

First Principle Project

*To affirm and promote the inherent worth and
dignity of every being*



www.firstprincipleproject.org

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Current Leadership

The Unitarian Universalist Animal Ministry has committed funds to seed this project by hiring Rev. LoraKim Joyner DVM as consultant and facilitator. She leads both the Advisory and Steering Team of the First Principle Project. Rev. Joyner is a Unitarian Universalist minister, having served in parish ministry for 10 years in North Carolina, Minnesota, Texas, and Florida. Currently she serves as a community minister in Multispecies Ministry and Compassionate Communication. Her ministry includes her roles as Coordinator for the Reverence for Life Program within the UU Animal Ministry, and also her calling as a wildlife veterinarian working actively in several countries in Latin American avian conservation where she emphasizes the human dimensions of conservation (helping others nourish themselves as they nourish the world and its many species). Using her skills as a Certified Trainer in Nonviolent Communication, she is the Right Relations Consultant for the NY Metro District.

Members of the Steering and Advisory Team have been invited from the Unitarian Universalist Animal Ministry, UU Ministry for Earth, HUUMANISTS, UU Buddhist Fellowship, UUs for Just and Economic Community, DRUUM, A.R.E., UU Christian Fellowship, CUUPS, UUs for Hindu Awareness, UUA Board of Trustees, UUA Administrative Staff, professors from Starr King School of Ministry, Harvard Divinity School, and Meadville Lombard School of Theology, UUSC, UUA Presidential Advisory Committee on Ethical Eating, Society of Community Ministry.



Vision, Mission, Objectives

Vision: By understanding the inherent worth and dignity of every being, Unitarian Universalists live deeply in joy and compassion, nourishing themselves as they nurture, care for, and protect the many others in a multispecies world.

Mission: Unitarian Universalists and their congregations develop and institute programs and processes to facilitate ongoing transformation within individuals, within Unitarian Universalist congregations, organizations, ministries, and within greater community, bringing healing, wholeness, belonging, justice and flourishing as they alleviate the interlocking oppressions that arise from seeing and treating others as lacking inherent worth and dignity.

The Goals:

1. *The Conversation:* Invite as many Unitarian Universalists as possible into a conversation about the religious, spiritual, and ethical aspects of living in a multispecies world. One question we ask: How do we understand reality and what is our response to this?

2. *Changing Ourselves:* Guide Unitarian Universalists as they seek to improve their ability to participant in and sustain these discussions, reflect more deeply and broadly about what it means to be compassionate in a multispecies world, and in so doing, augment their faith development¹, deepen their spiritual lives, and empower their compassionate behavior at the individual and collective level.

3. *Changing the Principle:* Change the First Principle to “the inherent worth and dignity of every being.” Seeking to change the First Principle contributes to the accomplishment of goals 1 & 2, and goals 1 and 2 contribute to goal #3.. If there is an actual change to this principle or to any others in regards to multispecies living, then the changed principle(s) will continue to contribute to goals 1 and 2.

4. *Changing the First Principle Project:* This is an ever changing project, seeking to reflect the wisdom of those who gather around this vision and mission. As such, this document will change periodically, as might the goals. You and your congregation's input is most welcome, including feedback on this document and on any of the other materials and online resources available. To comment, please contact Rev. LoraKim Joyner at amoloros@gmail.com.

¹ "Faith," as Karen Armstrong points out, in the New Testament, is the Gerek word *psistis*, which means trust, loyalty, engagement, commitment. When Jesus calls for greater faith, he's not calling for people to cling harder to a set of propositional beliefs. He's calling for engagement and commitment, which is also the goal of the First Principle Project.

Questions and Reflections on the First Principle

What is the First Principle?

The current version of the UUA principles and purposes were passed in 1986. They are listed in the UUA bylaws Section c-2.1 Principles. These principles begin as a covenant,

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote

The inherent worth and dignity of every person;

The First Principle as it exists now provides a vision, leading us to individually and collectively embody our call to compassion for all. It invites us to come together to find out how we can support one another to live deeply so that all people may live well. Though action is implied, the First Principle is more about questioning, seeking, and faith. Guiding us to look beyond creeds, formulas, or specific actions or practices, the First Principle asks us to stay engaged with reality and in relationships, though we struggle with the harshness of life and the complex interplay of human nature as it both cares for and harms others. Lighting the way forward, this principle supports us in being open to the other, for we are a faith founded on continuous revelation. Everyone has something to teach us, no matter the individual or species.

The First Principle is a rigorous one. We recognize that we are finite beings and cannot always have compassion, time, focus, or energy for all manners of people and species in our communities. Not deterred, we seek to live based on our ever growing understanding and embodiment of our interconnection to the beautiful whole. We strive to act from knowing that other people are beautiful and have worth and dignity, even if we cannot act in ways consistent to that understanding. The fact that we will fall short does not keep us from trying, for we know that as we deepen our faith, our spirits will be more nurtured as we nourish and heal the world.

Why change the First Principle?

A changed First Principle affirms explicitly and more powerfully what many Unitarian Universalists already hold to be true: that all individuals of any species merit our compassionate consideration and that because they too are part of the beautiful whole, they have worth and dignity. The goal of any version of the First Principle is not to keep the circle of compassion small until each gets their share of dignity or compassion. We are called to extend the circle, each working to deepen their faith in the inherent worth and dignity of all. Though humans evolved both genetically and culturally to have an anthropocentric bias - to choose the well being of humans over other species - we also evolved mechanisms to extend compassion beyond our

own self interests, own family, own tribe, own community, or own species. Changing the First Principle guides us to work in the world together for the betterment of all.

Why change the First Principle - isn't it enough to have the Seventh Principle about the interdependent web?

The First Principle is about the vision and spirit of the worth of individuals which the Seventh Principle doesn't address (*respect for the interdependent web of all existence of which we are a part*). The Seventh Principle asks us to affirm and promote respect for the web, but does not clearly suggest respect for the beings within the web. Our current principles generally reflect the tension in culture where humans think they have to choose either to care for the whole (the web) or to care for individuals (animal well being). The preference for the whole, without taking into consideration the individual, can lead to treating individuals as a means without considering the welfare of all individuals. A new paradigm is working its way into culture on how we can care of individuals and the whole, without pitting either philosophy against each other.

Will the proposed change mean I have to change how I interact with other species, and humans too?

The current principle does not give specific instructions on how we are to nourish and heal. Instead it is a vision that we agree to work towards, affirming and promoting in the ways that each congregation can. The proposed new First Principle carries this same vision forward, including that it does not dictate how you should promote worth and dignity of every being. This is left to the conscience of the individual and to the shared lives of the member congregations. Some people may choose to do prison ministry, protest armed conflict, or work for women's rights, while others choose to rescue companion animals, protest factory farming, or work in conservation of wildlife, all of which have components that serve humans as well as other species. Each answers the call to live and love fully where one's deep joy intersects with the world's great need.

How do you define "being?"

To different people, being means various things. For some being refers to anything that is alive, and would include plants. For others being does not refer to plants or fungi. Some see being as referring to those species that are sentient. This raises the question, what do we mean by sentient? This too has variable meanings, but mostly refers to the ability to perceive or feel things, such as being able to feel, see, hear, smell, or taste. Sentience also means being aware. Some too would see being as something that exists or is thought to exist, and might include rocks, mountains, river, the earth, or anything that makes up part of the whole of existence.

Regardless of how each defines "being" the goal is to grow our circle of compassion for individuals, including ourselves, as we grow our own sense of belonging to and interconnecting with all of existence.

This same situation exists for the current version of the First Principle. The current principle does not specify what we mean by "person." All kinds of people are at the margins that challenge our conception of person and impact how we are to respond ethically to them. The goal is to hold all humans, regardless of their situation, as precious, and as meriting our moral concern.

Does adding all beings mean that we have to choose between the well being of humans and other animals?

The changed First Principle helps us acknowledge the interlocking oppressions that cause harm to humans and other species alike while valuing the needs of every individual. Everything is at risk and is interconnected. By helping one we help the many others. This affirmation does not diminish the proud historical traditions of Unitarian Universalists striving for human rights and racial and environmental justice, nor does it mean we should desist from the critical work of antiracism, antioppression, and multiculturalism within our congregations and association. Many people have been ignored, treated poorly, enslaved, and oppressed, and still are. We must work on this, perhaps even increasing our pace and commitment to human flourishing. The First Principle Project is very much about human rights and well being.

How do I make ethical and moral decisions if all beings and individuals have inherent worth and dignity?

Already the First Principle means difficult decisions on how we are to live our days. To change it will only mean we have more questions with which to engage. How can we help support one another when we stretch ourselves with the new challenges that will arise with embracing all beings as worthy? How shall we live knowing that to nurture our own lives, we have to harm life or make decisions that lead us to care more for some, and less for others, these "others" that all have worth and dignity? How do we stay engaged with an open heart to the suffering of others when we know that in actuality most humans make daily decisions that favor those closest to them in affection and form?

Each will answer these questions differently, and will probably change their behavior depending on context, age, and experience. Many people choose to make decisions that reflect the guidelines of "do minimum harm." The goal for others is to keep suffering to a minimum, such as striving to reduce physical or emotional distress, as well as pain and death. In both

approaches, humans take into account the needs of every individual impacted by our decisions or behavior, and then weigh the consequence of our acts so that the least harm and suffering results. This is no easy task, as it means engaging in the reality that Albert Schweitzer described as the "necessity of life." Each of us harms others to survive; there is no escaping this. Instead of slipping into denial about the impacts of our actions, we choose to grow in faith and compassion so that we can witness to the suffering of others, and so over time, reduce the harm we cause in the world as either individuals, congregations, organizations, institutions, societies, or as a species. It is not all doom and gloom to walk with all beings in both the beauty and tragedy of existence. Instead, as Schweitzer wrote: "By having reverence for life we enter in a spiritual connection with the world. By practicing reverence for life we become good, deep, and alive."

Some might draw the conclusion that as harm cannot be avoided, and as long as one has reverence for life and is spiritually connected to the web, it is morally acceptable to inflict harm on individuals, or to participate in institutionalized oppression that causes harm on a great scale, such as wildlife trafficking or factory farming. This point of view incorporates the idea that as harm and violence are rampant in the web of life, and humans are naturally part of this web that includes the predator prey cycle, it is okay to harm others. Indeed, one might argue, that we cannot avoid hurting other species because we evolved to do so as an apex predator and a primate whose ancestors were both hunters and gatherers. A human moral conclusion however does not rest on natural behaviors, DNA, or evolution alone. We seek instead to harness our violent and self serving propensities, which during our cultural and genetic evolution has included for example murder, infanticide, rape, and cannibalism. None of these are acceptable today. Through the slow march of cultural development, violence has remarkably decreased until today when it is at an all time low level in much of the world. Humans choose in how they govern themselves and impose cultural expectations to decrease violence and control their more harmful behaviors. We can do the same in how we behave towards all species. Evolving certain neural and physiological pathways does not lock us into a certain response to the world, for we also evolved to compassionately care for the many: for our kind, for our kin, and for many peoples and species. To find out more how human caused violence has decreased and how we can rely on the "better angels of our nature," we invite you to the book of the same title by Steven Pinker.

Will changing the principle mean that I will judge myself or others more harshly?

The new First Principle again, would not tell us how to live, but it would ask us to question how we can live more fully so that others may live well. The First Principle also is not used to judge one another, such as saying "you aren't living up to the principles." Instead all the principles are a call to each of us as congregations, and as individuals, to transform our lives and deepen our

religious commitment and sense of spiritual interconnection. Changing the First Principle, then, is to not to dictate our lives or to choose one species or demographic over another, but to find a way to enlarge our hearts and practices so that together we grow our compassionate witness to the world. Each of us is at some point on the continuum of justice, all worthy. It doesn't matter where you start from or where you end up. The goal of our principles is urging us to move joyfully as much as we can further along towards justice through our thoughts, words, and actions.

How do we change the First Principle?

To change the First Principle, it requires a bylaw change of the Unitarian Universalist Association. This means that an amendment of the change would be voted upon at a June General Assembly. To get on the agenda for the General Assembly, either 15 congregations or one district would need to approve the amendment.

The amendment that each congregation would approve reads as follows: To omit "every person" and replace with "every being" in Article II Principles and Purposes, Section c-2.1 Principles, Line 12, UUA bylaws.

How will we know if our Unitarian Universalist association of congregations is ready for this change?

The broader cultural milieu is undergoing a profound paradigm shift as science, experience, and religious life inform us that humans are one among many species, all of which have worth as individuals and as components of the sacred whole. This is new territory for every human as we navigate through murky ethical waters on a course that cares for each as well as for the entirety of our ecological and social communities comprising of so many different species, of which humans are only one. No one knows a direct route in how to live this way. The path forward will meander, might retreat for a while, and could even seem to spiral into and out of chaos and complexity. We will never be ready if we never make the attempt. We can prepare ourselves for the best possible success if we do our work, and we do it together with as much love, compassion, and faith as we can muster. For this reason, the First Principle Project is as much about individual and organization process and dynamics as it is about end results.

What work do we need to do together to prepare ourselves?

Refer to the Principle Resource Guide for support in these areas.

1. Engage in antiracism, antioppression, and multicultural work. How do we apply the First Principle through an antiracism, antioppression, and multicultural lens?

2. Engage in multispecies work. How do we apply the First Principle through a multispecies lens and improve our multispecies competencies?
3. Gather more skills and experiences in Compassionate Communication. How can we engage with one another with empathy and honesty so as to support one another and grow in effectiveness and faith?
4. Reflect upon and investigate the intersecting oppressions that impact humans as well as other species. How does harming one individual or species harm other individuals, species, or the whole?
5. Reflect upon and investigate the intersecting beneficence that impact humans as well as other species. How does helping one individual or species help other individuals, species, or the whole?
6. Engage in spiritual and faith development work. How do we use the First Principle as a means for fostering awareness, faith development, healing, and nurturing ourselves and our neighbors?

How do I get involved or learn more?

1. Sign up to be on the Advisory Team that investigates, discusses, reflects, and writes on the theological, spiritual, philosophical, and ethical parameters of the First Principle. Communications will be through email, Google documents, and also on the occasional teleconference or video conference call. The Advisory team first met in September 2013.
2. Sign up to be on Steering Team that advises, constructs, and carries out the process for both changing the First Principle and for encouraging dialog, learning, and relationships throughout our association. The Steering Team first met in September 2013.
3. Sign up your interest in promoting the First Principle changing by having your congregation be one of the 15 needed to put the proposed by-law change to the First Principle on the General Assembly Agenda in 2014 (or 2015). Once we know about your intent, we can send you special materials that will support this process in your congregation. Congregations need to have approved the proposed bylaw change by January 15. (Please see below for how to engage your congregation).
4. Join ("like") the [First Principle Project Facebook page](https://www.facebook.com/groups/648805055153160/) where you can communicate with others and keep up on the latest announcements, news, and materials, including a copy of this resource (<https://www.facebook.com/groups/648805055153160/>).

5. Join the [Google group](#) where you can communicate with others, receive information, and be advised of recent developments. You can do this by contacting Rev. LoraKim Joyner. (amoloros@gmail.com) or going [here](#). (<https://groups.google.com/forum/#!forum/first-principle-project>).
6. Contribute to this Resource Guide and consider writing sermons and essays, engaging with social media, or develop small ministry guides or workshops in these areas.
7. Contact the First Principle Project facilitator, Rev. LoraKim Joyner, DVM to let her know your interests, concerns, contributions, and questions, or to request materials and resources (amoloros@gmail.com).

How do I involve my congregation? What steps do congregations undertake to approve the proposed change?

The following are guidelines that generally apply to congregational organization and leadership. Please work closely with your congregational leadership and minister for specific guidance and wisdom.

1. Meet in person with your minister(s) and leadership to determine how to proceed in your congregation. Specifically ask what it takes for the congregation to accept the proposed amendment to the UUA bylaws (governing board vote, congregational vote, etc). Adapt the following suggestions accordingly.
2. Contact the FPP Facilitator to let her know of your interest and to request materials, information, or response to questions and concerns. Use the Principle Resource Guide to assist deepening and clarifying activities (Appendix 1).
3. Use congregational media/publicity avenues to let people know of meetings and discussion groups, and to give out information. The first communications, especially those in person, should solicit others to be on your First Principle Project team.
4. Convene meetings where people can come learn about the FPP and see if they'd like to be on the FPP team. Have handouts (this one) ready to give them, and resources where they can find out more and sign up for Facebook and the Google group.
5. Convene discussion groups in a small group ministry format where deep listening occurs. You can use the [specific one for the First Principle Project](https://docs.google.com/file/d/0Bz4V0S2Af4cBTIBMRzZwc3lOQzg/edit?usp=sharing) (<https://docs.google.com/file/d/0Bz4V0S2Af4cBTIBMRzZwc3lOQzg/edit?usp=sharing>).

6. Schedule a congregational or board meeting where the bylaw change can be voted upon. The amendment that each congregation would approve reads as follows: *To omit "every person" and replace with "every being" in Article II Principles and Purposes, Section c-2.1 Principles, Line 12, UUA bylaws.*
7. Continue to talk to people one on one to listen to their thoughts on the bylaw change and to exchange understandings and information.
8. Hold the congregational meeting. Let the FPP facilitator know the outcome. If the amendment is passed, have the congregational leadership draft a letter listing the date, the amendment, and congregational process to pass the amendment. In this letter request that the bylaw change be placed on the next General Assembly agenda.
9. If the amendment fails, ask those who voted against it to describe what it would take for them to change their mind. Based on information gathered, consider further steps to bring it before the congregation again at a later date.
10. If the amendment gets placed on the General Assembly agenda (15 congregations approve the change) network with other members of your congregation, cluster, district, and region so as to repeat the process in your congregation on a wider level so as to prepare for the vote at General Assembly.

Information on Changing the By-laws

First Principle Found in: Article II Principles and Purposes, Section c-2.1 Principles, Line 12

Proposed amendments to Section C of the bylaws may be submitted only by: (Section 15-2 of the bylaws):

- a) *Board of Trustees*
- b) *The General Assembly Planning Committee*
- c) *The Commission on Appraisal*
- d) *Not less than 15 certified member congregations by action of their governing boards or their congregations,; such proposed amendments to Bylaws must be received by the Board of Trustees on February 1 whenever the regular General Assembly opens in June; otherwise not less than 110 days before the General Assembly; or*
- e) *A district by official action at a duly called district meeting at which a quorum is present, such proposed amendment to be received by the Board of Trustees on February 1*

whenever the regular General Assembly opens in June; otherwise not less than 110 days before the General Assembly;

The amendment that each congregation would approve reads as follows: *We the (insert congregation name) do hereby call on the General Assembly of the UUA to omit "every person" and replace with "every being" in Article II Principles and Purposes, Section c-2.1 Principles, Line 12, UUA bylaws*

Appendix 1: Principle Resource Guide

*Please make suggestions to improve this document by contacting First Principle Facilitator Rev. LoraKim Joyner, DVM
amoloros@gmail.com*

For specific recommendations for your field of interest, also contact Rev. Joyner

Antiracism, antioppression, and multiculturalism

How do we apply the First Principle through an antiracism, antioppression, and multicultural lens?

1. Resources and programs for Unitarian Universalists

<http://www.uua.org/multiculturalism/index.shtml>

Multispecies competency

How do we apply the First Principle through a multispecies lens and improve our multispecies competencies?

1. Multispecies Attitude Worksheet

http://www.uuam.org/docs/Multispecies_Attitude_Worksheet.pdf

2. Multispecies Competency Worksheet

http://www.uuam.org/docs/Multispecies_Competency_Worksheet.pdf

3. Unitarian Universalist Animal Ministry Reverence for Life Program

<http://www.uuam.org/reverence.php>

4. Website - Animals and Society Institute - where knowledge and science meet ethics and compassion (many resources here, including a wonderful email list serve)

<http://www.animalsandsociety.org/pages/human-animal-studies>

5. Website - Conservation Psychology (has a good email list serve).

<http://www.conservationpsychology.org/>

6. Website - Unitarian Universalist Environmental Justice curriculum

<http://uuministryforearth.org/EJ-Curriculum>

7. Website - Compassionate Conservation <http://www.bornfree.org.uk/comp/>

8. Great books for understanding human place among other species

- Ignoring Nature No More; The Case for Compassionate Conservation - Mark Bekoff (ed)
- Being Animal: Beasts and Boundaries in Nature Ethics - Anna Peterson

9. Conduct internet searches on:

- Animal Rights
- Animal Welfare
- Environmental Justice
- Ecological Justice
- Environmental Ethics
- Animal Behavior
- Cognitive Ethology (books by Mark Bekoff)
- Animal Communication
- Human Social Ecology
- Primate Evolution and Primate Behavior
- Evolutionary Biology
- Ecofeminism

Compassionate Communication

How can we engage with one another with empathy and honesty so as to support one another and grow in effectiveness and faith?

1. Recommended Books

Nonviolent Communication: A Language of Life - Marshall Rosenberg (the classic)

Nonviolent Communication Companion Work Book - Lucy Leu (to lead study groups in congregations)

Respectful Parents, Respectful Kids: 7 Keys to Turn Family Conflict into Cooperation - Sura Hart and Victoria Kindle Hodson (to apply the principles to parenting)

The No-Fault Classroom – Sura Hart

Being Genuine: Stop Being Nice, Start Being Real - Thomas D'Ansembourg (new, more advanced book)

Connecting Across Differences -- Jane Marantz Connor & Dian Killian (examples geared to young adults)

NVC Toolkit for Facilitators - Raj Gill et al.

Grok it! 150 Exercises and Games - Jean Morrison (communicateforlife.com)

2. NVC Training Organizations, Websites, and Resources

NVC Academy: flexible online and teleconference trainings www.nvctraining.com

Bay NVC: regular trainings in San Francisco area, frequent trainings throughout US
www.baynvc.org

Website with lots of games/books/ideas for children: <http://www.nvcworld.com>

Family camps: <http://www.cnvc.org/family-camps>

Center for Nonviolent Communication: Varied trainings in US and internationally
www.cnvc.org

Local Groups: www.NVCSarasota.com (Florida) , www.capitolnvc.org (DC area),
www.ganvc.org (Georgia)

Information/learning: www.nvcwiki.org, www.growingcompassion.org

Restorative Circles: <http://www.restorativecircles.org/>

3. Unitarian Universalist

UU Website for Nonviolent Communication: www.uuspeakpeace.org which lists congregational activities, UU trainers, and workshops

UU Peace Ministry Network for Peacemaking: [http:// www.uupeacemakers.org/](http://www.uupeacemakers.org/)

UU Statement of Consciousness "Creating Peace" 2010
<http://www.uua.org/socialjustice/socialjustice/statements/13394.shtml>

UU Email list serve: <http://lists.uua.org/mailman/listinfo/uu-speakingpeace> where you can register to receive occasional emails from other UU's practicing Compassionate Communication

UU NVC Facebook: <http://www.facebook.com/CompassionateCommunication?v=wall>

Rev. LoraKim Joyner's UU Blog and website on Compassionate Communication:
<http://beyondwrongdoing.blogspot.com/>, amoloros@juno.com

UU Children Nonviolent Communication Curricula, Heart Talk: <http://heartvistas.com>

Intersecting oppressions that impact humans as well as other species

How does harming one individual or species harm other individuals, species, or the whole?

1. Conference highlighting intersection repressions

<http://www.igualdadanimal.org/actividades/6805/congreso-internacional-contr-la-represion>

2. Article on processes that are detrimental to humans and nonhumans

Humanistic Psychology and Animal Rights: Reconsidering the Boundaries of the Humanistic Ethic. Melanie Joy.

3. Video and key points on Intersectionality and Animals

<http://blog.bravebirds.org/archives/1553>

4. Books by David Nibert on Intersections of Violence and Oppression

Animal Rights, Human Rights, Entanglements of Oppression and Liberation

http://en.wikipedia.org/wiki/David_Nibert

Animal Oppression and Human Violence: Domeseccration, Capatlism, and Global Conflict
(Critical Perspectives on Animals: Theory, Culture, Science, and Law)

<http://www.amazon.com/Animal-Oppression-Human-Violence-Domeseccration/dp/0231151896>

5. Website linking animal violence to human violence

<http://nationallinkcoalition.org/>

6. Book with examples of the intersection of the exploitation of people of color and the destruction of the natural world

The Possessive Investment in Whiteness - George Lipsitz

http://www.temple.edu/tempres/titles/1418_reg_print.html

7. Website linking exploitation of slaughterhouse workers, largely people of color and undocumented immigrants, to chicken well being.

<http://www.foodispower.org/slaughterhouse-workers/>

8. Book linking exploitation of slaughterhouse workers, largely people of color and undocumented immigrants, to chicken well being.

Slaughterhouse: The Shocking Story of Greed, Neglect, and Inhumane Treatment Inside the U.S. Meat Industry - Gail A. Eisnitz

<http://www.amazon.com/Slaughterhouse-Shocking-Inhumane-Treatment-Industry/dp/1591024501>

9. Variety of books linking human oppression, violence, and harm to nonhuman oppression, violence, and harm

- The Dreaded Comparison: Human and Animal Slavery, by Margaret Spiegl and Alice Walker (how the *structure* of oppression cross-pollinates [or cross-pollutes] animal abuse and human slavery)
- The Mark of the Beast: Animality and Human Oppression, by Mark Roberts (how the trope of "animalism" has historically been deployed to oppress humans and animals alike)
- Eternal Treblinka, by Charles Patterson (how Nazi technology of genocide is entangled with techniques and ideologies of mass violence against animals)
- The World Peace Diet by Will Tuttle
- Confronting Animal Abuse: Law, Criminology, and Human-Animal Relations - Piers Beirne
- The Better Angels of our Nature: Why violence had declined - Steven Pinker

10. Variety of studies linking how humans are harmed when they engage in animal exploitation

- Rachael McNair's work on perpetrator induced traumatic stress <http://www.rachelmacnair.com/pits-references.html>
- Some studies have also found a link between hunting non-human animals and other crimes
- (Clifton Flynn http://www.animalsandsociety.com/assets/library/455_s1022.pdf)
- Between slaughterhouse work and other crimes
- http://www.animalstudies.msu.edu/Slaughterhouses_and_Increased_Crime_Rates.pdf

Intersecting beneficence that impacts humans as well as other species

How does helping one individual or species help other individuals, species, or the whole?

1. Books linking human welfare to animal welfare

- Animals and Public Health: Why Treating Animals Better is Critical to Human Welfare - Aysha Akhtar, MD (Board certified in both neurology and preventive medicine).
<http://www.ayshaakhtar.com/book>
- Conservation Psychology: Understanding and promoting human care for nature - Susan Clayton and Gene Meyers.

2. Variety of publications linking activists caring for humans and nonhumans

- Animal Revolution: Changing Attitudes Towards Speciesism - Richard D. Ryder
- Animal Rights: Political and Social Change in Britain since 1800 - Hilda Kean
- The 'Smooth Cool Men of Science': The Feminist and Socialist Response to Vivisection - Hilda Kean <http://hwj.oxfordjournals.org/content/40/1/16.citation>

3. Unitarian Universalists caring for humans and nonhumans

- Theodore Parker - <http://www.uuam.org/docs/blessings-of-the-animals.pdf>
- Jeremy Bentham - http://en.wikipedia.org/wiki/Jeremy_Bentham
- Henry Berg, Clara Barton, Albert Schweitzer - <http://www.uuam.org/docs/honoree-bios.pdf>

4. Articles on empathy across species

- Erlanger, A., & Tsytsarev, S. V. (2012). The relationship between empathy and personality in undergraduate students' attitudes toward nonhuman animals. *Society & Animals: Journal Of Human-Animal Studies*, 20(1), 21-38.
doi:10.1163/156853012X614341
- Empathy with Animals and with Humans: Are they Linked? Elizabeth Paul.
Anthrozoos: A Multidisciplinary Journal of The Interactions of People & Animals, Volume 13, Number 4, 2000, pp. 194-202(9)
- The Brain Functional Networks Associated to Human and Animal Suffering Differ among Omnivores, Vegetarians and Vegans - Massimo Filippi et al.
<http://www.plosone.org/article/info%3Adoi%2F10.1371%2Fjournal.pone.0010847>

5. Resources on Ecopsychology

- <http://en.wikipedia.org/wiki/Ecopsychology>
- <http://eje.wyrdwise.com/>

- <http://www.liebertpub.com/eco>
- <http://www.ecopsychology.org/journal/ezine/gatherings.html>
- <http://www.ecopsychology.org.uk/>
- http://www.ecofeminism.net/content/eco_psychology.htm
- http://thecompassionfoundation.org/?page_id=11
- <http://thecompassionfoundation.org/?p=143> The Good Life or the Goods Life: Goals, Values and Psychological Wellbeing
- Ecotherapy <http://www.ecotherapyheals.com/>
- Theodore Roszac Restoring the Earth Healing the Mind <http://www.amazon.com/ECopsychology-Restoring-Earth-Healing-Mind/dp/0871564068>
- Howard Clinebell Healing Ourselves, Healing the Earth <http://www.amazon.com/Ecotherapy-Healing-Ourselves-Earth/dp/0789060094>
- Buzzel and Chalquist Healing with Nature in Mind <http://www.amazon.com/gp/product/1578051614?ie=UTF8&tag=cainsselfexplora&linkCode=as2&camp=1789&creative=9325&creativeASIN=1578051614A>
- Andy Fisher, *Radical Ecopsychology: Psychology in the Service of Life*, 2nd ed. (State University of New York Press, 2013). <http://www.andyfisher.ca/content/welcome-my-website>
- <http://www.joannamacy.net/>
- <http://www.ecobuddhism.org/solutions/wde/tr-e/>
- Mayer, F. Stephan; Cynthia McPherson Frantz (2004). "The connectedness to nature scale: A measure of individuals feeling in community with nature". *Journal of Environmental Psychology* **24** (4): 503–515.
- Nisbet, E. K., Zelenski, J. A., & Murphy, S. A. (2009). "The nature relatedness scale: Linking individuals' connection with nature to environmental concern and behaviour". *Environment and Behaviour*, *41*, 715-740.
- Schultz, P. W. (2002). "Inclusion with nature: The psychology of human-nature relations". In P. W. Schmuck & W. P. Schultz (Eds.), *Psychology of sustainable development*. (pp. 62-78). Norwell, MA: [Kluwer Academic](#).
- Aron, A., Aron, E. N., & Smollan, D. (1992). Inclusion of Other in the Self Scale and the structure of interpersonal closeness. *Journal Of Personality And Social Psychology*, *63*(4), 596-612. [doi:10.1037/0022-3514.63.4.596](https://doi.org/10.1037/0022-3514.63.4.596)

Spiritual and faith development

How do we use the First Principle as a means for fostering awareness, faith development, healing, and nurturing ourselves and our neighbors?

1. Unitarian Universalist Animal Ministry Reverence for Life Program

<http://www.uuam.org/reverence.php>

2. Website - Unitarian Universalist Ministry for Earth

<http://uuministryforearth.org/>

3. Conduct internet searches on:

- Nature connectedness
- Ecopsychology
- Deep ecology
- Transpersonal ecology
- Biophilia
- Green care or green therapy
- Ecospirituality
- Human animal bond
- Nature spirituality
- Ecotheology