantly white institutions, and how organizations conceive and implement diversity initiatives. Ahmmad holds an M.B.A. and an M.A in Education from Stanford University, an M.A. in Sociology from Harvard University, and a B.A. in Sociology, Anthropology, and Japanese from Swarthmore College. Ahmmad served as an advisor to the research and writing of this report.

**ALEX REISMAN**

Alex (she/her) serves as Assistant to the Founders at EBDI. Alex has communications, writing, and editing experience in public, non-profit, and private sector contexts. She holds an M.A. in Urban and Environmental Policy and Planning from Tufts University and a B.A. in Environmental Studies from Washington University in St. Louis. Her graduate thesis examined the use of greenhouses in urban settings. She provided editing support and background research for this report.

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