



# Animal Activism Starter Guide

for BIPOC  
(Black,  
Indigenous,  
and People  
of Color)



1ST ED.

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**We humbly dedicate this work  
to our fellow animal liberation activists —  
past, present, and future.**

**Your tenacious passion and advocacy  
inspire us immeasurably.**

**To all the animals  
who have suffered and continue to suffer  
at the hands of human exploitation:**

**we will never forget you  
nor give up on the fight for your freedom.**

**May your voices be heard  
and may justice prevail.**

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# WELCOME

While we hope this guide will be beneficial to all readers, it is specifically intended for individuals and communities identifying as Black, Indigenous, and People of Color (BIPOC). This one is for us, by us.

It was created to help address the lack of diverse representation in vegan activist spaces, especially those of the Global North, as well as the lack of educational resources that consciously consider our experiences. Whether you're interested in furthering your involvement and impact in the animal protection movement, curious about how to incorporate animal advocacy within your social justice advocacy, or you're just not feeling a sense of community within your prevailing activist circles — this resource is for you.

Our aim is to provide a comprehensive overview of animal liberation advocacy, equipping those familiar and unfamiliar with valuable educational tools, practical resources, and a sense of personal mentorship as you begin or further your journey as an activist. Though we recognize that every individual's journey and perspective is unique, our voices and our collective action have immense potential to catalyze systemic change. We hope this work serves as a springboard for further exploration, discussion, and initiatives.

Please know that your mere interest in advocating for a cause that is so often overlooked or misrepresented is powerful and truly commendable. It'd be an honor for you to join us as we remain committed to cultivating safe spaces for BIPOC vegans and animal advocates to be seen, heard, and supported. So whenever you're ready, leggo fam! A far more equitable, compassionate, and sustainable future awaits us all.

# ABOUT APEX ADVOCACY & OUR COMMUNITY

## OUR MISSION

APEX Advocacy is a U.S.-based, registered 501(c)3 non-profit organization that aims to increase the number of BIPOC who advocate for animal rights. APEX spearheads BIPOC-centered animal rights initiatives and events while also providing a variety of services to nurture the BIPOC animal advocacy community. Our organization consists of a small team, predominantly advocates of color, with diverse backgrounds, skills, and life experiences, eager to advocate for animal, human, and earth liberation.

## OUR FOUNDER'S MOTIVATION TO START APEX

Following years of involvement participating in over 100 activist actions, our founder, Christopher "Soul" Eubanks noticed not only a lack of racial diversity in the U.S. animal rights movement, but also that safety concerns for advocates of color participating in predominantly white-led actions and activities went largely unacknowledged. Committed to effecting change and expanding the scope of the movement, he dedicated himself to creating a safe space where BIPOC advocates would have their ideas, identities, and concerns welcomed and centered.

We now have a community of over 300 BIPOC advocates. We support them with a range of services, from fundraising assistance for their advocacy work to organizing in-person meet-and-greets and conducting monthly community activism trainings. To date, we've spearheaded initiatives promoting veganism & animal rights within BIPOC communities, organized community film screenings, pressure campaigns and more.

## DONATE

Your support can drive meaningful change at APEX Advocacy. We believe in collective action and the profound impact it can have on us all. By donating through the link provided, you are empowering voices, surging innovation, championing causes, and helping shape the equitable future for which we fight. Your contribution – big or small – makes an enormous difference. We thank you for your generosity and are grateful for your investment in a future that supports and uplifts everyone.

# CONTRIBUTORS

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Chris is a social justice advocate, public speaker, and nonprofit director dedicated to doing advocacy work to promote vegan ethics and combating all forms of injustice. After learning the horrors of animal exploitation, Christopher became vegan, began doing community organizing, helped to co-organize Atlanta’s first ever animal rights march, and, in 2021, founded APEX Advocacy.

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Ketia is a community organizer and researcher who considers the human-animal bond to be the most beautiful relationship in life. She enjoys trying to bake the perfect vegan sugar cookie and lounging with cats.

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» **LUSH:** LUSH’s Charity Pot is a spotlight program created to provide funding for small, grassroots organizations dedicated to long-term change for a kinder, more sustainable world. It prioritizes campaigns and initiatives that target the root causes of widespread problems related to animal protection, environmental sustainability, and human rights. We are tremendously grateful to LUSH’s Charity Pot for supporting our organization and helping actualize this guide.



## INTRO

**Activism is limitless: the impact of your actions is not determined by scale, but rather by your willingness and commitment to your convictions.** You might already be an activist, even if you haven't yet recognized it. The simplicity of activism, to act, is often overlooked. We tend to revere historical figures who stood on the front lines of our movements but forget about the millions of people who were instrumental in creating change—those who built the foundations of our movements, and those who supported the work in whichever ways they could. They too were activists.

Many of us grapple with feelings of intimidation and the obstructive effects of perfectionism but rest assured, your best effort—no matter how imperfect—along with a commitment to continuous learning, is all that's needed.

That said, let's talk more frankly for a moment: we probably don't have to tell you that the term "vegan activist" has a less-than-favorable standing with the general public. At best, vegans are implicated as a noisy sector of foodies who've subscribed to a trendy lifestyle. More commonly, we're deemed a self-righteous, radical cult, seeking

to “force” our beliefs onto others. A now infamous 2015 study empirically tested attitudes towards vegans and vegetarians against other groups that experience societal prejudices (including Black folks, immigrants, and atheists) concluding that “only drug addicts were evaluated more negatively than vegetarians and vegans,” especially those “motivated by animal rights or environmental concerns.”<sup>1</sup> Moreover, as proponents of justice, we acknowledge the diverse sentiments surrounding the term “activist.” We understand that some individuals, despite actively working towards political and social change, choose not to identify with this label.

Granted, any proposition of systemic or cultural change is often met with significant trepidation and societal antagonism. However, the modern vegan advocacy movement, with a canon of work steeped in Eurocentric ideologies and white-led leadership, has further amplified this resistance due to its perceived patronizing, classist, and exclusionary white-saviorism. This has led to a widespread image of the movement being deeply entrenched in these problematic practices. Despite the global roots of plant-based eating, centuries-old philosophies of “non-violence towards all beings,” and

contemporary research that indicates Black Americans as almost three times as likely to adopt plant-based and vegetarian diets than other Americans,<sup>2</sup> voices from BIPOC communities have been marginalized, tokenized, or generally disregarded from popular vegan discourse, resulting in “veganism” being adjudged, “a white thing.”

A multitude of influences have hindered meaningful change and failed to garner support from wider audiences. These include a hyper-focus on individualism grounded in consumerism themes, an apolitical activism culture that promotes “cruelty-free” capitalist narratives, and a persistent refusal to acknowledge the parallels and intersections of systemic human oppression with that of other animals.

But as we continue to introduce diverse and multi-faceted perspectives from BIPOC animal advocates, we continue to reclaim veganism as rooted in a liberation struggle for all beings (humans included) with more effective and sustainable strategies. With our willingness and commitment, we can establish and effectuate a revolutionary movement, capable of building powerful, collaborative partnerships with other movements for justice.

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## *“cruelty-free?”*

**Plant-based diets are often called “cruelty-free,” yet this term overlooks the impact of our food choices on both humans and free-living animals (non-domesticated) within discriminatory, inequitable food systems. It is important to develop an increased awareness of the ethical, political, and ecological aspects of food production, farm workers, and consumption, ensuring we make mindful decisions that support a more just and sustainable food system for all beings.**





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# GLOSSARY OF TERMS

Language is an ever-evolving and dynamic form of communication possessing the potential to adapt and expand over time. New definitions are continuously being created to bridge the gaps between words and meanings. That's why we have taken it upon ourselves to provide our own definitions for certain terms in order to ensure that your understanding of them is as accurate and current as possible.



## ANIMAL-INDUSTRIAL COMPLEX

The interlocking web of individuals, organizations, ideologies, and economic interests that facilitate the large-scale industrial use of animals for research, food, clothing, entertainment, and other purposes. It is driven primarily by the pursuit of profits and perpetuates a system of commodification and oppression of animals by normalizing, legitimizing, and promoting their exploitation.

## ANIMAL LIBERATION

A philosophy that seeks to end animal oppression and exploitation by promoting the recognition of animals as individuals with intrinsic moral value. It seeks to create a society in which other animals are free from oppression, exploitation, and all forms of discrimination by fundamentally challenging the underlying structures that support animal oppression.

## ANIMAL RIGHTS

The belief that animals should have the same basic rights as humans, such as the right to life and freedom from being used as commodities.

## ANIMAL WELFARISM

An ethical philosophy concerned with short-term reductions of animal suffering, promoting comparatively humane and responsible use, as well as physical and mental wellbeing. Rather than urging overarching principles of animal liberation with a disruption of the status quo, welfarism seeks to work with the current system.

## ANTHROPOCENTRISM

The belief that humans have intrinsic superiority over all other animals, often leading to the justification of exploiting nonhuman animals for human benefit. In the context of vegan activism, challenging anthropocentrism is essential because it promotes the view that all species have inherent worth and rights, and that our moral consideration should extend beyond human interests to include the well-being and rights of nonhuman animals.



# B

## BIPOC

An acronym standing for “Black, Indigenous, and People of Color,” intended to center the lived experiences of racialized individuals and communities. While it should not be interpreted to indicate that all racialized groups or individuals experience the same effects of racism, it serves to delineate the collective experiences of non-white groups/ individuals within spaces dominated by white ideologies and bodies.

# D

## DIETARY RACISM

A form of systemic discrimination where government bodies knowingly promote the consumption of non-beneficial foods among racialized minorities, thus fostering the increased likelihood of disease. This term also represents the culmination of inequalities within the food system that subsequently cause disparate health outcomes across racial and ethnic groups.

# F

## FOOD APARTHEID

The systemic and intentional segregation of certain communities from access to healthy and nutritious food options, highlighting the historical and ongoing discrimination and inequalities that impact access to food. Often perpetuated by structural racism,

poverty, and extreme inequality of resource distribution, lower-income communities are more likely to have limited access to grocery stores that stock healthy, affordable food, and instead rely upon convenience stores, fast-food restaurants, and food banks. This can lead to higher rates of food insecurity, malnutrition, and diet-related illnesses, subsequently deepening existing inequalities between white and non-white populations.

## FOOD DESERT

An area with limited access to healthy, affordable and nutritious foods and no access or inadequate access to a grocery store. Areas that are deemed food deserts often feature high levels of poverty, overcrowded housing, and limited access to transportation.

## FOOD SOVEREIGNTY

The right of the people to have control over their own food systems, including access to healthy and culturally appropriate food produced through ecologically sound methods.

# G

## GRASSROOTS ANIMAL ACTIVISM

An organizing strategy whereby animal advocates foster and support decentralized networks of citizen-led action to advance the rights of animals. This strategy encompasses public education, demonstrations, campaigns, and other forms of advocacy. Rather than justifying or sanctioning subjugation and marginalization, grassroots animal activism seeks to challenge these practices and promote change from the ground up.



## GREENWASHING

The practice of using misleading or false claims in order to promote a product or service as environmentally friendly. Companies engage in greenwashing in order to give the false impression that their products and services are more sustainable and eco-friendly than they actually are; a form of false advertising that can have serious impacts on our environment and health, as well as on consumers' decisions.

## S

## SPECIESISM

A form of discrimination wherein humans prioritize their interests above those of all other species. It is a pervasive and institutionalized type of discrimination which deems it acceptable to mistreat, exploit, and oppress other animals simply because they are not human. Many critical theorists argue that speciesism is a product of ideological white supremacy which, along with colonization, has been used for centuries to justify and sanction the subjugation and marginalization of the "other." Whatever its origins, there is no doubt that speciesism is exacerbated and magnified by white supremacy.

## V

## VEGANISM

A socio-political ideology and movement for justice rooted in anti-oppression and harm reduction, centered on eradicating the exploitation of nonhuman animals (our beyond-human relatives); in practice, it is the commitment to doing whatever is possible and practicable to uphold this ideology.

## W

## WHITE-SAVIORISM

A patronizing approach to social justice activism wherein white individuals from privileged backgrounds impose their beliefs and solutions on marginalized communities, often without sufficient understanding or respect for the cultural and historical context. This mindset reinforces colonialistic power dynamics and can perpetuate the very inequities it ostensibly aims to address.

## WHITE VEGANISM

A form of veganism that is rooted in white supremacy and refers to a culture that disregards marginalized voices from the mainstream vegan discourse while centering white voices and creating white saviors. Its white-dominated “leadership” has allowed racism, misogyny, antisemitism, transphobia, weightism, and ableism to thrive within

the animal liberation movement so long as it has been “for the animals.” This culture fervently insists on apolitical activism and hyper-focuses on individual white saviors. Ignoring or downplaying how and why hierarchies designated to keep humans marginalized exist, white veganism thrives on its own brand of supremacy — a racialized speciesism.

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## *“nonhuman animals” and “other animals”*

In our journey toward justice, we introduce the terms “nonhuman animals” and “other animals” with a deep understanding of its potential to unsettle. Historically, oppressive structures have wielded narratives of “animalization,” unjustly likening BIPOC communities and individuals to “animals” as a means of dehumanization, a tactic to rationalize subjugation. This association, deeply rooted in white supremacy, has served to both diminish human dignity and perpetuate a hierarchy that unjustly positions nonhumans as lesser beings, devoid of intrinsic value.

By adopting the terms, “nonhuman animals” and “other animals,” we intentionally acknowledge our rightful place within the grand and diverse ecosystem of earthly inhabitants, consciously asserting that we too, as humans, are animals. We aim to dismantle oppressive language and reclaim a perspective where every living creature is recognized for their inherent worth. We are not only resisting an anthropocentric worldview but also challenging the lexicon of oppression. It is our act of decolonizing thought, affirming that the denigration of any life as “animalistic” is no longer a tool that upholds systems of white dominance.

Our reframing is one of anti-oppression, embracing a kinship with all animals that honors their right to love and protection, asserting that moral consideration transcends species. In this light, dehumanization loses its power as a vehicle for white supremacy, and we move forward with language that acknowledges the sanctity of all lives in our shared quest for liberation.





# DON'T GET IT TWISTED:

## CRUCIAL NOTES ABOUT VEGANISM

It is of paramount importance to make clear that veganism itself is not a dietary plan nor lifestyle mode, though a popular misconception.

**Veganism is a sociopolitical ideology and liberation movement rooted in anti-oppression and harm reduction, centered on eradicating the exploitation of nonhuman animals.**

In practice, it is the commitment to doing whatever is possible and practicable to uphold this ideology. With the world we inhabit being far from a vegan one, it is imperative to accept that veganism is not about striving for perfection, but rather doing our absolute best under the circumstances we face, and fighting like hell to better them.

Although making conscious choices about the food we eat can play

a pivotal role in creating social, political, and environmental change, plant-based eating is but one facet of veganism—a boycott of unnecessary animal use in agriculture. But beyond our diets, it is a form of resistance against all of the ways other animals are adversely affected or used unnecessarily, be that through environmental degradation, experimentation, labor, fashion, entertainment, wildlife trade, or as product ingredients.

It is equally important we push against the growing notion of veganism as a “lifestyle.” Just as it would be inappropriate to refer to anti-racism, queer allyship, or any other anti-discrimination efforts as “a lifestyle,” we take away the urgency and gravity of these issues, often reducing them to marketable trends. “Veganism as a lifestyle” is also an implication that opposing animal oppression is a personal



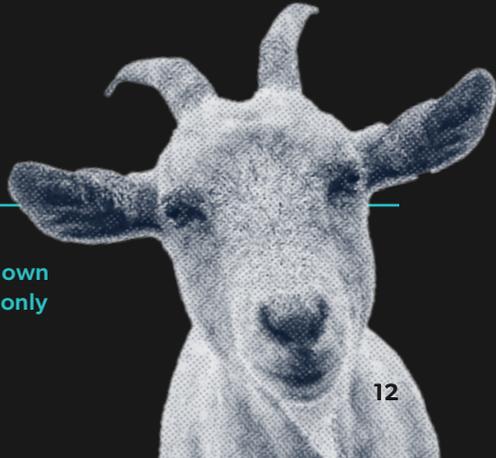
choice (centering ourselves and consumerist themes) rather than a crucial collective divestment from the capitalist exploitation and needless suffering of others, from which there are also far-reaching consequences for human beings and the health of our planet.

To address and fight against systemic and cultural animal oppression, the vegan movement must be deliberately recognized as doing such. So despite the fact that movements for liberation often have their radical messaging co-opted

for cash and watered down for palatable commodification under capitalism is certainly nothing new, it is precisely for this reason we reiterate the imperative to shift our collective messaging and organizing efforts to restore focus to grassroots animal activism efforts and systematically eradicating speciesism from our societies.

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Nonhuman animals are at the center of the animal liberation movement. They are their own agents of liberation and freedom, while we only assist them and amplify their voices.



# Is Veganism Enough?

As members of the global BIPOC community, we value veganism's radical transformative potential and the solidarity it fosters. We understand that personal change, beyond benefiting our mental and physical health, can challenge paradigms of anthropocentrism and speciesism, thereby benefiting both humans and other animals. For us, reclaiming our health and resisting exploitative industries are acts of resilience—a testament to our fortitude and movement towards eradicating oppressive systems.

Nonetheless, it's imperative that we maintain candid discourse concerning the efficacy of our strategies aimed at animal liberation. While the promotion of veganism within our communities is an important tactic, it alone is insufficient to eradicate the entrenched speciesism that pervades our society. Much like racism, sexism, ableism, and other forms of discrimination, the exploitation of nonhuman animals transcends personal

actions and interpersonal prejudice. Speciesism is deeply ingrained within our systemic and institutional structures, therefore it becomes essential that we *systematically eradicate* facets of speciesism from our societies.

The popular phrase, "Go vegan, save lives!" is unfortunately a misguided assertion. This notion, perpetuated by some of the largest vegan organizations to date, suggests that shifting our consumption/consumerism practices ("voting with our dollars") to match our ethics will bring about the liberation of nonhuman animals. And consequently, the movement has honed its focus on boosting profits of vegan-friendly businesses, with "veganizing" individuals and their consumer behavior its primary objective.

While consumer choices can certainly play a role in supporting more ethical practices, social change for nonhuman animals necessitates a multi-faceted approach to a comprehensive strategy



that includes education, transformation of existing industries, legal reform, and challenging the underlying systems that enable and preserve animal exploitation. This is where activism like building pressure campaigns and lobbying for policy change becomes crucial. We need initiatives to target the very structures that perpetuate animal exploitation, reaching areas that plant-based diets and vegan-friendly consumerism cannot touch.

It is crucial to keep in mind that only a fraction of consumption is done by individuals, while the vast majority of spending is done by industry, military, agribusiness, governments, and corporations<sup>3,4</sup> — and furthermore, that no matter which products and exploitative industries we choose to boycott, our taxpayer money is used by our governments to maintain and bolster the animal industrial complex.<sup>5</sup> Our personal divestments are essentially rendered symbolic gestures. And while we sincerely have no intention of diminishing the value of “going vegan” or divesting from exploitative industries and affairs in whichever ways we possibly can, it remains that this hyper-focus on individualism has obscured the necessity for revolutionary organizing.

Vegan capitalism, as evidenced by a tremendous rise in the market availability of vegan-friendly foods and products (many of which are brands owned by non-vegan companies), has not destabilized systematic speciesism in any meaningful way.

**There has never been a social justice movement preceded by a mass consumer movement and veganism is no exception.**

The global percentage of those identifying as “vegan” has remained between 1–3% over the last decade while the world’s overall population has continued to grow; the prevalence of animals being produced for consumption and profit has subsequently continued to increase. Global animal agricultural industries continue to rapidly expand in global markets, global meat consumption and animal cruelty cases are continually rising, and despite increased public demand for a reduction in laboratory-based animal research, there has been little change (approx 1% year on year) over the last 20 years.<sup>6-8</sup>

Our reality is that each year, **trillions** of nonhuman animal lives are needlessly taken.<sup>9</sup> For us to continue playing a numbers game, hoping to spark a moral revolution by convincing enough people to “go vegan,” is a continuation of a losing strategy. But we must not let overwhelming truths disparage us or dilute our efforts. Rather, let’s take note that small and mighty movements have the ability to accomplish extraordinary feats.

**WE ARE CAPABLE.  
WE CAN. AND WE WILL.**

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With what many experienced activists refer to as *knowing your “why,”* remaining grounded in the reason(s) you’ve chosen to ignite your journey will be indispensable during inevitable periods of difficulty or inconvenience. If you hold yourself to this, you will learn to be more intentional and patient with yourself rather than giving up.

# Why get involved in animal activism?

There are countless motivations that might inspire you to engage in animal activism and we'll be highlighting but a few. Regardless of the specific reasons that resonate with you, the most crucial factor is **taking action**. In the face of pressing issues like the climate crisis, animal suffering, and public health, being an active participant is what will make a significant difference.

Vegan activists are a beacon of hope for a peaceful future and for the oppressed, who need our proactive engagement. When we act against injustice while in solidarity with one another—making sure we advocate for solutions that don't leave anyone behind—we not only reimagine a better world, we start living in one.



## 1 to amplify the voices of the marginalized

Within the animal-industrial complex, each and every sentient being is an individual whose personhood is denied and whose existence is predicated upon profit. With their lives reduced to commodities and bodies relegated to the status of mere "property," humans strip other animals of their bodily autonomy, self-determination,

and reject their fundamental desires to live free from harm.<sup>10,11</sup> We ultimately disaffirm their capacities to love and to be loved, instead subjecting them to various forms of unnecessary pain and suffering, including regulation-standard mutilations, castration, teeth clipping, tail docking without anesthesia, forced-breeding, live export, torture inside of

laboratories, confinement in cramped spaces, deprivation of basic necessities like food and water, and many more unimaginable atrocities.<sup>12,13</sup>

Despite acting as agents of their own liberation and advocating for their own rights, nonhuman animal resistance is intentionally overlooked and/or ignored throughout our social, legal, and political arenas. With many using their voices and bodies to explicitly express fear, distress, and defiance, animal perspectives are often silenced. Whether falling victim inside agricultural industries, pet industries, academia, experimentation, clothing, medicine, tourism and entertainment, or labor

and transport, every economic activity involving nonhuman animals engenders inexorable suffering.

As activists and animal allies, it is incumbent upon us to speak out in support of their rights, advocate for their needs, and fight for their protection. In amplifying their voices, we work in solidarity to end their systematic and institutionalized exploitation and ensure that their stories are effectively disseminated, appropriately elevated, and justly represented in public policy, media, and education.

**FOR THEM, WE MUST TAKE A STAND.**



## 2 to fight against injustice in the food system

**“If farmers of color don’t own land, we don’t have a voice in the food system.”**

— *Ujamaa Farmer Collective*

Many of the systems that oppress nonhuman animals, including capitalism, imperialism, patriarchy, and white supremacy, also oppress marginalized human communities, especially low-income and racialized communities. Fortunately, the effects of animal liberation activism can extend beyond its primary focus, impacting

other social justice issues. As such, a significant portion of the discourse within the animal rights movement has been dedicated to illuminating the harsh conditions endured by slaughterhouse employees and those involved in the production of nonhuman animal flesh, cows’ milk, and chickens’ eggs for human consumption.

Low-income BIPOC and immigrants tend to be overrepresented as workers in these fields due to various factors such as limited employment opportunities, language barriers, and challenges in

accessing education, making them particularly vulnerable to discriminatory conditions.<sup>14</sup> Exploitative practices include unfair wages, wage theft, long working hours, lack of labor protections, and limited access to benefits such as healthcare or legal support. These factors coupled with the fear of employer retaliation further exacerbate their vulnerability.<sup>15</sup>

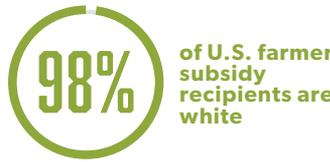
And while this emphasis on workers within the animal agriculture system underscores another compelling argument for transitioning away from this system, **it is vital that we critically examine and reform our existing food system in its entirety.**

The globalization of industrial agriculture functions as an institutionalized system of oppression, encompassing human and nonhuman slave labor, child labor, the corruption of prison labor, farm worker oppression (including unviable production demands, unlivable/dangerous working conditions, deplorable living conditions, and exposure to pesticides/chemicals) food insecurity, inordinately high rates of hunger, and diet-related diseases.<sup>16,17</sup>

**If we are to see an expansion of plant-based dietary practices within our communities, we cannot remain complicit in this institutionalized system of oppression, with plant-based consumption merely shifting unethical production from meat to plants.**

The inequities within the global food system introduce a spectrum of complex matters, with food accessibility a particularly significant challenge. Aptly termed as “food apartheid,” deeply entrenched systemic racism and socio-economic disparities hinder equal food distribution, quality, and access, thereby inhibiting the widespread adoption of

healthier, more sustainable eating.<sup>18</sup> In terms of labor, land ownership, and government assistance for farmers, there is a long history of political favoritism and corruption that shapes global food trade. Using the United States as a notable example, 98% of farmer subsidy recipients are white and around 96% of all privately owned U.S. agricultural land is white-owned. Black, Brown and Indigenous farmers continue to be denied access to government loans and resources while white farmers have been heavily aided, resulting in a lack of diversity and equity amongst farmers and a gross disparity in generational wealth. These disparities transcend racial and socioeconomic boundaries, becoming particularly evident when contrasting producers of fruits, vegetables, and grains with those managing extensive livestock and livestock feed operations.<sup>19,20</sup>



As we strive to put an end to the human and nonhuman atrocities linked with animal agriculture (small and large scale alike), we must also support the work to shape a more equitable food system, including Black and Indigenous-led food sovereignty efforts.

**COLLECTIVE LIBERATION IS ALWAYS THE WAY FORWARD.**



### 3 to divest from food imperialism and colonialism

*Though the primary focus of this discussion will be centered on the North American context, we recognize that animal agriculture, strategically employed as a mechanism of colonial imposition and control, is not confined to this region. The displacement of Indigenous people, destruction of local ecosystems, introduction of foreign “livestock species,” and the transformation of local cultures and economies expanded across diverse geographies, including Asia, Africa, South America, Australia, and the Pacific Islands.*

The use of animal agriculture has been used as an instrument of colonialism for centuries. The commodification and exploitation of nonhuman animals had a direct, tangible impact on Indigenous and African peoples who were enslaved in the “New World,” with these animals used as a blueprint for other forms of oppression pervasive in North American history. Indigenous peoples have long understood the connection between nonhuman animal exploitation, economic development, colonialism, and slavery.<sup>21</sup>

Indigenous tribes typically relied on traditional ecological practices to sustainably manage natural resources, domesticating animals for sustenance, cultural/religious purposes, and survival. But with the arrival of

Europeans in the “New World,” existing systems were disrupted by prioritizing profit over sustainability through their establishment of a commercial economy heavily dependent on nonhuman animal commodification. Before this, there were no domesticated pigs, cows or chickens on the continent of North America. The development of industrial animal agriculture resulted in the “necessity” to take up a huge amount of resources, mandating the privatization of land and water, profoundly changing Indigenous relationships with nature, destroying the food sovereignty of anyone who tried to live outside the colonial state, and ultimately facilitated Indigenous dispossession and displacement from their homelands. **Animal agriculture was the perfect tool for European settlers to colonize and control the globe.**<sup>22–24</sup>

Indigenous communities were also subjected to rampant abuse from colonists, who adopted a similar approach to managing “livestock” as they did with those they ultimately enslaved: branding, whip-cracking, confinement, and sometimes death. This system of slave management was closely modeled on nonhuman animal exploitation practices with Indigenous people as the new commodities to be bought and sold.<sup>24,25</sup>

The commodification and exploitation of Indigenous peoples was later extended to African peoples who were forcibly brought to North America in the late 1600s. Indigenous communities then provided a framework for the ruthless treatment of enslaved Africans that would become known as “plantation slavery,” relying on similar methods of brutalization.<sup>26</sup>

**“When we look back across our history, racism and speciesism are two systems that really do inform upon one another in a particularly insidious way.”**

— Christopher Sebastian, technical writer, journalist, lecturer, and digital media researcher

**This legacy of animal exploitation is still pervasive today, as Indigenous communities continue to fight for**

**their autonomy, African descendants around the world struggle for justice, and our lands and waters are continually being brokered and degraded to globalize the revenue opportunities of Big Agriculture.**<sup>19,27,28</sup>

We must recognize that Black, Brown, and Indigenous peoples have long been subjected to systemic oppression alongside other animals and seek ways to address these injustices instead of perpetuating them. Acknowledging these histories of interconnected oppression and advocating for animal liberation, Indigenous sovereignty, land rights, and self-determination paves the way for a more equitable food system that respects all beings. We can rectify centuries of harm caused by animal commodification.

**LET'S DECOLONIZE. LET'S REBUILD.**

## **4 to counteract the climate catastrophe**

The science is indisputable: as the leading cause of species extinction, habitat destruction, ocean dead zones, and one of the primary sources of greenhouse gas emissions, **animal agriculture is devastatingly unsustainable on our planet. It is a driving force behind the acceleration of environmental and social collapse.**<sup>29</sup>

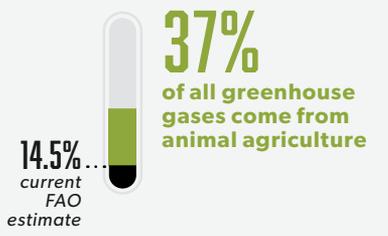
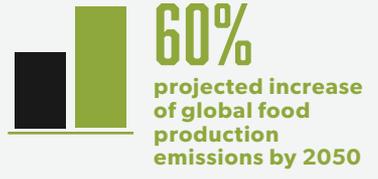
The urgent call of our time is not merely to recognize these stark realities, but to act resolutely in response.

The Intergovernmental Panel on Climate Change, a UN-assembled expert body, declares that we're in a climate emergency. It contends that without global cooperation in

reducing greenhouse gasses roughly in half by 2030 and reaching net zero carbon dioxide emissions by 2050, the Earth's environment will become increasingly hostile, significantly declining its habitability for both humans and other animals.<sup>30,31</sup> The World Health Organization projects that between 2030 and 2050, climate change impacts will cause 250,000 more human deaths globally each year, while some biologists estimate that 35% of nonhuman animals and plants could become extinct in the wild by 2050.<sup>32,33</sup>

In response to this, the environmental protection movement has largely focused on ending fossil fuel use and endorsing renewable energy. This has been a reasoned approach considering that, according to the United Nations, fossil fuels are responsible for over 75% of worldwide greenhouse gas emissions and almost 90% of all carbon dioxide emissions.<sup>34,35</sup> **But what dire factor this focus overlooks is that methane reduction is our biggest opportunity (especially over the next 20 years) to see atmospheric effects quickly. Methane is a potent greenhouse gas with a warming potential more than 28 times that of carbon dioxide (CO<sub>2</sub>), not only emitted during the production and transport of coal, natural gas, and oil, but also heavily emitted as a result of "livestock production" (along with other agricultural practices) and land use. Global food production emissions are projected to increase by 60% by 2050, mainly due to methane from cows. In fact, ruminant animals account for upwards of 89% of all the food industry's methane emissions.**<sup>36-40</sup>

**CO<sub>2</sub> levels still need to be brought down as low as possible, but even if they were brought down to zero by tomorrow, we will not see the atmospheric effects for**



80% of corn and soy is grown to feed farmed animals

80% global agricultural land taken by animal agriculture

20% world's supply of calories provided by animal agriculture

## 100 years, because that's how long the compound lasts in the atmosphere.<sup>41,42</sup>

Nicholas Carter, a data scientist and global environmental researcher of animal farming's impact on climate change reports that, "greenhouse gas emissions from animal agriculture are chronically underreported," currently estimated by the Food and Agriculture Organization of the United Nations to account for only 14.5% of total emissions. "Our best guess takes into account 94 different studies, papers, articles, and other academic resources and includes key data points like the carbon absorption foregone by land cleared for livestock and feed production that are left out of the FAO's estimate. According to this research, **animal agriculture is responsible for at least 37% of all greenhouse gas emissions.**"<sup>41,43,44</sup>

The power of adopting a plant-based diet and advocating for a plant-based food system cannot be overemphasized. The misconception that plant-based diets inevitably lead to monoculture farming and industrial chemical use is unfounded. In fact, most intensively cultivated croplands are used for

domesticated, nonhuman animal feed. Over 80% of all corn and soy worldwide are grown specifically for feeding nonhuman animals exploited on farms. Raising these animals to exploit them for their flesh and secretions takes up nearly 80% of global agricultural land, yet produces less than 20% of the world's supply of calories.<sup>45,46</sup>

Carter states, "If by 2050 we all ate and dressed plant-based, we'd free up 75% of land [currently] used for farming... we could rewild it, protecting wildlife and biodiversity, and in turn, [this shift] would equal to the last 9-16 years of fossil fuel emissions [being] removed from the atmosphere."<sup>45</sup>

While it's easy and justifiable to point fingers at corporations for their role in environmental degradation, we must remember that our financial support and patronage are crucial to sustaining their operations. Every choice we make has an impact. By advocating for a plant-based food system, we can take a deliberate, impactful stance and proactive step towards mitigating this climate emergency and safeguarding the health of our planet.

**LET'S UNITE.**

## *systems of hierarchies*

**"The soul of our politics is in the commitment to ending domination."**

This quote was asserted by globally renowned author, activist, and educator bell hooks. And though she was speaking in the context of feminism, it follows, then, that in no way can we address domination without scrutinizing systemic hierarchies. Further, it stands that in no way can we address systemic hierarchies without including our unnecessary use of nonhuman animals as the epitome of what it looks like to dominate and exploit.

# 5 to confront environmental racism

Environmental racism, or “green colonialism,” is a pervasive yet under-discussed issue that disproportionately affects BIPOC communities worldwide. This form of systemic injustice exposes these marginalized groups to hazardous waste, air pollution, and other environmental hazards due to their living or workplace environments. It is well-documented that BIPOC and low-income communities are more likely to reside near heavily polluted areas, including factory farms and toxic sites. This proximity leads to elevated rates of respiratory illnesses, cancer, heart disease, and other health complications.<sup>44-47</sup>

Moreover, studies reveal an alarming disparity in the distribution of resources for clean energy technologies, with BIPOC communities often receiving less support than their predominantly white counterparts. This imbalance further exacerbates the effects of environmental racism, creating a vicious cycle of ecological injustice.<sup>48,49</sup>

One significant contributor to this problem is large-scale “meat” production. This industry promotes land degradation through deforestation and overgrazing, disproportionately impacting BIPOC communities and other animals’ natural habitats. It

also contaminates landscapes and waterways due to runoff from industrial animal farms, polluting rivers and oceans.<sup>50-53</sup> Air pollution from these operations is another concern, with the Office of Minority Health reporting that non-Hispanic Blacks were almost three times more likely to die from asthma-related causes than the non-Hispanic white population in 2020.<sup>54</sup>

By championing a plant-based food system and consciously opting against animal products, we possess the capacity to dramatically diminish their harmful effects on both our human family and our extended ecological kin. In bringing an end to this enduring injustice, we harness more power and capabilities than we realize.

***WE ARE POWERFUL.  
LET'S GET EMPOWERED.***



# 6 to take charge of our health and address dietary racism



**“An animal-food-centered diet... [creates] disproportionate levels of disease in communities of color...”**

— Milton Mills, M.D., for Associate Director of Preventive Medicine at the Physicians Committee for Responsible Medicine as a member of the National Advisory Board for Physicians Committee for Responsible Medicine (PCRM)

A whole-foods-plant-based diet, as backed by the Academy of Nutrition and Dietetics, is the only scientifically proven diet to arrest, prevent, and potentially reverse conditions like heart disease, high blood pressure, and type 2 diabetes.<sup>53</sup> Despite the compelling evidence, a global shift towards Western-centric, animal-based diets persists, catalyzing a global health crisis. This shift, often without corresponding genetic adaptations, is leading to an increase in chronic diseases; **even minimal increases in the consumption of animal-based foods have been linked to increased disease risk.**<sup>56,57</sup> Furthermore, these diet-related ailments are disproportionately affecting BIPOC communities, resulting in higher rates of obesity, hypertension, certain cancers, heart disease, and type 2 diabetes compared to our white counterparts.<sup>58,59</sup>

Often residing in areas with limited resources and unequal access to affordable, nutritious, plant-based foods, many of our communities are forced to rely on unhealthy, processed foods from fast-food outlets and convenience stores.<sup>60</sup> In the U.S., despite Black Americans being the fastest-growing demographic to adhere to plant-based diets, they continue to suffer from the highest rates of preventable, diet-related diseases in the country.<sup>61,62</sup>

Since 1998, there has been a global increase in meat consumption by 58%, with the most considerable surge observed in economically disadvantaged nations within Asia, Latin America, and the Caribbean.<sup>63</sup> According to the World Health Organization, 74% of all deaths globally are due to non-communicable disease, largely stemming from diets rich in animal products and processed foods, and with even higher rates for economically disadvantaged countries.<sup>64</sup> Notably, India, despite a historic observance of vegetarian diets, is experiencing a surge of

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**The Academy of Nutrition and Dietetics also states that well-planned “vegan diets” are “safe for people of all ages, including babies, children, teenagers, pregnant mothers, and adults.”**

“westernization” and causing a drastic shift in lifestyle and traditional diets. It is now leading the rise in the occurrence of type-2 diabetes, notably among young adults. Accounting for nearly one-fifth of all global cases, it is officially referred to as “The Diabetes Capital of the World.”<sup>65</sup>

Fortunately, BIPOC communities are taking strides to reestablish our cultural affiliations with plant-based nutrition, countering the harmful effects of dietary racism.<sup>66</sup> In the U.S. this has been underscored by efforts to push back against long-standing USDA Dietary Guidelines, which have erroneously advocated for the necessity of dairy products as nutritional intake, when in fact, lactose intolerance is prevalent among various racial and ethnic groups, affecting approximately 80-100% of Native Americans, 95% of Asians, 60-80% of Black individuals, and 50-80% of Latinx populations.<sup>67</sup> (The inability to digest lactose should thereby be termed *lactose normal*, as this is the dominant state throughout the world and across demographics.) Additionally, many are challenging the U.S. National School Lunch Program which mandates that

students include a dairy milk carton in their meal unless providing a medical exemption.<sup>68</sup>

Beyond personal choice and nutritional knowledge, we critically consider the harmful government-issued dietary guidelines, capitalist-driven Western lifestyle assimilation, food apartheid, as well as the inequity of land ownership, food production, and food access that have collectively and systematically led BIPOC and low-income communities to detrimental health outcomes. At the intersections of health disparities and systemic race/class biases, we confront dietary racism through the lens of vegan activism. Our activism emerges as a pathway to contest these entrenched injustices, expanding both the knowledge of and access to healthier food options, along with the reclamation of our cultural heritages. We hope you choose to further explore how whole-foods-plant-based eating can be a powerful act of resistance and a means to push us towards health equity.

### **RESIST AND RECLAIM.**

## ***food apartheid***

The impact of food apartheid on marginalized communities cannot be overstated. For centuries, BIPOC communities in the U.S. have been intentionally excluded from acquiring land for farming and have been subject to discriminatory lending practices, preventing the building of our own businesses or accessing fresh produce. Lack of access to healthy food options has contributed to significant health disparities between different groups, and has made plant-based eating a challenging or inaccessible option for some. As a BIPOC vegan, you can draw attention to your unique experiences with systems of oppression and champion for food sovereignty while also raising awareness about how other animals are marginalized in our society. We have the tools to build bridges between different communities that would otherwise be divided by race or class boundaries.

# Cultivating Change

## HOW TO TURN YOUR COMPASSION INTO ACTION

Although stereotypical notions of animal activism may have you under the impression that activists' undertakings mandate using bullhorns, bolt cutters, throwing bricks, protesting, being angry, and disrupting the public—rest assured: there are numerous ways to get involved in animal advocacy—all of which are critically important. **The reality is that activism strategies and tactics are as diverse as we are**, with many of us incorporating some, all, or none of the aforementioned. Despite the prevailing tendency to glamorize flashy and more visible tactics of activism—glorifying the seemingly unflappable public speakers and those who make the headlines of popular media outlets—a **comprehensive, sustained social movement necessitates a lot of groundwork, solid strategy, and support from all of us**.

But before we delineate differing types of social and systemic animal activism, we highly encourage you to take into consideration your own skill sets, strengths, and interests. Thinking about what type of activities you genuinely enjoy doing and how much time you can realistically dedicate to this work are crucial factors in determining the effectiveness of your advocacy, as well your well-being and the prevention of future burnout.

Whether you're a writer, content creator, illustrator, graphic designer, videographer, tax accountant, financial advisor, development coordinator, fundraiser, researcher, public speaker, entertainer, attorney, or just you have a the charisma to bring people together—

these roles, along with numerous others, can be invaluable to activist campaigns, organizations, and any grassroots community's mobilization efforts. Plus, many of these positions have global flexibility; you can contribute from any corner of the globe.

We recommend doing the research to find a movement, organization, community, or campaign that resonates with you and ignites your passion. Do not hesitate to email, call, or connect with them via social media and let them know you're willing to help. You can also create your own group if there isn't an existing one in your area.

Collaborating with peers as part of a larger community dedicated to the same cause will help you stay motivated and increase the impact of your activism; no one person or organization can single-handedly bring about animal liberation.

What matters more than expert-level knowledge of the issues is taking the step to get involved and take bold action.

**LET'S ORGANIZE, BUILD,  
AND MOBILIZE!**



# Social Activism vs. Systemic Activism

There can be a significant amount of overlap, but when examining social vs. systemic activism, these categories tend to focus on different aspects of creating change. They both refer to actions that can involve grassroots efforts, community organizing, and mobilizing people to take action; they both contain tools with their own set of potential benefits and drawbacks. But while *social activism* tends to focus on highlighting immediate issues and their impacts, *systemic activism* targets the root causes—the policies, structures, and institutions that sustain speciesism and other social injustices.

**Regardless of your chosen form of activism, we urge you to devise a robust strategy and employ diverse tactics to achieve your advocacy objectives.**

*Strategies* are the big-picture game plan for how you want your efforts to lead to animal liberation, while *tactics* are the specific steps or activities that need to happen in order to accomplish your strategy. For example, if your goal is to educate the public about veganism and animal rights, your strategy might be to organize an event to bring together local activists and invite speakers to present on the issue. Your tactics would include researching potential venues, designing flyers or social media campaigns, recruiting volunteers, and reaching out to potential sponsors.

The tactics of **social activism** can help amplify issues relating to animal exploitation's far-reaching consequences, and potentially encourage others to take action. This work can offer support to animal

sanctuaries, organizations, and businesses committed to nonhuman animal and human liberation, as well as help amplify the voices of marginalized groups. The objective is to disrupt existing norms, either by taking *direct action* or igniting conversations on often-overlooked issues. And by doing so, the intention is to educate the public and steer their understanding, with the ultimate goal of securing justice for other animals.

The strategies of **systemic activism** (including pressure campaigning, lobbying/policy advocacy, and legal advocacy) typically target institutions, industries, and policies, aiming to bring about large-scale and long-term change. This category of activism can lead to significant shifts in societal norms while also challenging legal and political frameworks that would make more aspects of living as a vegan more accessible to more communities. By engaging with schools, businesses, government bodies, and other organizations, systemic vegan activists can influence food policies, introduce plant-based eating into more institutions, and foster environments that support and encourage veganism.

Bear in mind, the journey towards shaping our ideal world is not confined to one theory of change or one valid method of action. The diversity of our approaches is our strength and it fuels our collective effort.

**LET'S SHOW UP AND SHOW OUT.**



## Forms of Social Activism

Social vegan activism constitutes a broad spectrum of tactics that disseminate vegan education and spread awareness regarding pertinent issues to make societal change. The impact of this work holds the potential to transform individual lives—human and nonhuman—while also fostering the emergence of more activists.

Filling the streets with passionate advocates armed with compelling arguments, eye-opening documentaries, and heart-wrenching images certainly has its place within our movement, but with a predominant emphasis on educational outreach, we would be remiss not to address the overtly disproportionate tilt towards the work that falls under this social activism category. Set with the goal to “veganize” as much of the population as possible, this activist tendency is largely driven by organizations and individuals whose central message frequently condenses to, “Just go vegan!”

Candidly, we’d like to emphasize that we desperately need more activist representation in systemic efforts towards achieving animal liberation. Relying so heavily on educational outreach to convert the masses and spark systemic change is not only idealistic—it’s strategically flawed. We cannot talk (or shop) our way into animal liberation; it will require a multifaceted approach, involving industry/systemic shifts and holding corporations accountable.

That said, we’ll now shed light on a selection of some of the more commonly exercised tactics of social activism. And though we won’t be able to expound on every single possibility, it’s our sincere hope that you harness the power of collaboration and let your passion be the compass guiding you towards uncharted territories of potential.



## DIRECT ACTION

Typically involves more confrontational and assertive tactics designed to directly interfere with or halt activities perceived as harmful to nonhuman animals. This could include lockdowns, liberating animals from farms or laboratories, or disrupting businesses that profit from animal exploitation. Direct action aims to cause immediate change, rather than simply raising awareness or influencing opinion.

## DEMONSTRATIONS

These are organized public events where activists gather to show their support or opposition to a particular issue, and/or call attention to specific companies or organizations that are involved in animal exploitation. Demonstrations are typically peaceful and follow established rules and regulations. They may include marches, sit-ins, rallies, or vigils. The goal is to raise awareness, sway public opinion, and pressure decision-makers, advocating for policy changes that could help protect animals from exploitation.

## DISRUPTIONS

Disruptions are actions designed to interrupt the normal course of events or operations. These can be part of a demonstration, but they are at times often more confrontational and can involve civil disobedience. Disruptions might include blockading, staging a “die-in,” disrupting a speech or event, or even damaging property. The goal is to draw attention to a cause by creating a situation that can’t be ignored. [See: “Protect Ya Neck” on p. 40]

## STREET OUTREACH

This involves engaging with the public in conversation on the streets. Activists may use tools like virtual reality headsets showing footage from slaughterhouses or large screens displaying similar content. The aim is to provoke thought, discussion, and debate about veganism and justice for nonhuman animals. The personal, face-to-face interaction allows for real-time responses to questions or objections, as well as the opportunity for deeper, more nuanced discussions.

## *note:*

**We call on all groups and individuals participating in public discussions or debates to refrain from using harmful or oppressive language under the guise of “accountability.” Instead, we urge you to strive for higher standards of discourse. Remember, oppression cannot be fought using oppressive means.**



## LEAFLETING

This involves physically handing out printed materials (leaflets) that contain information about veganism and animal rights. The leaflets typically include facts about animal exploitation, animal agriculture, environmental impacts, health benefits of a plant-based diet, and sometimes, graphic images. This method allows activists to reach a large number of people quickly, but typically without the benefit of immediate dialogue or the ability to address individual concerns or misconceptions.

## BEARING WITNESS

The term is often associated with *The Save Movement*, a global network of groups who bear witness to animals who are farmed en route to slaughter. Activists stand outside slaughterhouses and other facilities to document the conditions and treatment of other animals. The act of bearing witness involves seeing, acknowledging, and sharing the realities.

## HOLDING A VIGIL

A vigil is a peaceful gathering of individuals at a specific location, often outside a slaughterhouse, lab, or other site of animal exploitation. The purpose is to remember and honor the

nonhuman animals who have suffered and died. Vigils may involve lighting candles, reading poems or names, and observing moments of silence.

## LOCKDOWNS

A form of protest in which activists physically attach themselves to machinery or property, often using chains or other devices, to disrupt operations contributing to animal exploitation, including slaughterhouses and farms. The goal is to draw attention to the plight of nonhuman animals and to pressure industries and governments to change their practices.

## ONLINE ACTIVISM/CYBERACTIVISM

Online activism allows activists to leverage the power of the internet and various digital platforms to promote veganism. Through social media campaigns, social media “influencing,” blogs and vlogs, online petitions, email campaigns, and virtual protests, activists can easily cross geographic boundaries, reaching a global audience. It provides a platform for sharing diverse experiences, facilitating discussion, and fostering a sense of community. However, like all forms of activism, it requires strategic planning and thoughtful communication to be effective.



## INVESTIGATIONS

Investigations refer to the process of uncovering and documenting the conditions and practices within industries that use nonhuman animals, such as the meat, dairy, egg, fur, and vivisection industries. This is often done undercover, with activists posing as employees or visitors to gain access to these places. Activists typically use hidden cameras or other recording devices for documentation. This evidence can then be used to raise public awareness, influence policy, promote animal rights, or in some cases, prosecute those responsible for animal cruelty. [See “Protect Ya Neck” on p. 40]

## OPEN RESCUE/OPEN ACTIONS

A form of direct action where activists openly, and often illegally, enter facilities to document conditions and rescue other animals from exploitative/harmful environments. With the premise that civil disobedience is necessary to bring about change, this type of action not only rescues individuals, but exposes and challenges the systems and unjust laws that protect the exploitative facilities and allow nonhumans to suffer. Unlike other forms of direct action, these

activists do not conceal their identities and usually implement high levels of security, engaging smartly and securely. Their actions are generally recorded on video, including the conditions they observe and the nonhuman animals they take with them. These videos are then published online or shared with media outlets to draw attention to the issues. *\*Open rescues are illegal in many jurisdictions and can result in criminal charges for trespassing, theft, and other offenses. Those considering this form of activism should be aware of the potential legal consequences. [See: “Protect Ya Neck” on p. 40]*

## EDUCATIONAL WORKSHOPS

Educational workshops for animal activism, found online or in-person, are designed to equip individuals with the knowledge, skills, and tools to effectively advocate for veganism and help them meet their advocacy goals. These workshops can take different forms, such as lectures, interactive training courses, or cooking demos, and cover various topics related to animal rights, sustainability, health, and more.

## ADDITIONALLY:

Other forms of social activism include but are not limited to letter-writing, film screenings, boycotts, hanging banners/flyers, community events, chalking + street art, food activism, and volunteering time and/or donating money to animal sanctuaries and/or vegan organizations.





## Forms of Systemic Activism

Systemic activism, though not as immediately gratifying or attention-garnering as social activism, is an essential facet in the fight for collective liberation and an area where more dedicated and strategic activists are urgently needed. Creating and working through pressure campaigns, lobbying, challenging and shaping local, state, and federal policy, creating effective petitions, politically transforming our food system, and “getting political” however we can is all a part of systemic activism. Whereas social activism tends to provide immediate feedback and visible impact, systemic activism is generally more nuanced and gradual, addressing the root causes of oppression through strategic interventions.



This form of activism acknowledges that individual consumer behavior is merely symptomatic of underlying, systemic issues. It understands that changes in personal habits, though important, are insufficient to create the paradigm shift required to transition us into a sustainable and equitable society. Systemic activism allows us to challenge and undo the structures and systems that perpetuate and normalize animal exploitation – including legal frameworks, economic incentives, and cultural norms.

However, this type of engagement can also demand significant dedication, sacrifice, and meticulous planning. Unlike many social organizations that provide pre-packaged participation opportunities — dictating what to say, where to protest, and providing the necessary resources — systemic activism requires activists to think critically, strategize effectively, and work persistently towards long-term goals.

We understand that the challenges of systemic activism can result in many of us feeling daunted and questioning our ability to succeed in this potentially unfamiliar territory but please keep in mind: perfectionism is never called for, nor ever possible. We need many more imperfect activists to take a stand and get involved.

With persistence and grit, you're fully capable.

***EMBRACE THE CHALLENGE.***



## Pressure Campaigns

In pursuit of animal liberation, pressure campaigns may be the most powerful tool we have. These campaigns focus on applying consistent and strategic pressure on companies or industries involved in animal exploitation, compelling them to change their practices. This strategy is not limited to primary targets (e.g. a testing lab we want shut down, or a policy we want to change) but extends to secondary and tertiary ones as well, creating a ripple effect of influence.

Secondary and tertiary targeting involves identifying all the entities that support and enable the primary target. These could be banks, insurance companies, auditors, investors, board members, shareholders, etc. By applying pressure on these secondary targets, activists can undermine the primary target's ability to operate effectively. Essentially, the goal is to isolate the exploitative business, hindering its ability to survive and function.

This strategy requires an in-depth understanding of the target's operations and the identification of their weak points. Every company has vulnerabilities, and a successful campaign exploits these to exert maximum pressure. While the immediate focus may seem to be on a single company, the impact is much broader. Other similar companies take note of the negative press and public sentiment, often leading to preemptive changes in their own practices to avoid similar scrutiny.

A prime example of the effectiveness of this strategy can be seen in the fur industry. Activists target not only the fur farms, but also the retailers selling fur products, the designers incorporating fur into their collections, and the consumers buying these products. By applying pressure at multiple points, activists have been able to significantly reduce the demand for fur and push many businesses to adopt fur-free policies.

To maximize the impact of a pressure campaign, it's crucial to identify the five major pressure points of a target: Point of Production, Point of Destruction, Point of Consumption, Point of Decision, and Point of Assumption. Each of these points represents a potential vulnerability that can be exploited to disrupt the target's operations. The Point of Production refers to where the product or service is created. The Point of Destruction is where the product



or service causes harm. The Point of Consumption is where the product or service is used or bought. The Point of Decision is where strategic decisions about the product or service are made. Finally, the Point of Assumption is where beliefs and perceptions about the product or service are formed. Implementing a pressure campaign requires time, creativity, and thorough research. It's about understanding the

target's ecosystem and identifying the levers of change within it. While challenging, the potential impact of these campaigns makes them a vital component of vegan activism. They provide a roadmap to effecting significant change, one target at a time.

***KEEP PUSHING FORWARD.***

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**For a more thorough understanding of how to implement pressure campaigns, we highly recommend studying the work and teachings of grassroots animal liberation activist, Jake Conroy.<sup>69</sup>**

## ***challenging capitalism in fostering a nonviolent world***

Speciesism is entrenched as a dominant ideology and institutionalized form of supremacy that is integral to a complex network of oppressive systems. Consequently, if we aim to combat this deeply ingrained supremacy, it is crucial to confront capitalism—the most pervasive and exploitative system that underpins these oppressive structures. Capitalism perpetuates speciesism by reducing nonhumans to mere commodities, sustaining a world of speciesist convention. To dismantle speciesism, we must upend the capitalist structures profiting from and normalizing animal exploitation. Aligning with anti-capitalist movements and uniting the struggle against speciesism with broader fights for justice is pivotal. Such a united front recognizes that animal exploitation intersects with other capitalist-driven oppressions.

The pursuit of profit can undermine authentic anti-speciesist actions, weakening resistance against entities that facilitate animal exploitation. To achieve a society that largely eradicates exploitation demands the removal of speciesism's foundations. Only by overthrowing systems built on violence can we create a nonviolent world.

# Getting Political / Food System Activism

**I really do believe that the most systemic racism and xenophobia comes from the way we allocate money through the food system.”**

— *Connie Spence, U.S. Food System Expert and Founder of Federal Lobbying Group, Agriculture Fairness Alliance*

Food system activism, approached with a vegan perspective, is a profound call to action. The hypocrisy and systemic scamming that infect our food system cannot be addressed by quantitative data and analytics alone. It is deeply embedded in the history of industrial agriculture in the United States and abroad, and has been underpinned by the exploitation and violence against nonhumans, flagrant socioeconomic and racial inequality among humans, and the pursuit of political power.

From the seizing of land from Indigenous peoples to create domesticated animal farms, to the enslavement and exploitation of Indigenous, African, and immigrant labor, the roots of our current food system are steeped in injustice.<sup>70</sup> Today, this unjust system continues, as subsidies, bailouts, and insurances—funded by taxpayers—protect Big Agriculture industries from financial losses, often at the expense of smaller farms, exploited nonhuman animals, BIPOC and immigrant farmers.<sup>71</sup>

Beyond the illegal food industry monopolization by corporations, perpetual land theft, and racist policies around land control and ownership, is the audacity of U.S. politically conservative parties to stigmatize public welfare programs while red state,

rural American “mega farmers” and landowners have been receiving direct payments (many in the millions) without scrutiny for the past 29 years (since 1995). Promoted as a tool to provide income maintenance for poorer farmers, the country’s largest corporate welfare system has been designed to maintain corporate control of agriculture, whereby financially flourishing farms receive the largest subsidies and use these funds to buy out smaller farms (consolidating the agriculture industry) while many Black, Brown, Indigenous, and fruit and veg farmers receive crumbs or are effectively denied any aid.<sup>72-75</sup>

In the U.S., the “dairy” industry is a great example of how a corrupt industry can function beyond the typical constraints of supply and demand. Inserting themselves into every level of government, wealthy white farmers and landowners are able to implement programs such as the Dairy Revenue Protection, Dairy Margin Protection, the Dairy Check-off program, and various insurance policies. These protections shield them from any financial losses, including the direct impact of consumer spending fluctuations.<sup>76</sup> This is just one example of how policies and laws can perpetuate animal exploitation and hinder progress towards more ethical food systems. Therefore, it is essential for activists to work with and create policy groups at local, state, and federal levels.

Beginning in 2020, on top of Animal Agriculture receiving 92% of the Coronavirus Food Assistance Program (CFAP) funds — an \$11.8 billion bailout distribution — and later receiving 97% of the following government distribution (\$19.1 billion dispersed and 0% allotted

to fruit and vegetable farmers), in 2022 it came into public view that the USDA failed to catch questionable/fraudulent CFAP payments to agriculture producers who collectively received \$31 billion for various commodities. The claims of 90 producers from a non-generalizable sample were reviewed and it was revealed that over half of these recipients “did not provide full support for their payments.” This fraudulent activity has resulted in one of the largest scams in food system history.<sup>77</sup>

This corruption has also allowed a handful of companies to control the U.S. “meat” market, leaving small farmers struggling. Four meatpacking companies control 85% of the “beef” market, and similarly, four food giants control 70% of the “pork” sector and 54% of the “poultry” market.<sup>76,77</sup> Furthermore, instead of directly benefiting consumers, consumer taxes fund the production of livestock-grade crops for export. An alarming 50% of the 4.35 billion bushels of soy grown in the U.S., which uses up 92MM—100MM acres of land, is exported to feed farmed animals in other countries.<sup>80</sup>

To combat these issues, we need to get involved at all political levels. Writing to congressional representatives and senators, holding meetings with local politicians, and even becoming registered politicians ourselves are all indispensable actions. Developing a proficiency in writing legislation can help create templates for animal rights laws, and effectively supporting organizations that aid farmers in transitioning away from animal exploiting industries is also vital.

As we work towards making plant-based food more accessible, addressing food insecurity, inaccessibility, food waste, and providing mutual aid can support affected communities. Pressure campaigns and direct action activism are key strategies in this fight.

And we mustn’t forget: our approach must be multifaceted. While our focus is on animal rights, we must also consider economic impacts and broader public concerns. By leveraging different strategies, we can continue towards liberation for all.

***BELIEVE AND ACHIEVE.  
THE TIME IS NOW.***



# KENDRICK ROMONZO

*Photographer /  
Founder of Social Illz*



I'm the founder and creative director of a vegan streetwear brand called Social Illz. I also document protests, spreading awareness through photography. My main motivation is to give animals and other oppressed groups a voice through powerful images, whether it is a photograph or one of my streetwear designs.

I've captured everything from Black Lives Matter protests, marches, animal vigils, cube of truths, fur protests, food demos and political rallies. Most of my images are shared through social media, but I've also printed some images on shirts for fundraising and have a project in the works to print my work and create a Zine.

When it comes to remaining resilient, being an activist for multiple social justice movements can be draining and mentally exhausting.

**So, for me it's important to protect my energy and keep self-care a top priority because we can't stop until we achieve TOTAL LIBERATION.**

Born and raised in Las Vegas, I stopped eating animals 18 years ago and have been vegan for seven years. I grew up eating all kinds of animal-based foods related to my dad's Southern roots. Looking back, I realize that the food was so unhealthy, but as many of us can relate, it's all my dad knew. High blood pressure runs in the family, and I'm inspired to help my family make healthier food choices while also supporting food justice initiatives and participating in vegan mutual aid food shares.

As a first-generation immigrant on my mom's side, I grew up watching how hard my parents worked to give me a better life. It was always important to me to make them proud. I feel I'm doing that by following my passion of design and liberation advocacy. I've found a career where I can align my ethics with my work. It's rewarding to me when I hear from people that love my work that it helps them with their advocacy and messaging.



# BACK TO OUR ROOTS

## A HISTORY OF PLANT-BASED EATING

Let's take a moment to digest this: the kale smoothie swirling in our blenders and the quinoa salad chilling in our refrigerators are not the innovations of modern, white food bloggers. They're the latest iterations of a global, time-honored tradition, with particularly deep roots in the Global South. Plant-based eating, far from being a mere contemporary catchphrase, is as old as time and as diverse as the world's many cultures. In the fertile crescent of the Middle East, where civilization first took root, grains and legumes were already being harvested.<sup>81</sup> From the ancient civilizations of Asia and the Indigenous tribes of Africa and North America, a "green diet"—rich

in fruits, vegetables, grains and legumes—has been the mainstay on the menu for centuries.<sup>82,83</sup>

From health considerations to non-violence ideologies incorporated into spiritual and religious beliefs, a range of motives have historically led to the exclusion of animal products. For centuries, the fasting of devout Ethiopian Orthodox Christians has included abstaining from the consumption of animal products for more than 200 days of the year,<sup>84</sup> and "ahimsa," an ancient Indian ethical principle of non-violence—is found in Hinduism, Buddhism, Jainism, and Sikhism.<sup>85</sup> Additionally, the Rastafari movement of Afro-Jamaicans originating in the 1930s

revered plant-based eating as part of a broader belief in Black sovereignty, health, and ecological harmony.<sup>86</sup>

Similarly to the principles of a plant-based diet, the idea of imitation meats isn't exclusive to modern Western innovation. Seitan, a relatively new addition to Western culinary practices, has its roots in 6th-century China, with wheat gluten, the primary ingredient of seitan, first recorded in a Chinese agricultural compendium. Tofu also originated in China, approximately 2,000 years ago, and subsequently permeated various regions, including Indonesia, Japan, Korea, Vietnam, Singapore, and Thailand. Concurrently, tempeh, another plant-based protein source, is believed to have its roots in Java, presently part of Indonesia, dating back several centuries.<sup>87-89</sup>

The Indigenous inhabitants of Africa and North America, among others, who embraced plant-based eating well ahead of its popularity in contemporary Western societies, originate from regions whose increase in "meat" consumption has been attributed to European colonialism.<sup>89</sup>

In spite of the rich cultural ties to plant-based foods in the Global South (and beyond), the arrival of European colonists precipitated a shift in dietary habits, and an increasing "westernization" has given rise to heavy reliance on processed foods and animal-derived products.<sup>91</sup>

Despite the prevalent belief that our traditional cultural foods do not include plant-based items, the reality is that most of our cultural cuisines and foodways are abundant in a variety of fruits, vegetables, nuts, seeds, legumes, and whole grains.<sup>92</sup> Embracing plant-based eating is not only an avenue for allyship with other animals and an improvement of our nutritional health (reversing human society's reliance on unsustainable ways of living), but also a way of preserving cultural identity and stewardship over the environment that so many traditional societies held with respect by relying on nature's bounty alone to nourish them.



## ACTIVIST SPOTLIGHT

# CHRISTOPHER "SOUL" EUBANKS

Founder of  
APEX Advocacy



As a teenager I was introduced to the concept of not consuming animals by the autobiography of Malcolm X. This led me to be vegetarian for 10 years before becoming vegan in 2016 after watching *Cowspiracy*. Later, I learned how predominantly plant-based eating was a staple of Black, Brown and Indigenous cultures before colonization. Additionally, growing up seeing footage of police brutality towards Black men and women helped to frame the compassion I would have later in life when I would see footage of animals being killed in slaughterhouses.

Shortly after becoming vegan I got involved with animal activism. I began volunteering with several animal advocacy organizations, engaged in grassroots activism, and helped organize the first animal rights march in Atlanta.

As I got more involved, I noticed the need for more diversity in the movement, which inspired me to start my non-profit, APEX Advocacy, that centers BIPOC in animal advocacy. APEX embraces intersectional animal activism, knowing that animal rights and human rights are interconnected.

**I'm motivated by creating a better tomorrow. I believe if more people understand how contributing to the killing of trillions of animals by eating and consuming animal products feeds into our society normalizing various forms of oppression, it could change the hearts and minds of the next generation. The more hearts and minds we change will lead to social and political change.**

# PROTECT YA NECK

## KNOW YOUR RIGHTS & KNOW YOUR REALITY

As BIPOC vegan activists often enter spaces subject to public disapproval, especially spaces predominantly occupied by white individuals, it is crucial for us to take precautionary measures to ensure our safety. These safety tips should not be overlooked or regarded lightly, as they can be vital in preventing harm or danger. It is important to approach these situations in a professional and cautious manner to ensure safe and effective interaction.

**\*\*Disclaimer:\*\*** *This information is intended as a general guide and should not replace seeking legal counsel. For legal matters, consult with a qualified attorney. The advice provided is based on a U.S. perspective and may be most relevant to countries with similar cultural and legal frameworks.*

## Empowering Informed Activism

**While we fully appreciate the seriousness of engaging in activism and the potential for legal threat and incarceration, we do not wish for the following information to deter anyone from organizing around the anti-oppression causes they wish to support. This guide is meant to acknowledge all valid concerns and to provide a baseline of guidance for activists, not dissuade anyone from pursuing the cause of social justice.**

In many Westernized countries, the mainstream animal rights movement is a white-dominated space; accordingly, people of color often have concerns about engaging in direct action where there exists potential for heavy opposition from the general public and/or possible interactions with the police and other types of law enforcement. Questions that arise as a result of these dynamics include:

- » **Do the organizers understand the risks of being a person of color doing activism?**
- » **Are they familiar with the racist origins of policing in your country?**
- » **Are they true allies?**
- » **Are they aware of the prison industrial complex and its disproportionate effect on BIPOC?**

Activists of color over the years have regularly expressed these concerns and more. Thus, we hope to provide you with current and relevant information to allow you to feel confident doing any type of activism.

## note:

Although there are many different types of activism, our guidelines are for actions where there is no perceived illegal activity involved.

## Things to Be Aware of Before Engaging in Activism

### » Are you breaking the law and does anyone intend to conduct any illegal activity?

Before attending an action, we advise that you thoroughly understand the purpose of the planned action. Everyone attending should be briefed at the beginning of the action so there is clarity on the level of legal risk (if any). All participants are entitled to full transparency on the level of legal risk (both actionable and non-actionable) to which they are being exposed. Also, ask the organizers to be conscious of how to keep BIPOC activists safe (i.e. keeping white folks in the front and positioned closest to law enforcement).

### » How will you engage with the public?

Is there an expectation of communicating in a professional manner? Will attendees who antagonize the public go unchecked? Guidelines must be set on how to engage and what to do/expect in unforeseen instances.

### » Public vs Private Property:

We strongly encourage you to refrain from assuming that the activism in which you are engaging is on public property; rather, you should know and be able to prove that your action is taking place on public property. Most property lines can be found by visiting your local tax assessors website or by contacting your local municipality for guidance.

### » Ordinances:

Many social justice advocates assume that because they are engaging in public demonstrations that they have the right to do so because they are demonstrating on public property. The reality is that it isn't always as straightforward as many activists may assume. For example, there are state and local ordinances which prevent a specific number of people from gathering for demonstrations without permits, as well as ordinances preventing certain decibels of sound at specific times during the day, prohibition of megaphones, etc. While you may not be able to know of all ordinances for all activities, doing research beforehand can be helpful. You should reach out to event organizers for specific information as they should be aware of any legal limitations on activist actions beforehand.



# Interacting with Law Enforcement

**Whenever forced to interact with law enforcement while engaging in activism, the goal is to end the law enforcement interaction as quickly as possible.**

- Many public demonstrations – regardless of how non-threatening they appear – will draw a police presence. If and when this happens, you should remain calm and collected when interacting with the police but always be on high alert. Vigilance is critical whenever law enforcement appears on the scene as they will be looking to insert themselves into the proceedings whenever possible.
- We advise that you *not* communicate with the police at events; but, if you do communicate with law enforcement, be extremely careful how you go about it. No matter how harmless or insignificant your communication may seem, always remember any and every thing you say to them can be used against you and also your fellow activists at a later time.
- \* *Some states have “stop and identify” statutes which require you to provide identifying information or your name if you have been detained on reasonable suspicion that you may have committed a crime. You of course want to avoid ever being in this situation, but should comply if and when such an inquiry is made. [View the list of current Stop and Identify states in “Resources” on p. 43]*
- Never lie to the police. Remember that the police *can* lie to you but you can’t lie to the police.
- Keep your hands visible to law enforcement at all times. Police history is rife with examples of police brutality and killings when police officers perceived even a whiff of a threat due to hands being out of view.

## Key Phrases to Remember

Practice these statements on a consistent basis so you are familiar with them.

- » Am I being detained?
- » Why am I being detained? What is your reasonable/articulable suspicion for detaining me?
- » Am I being suspected of a crime?
- » I do not consent to this search.
- » I’m invoking my right to remain silent.
- » I want a lawyer.
- » Am I free to go?



## Additional Things to Consider

- Always have a plan in place to secure your children and/or companion animals if you are arrested. Plan for arrests, because they can happen at any time for any reason.
- Have a lawyer's number written down or memorized in the event you need legal representation. Refer to the National Lawyers Guild Mass Defense Program for a list of attorneys specializing in legal support for anti-oppression activists.
- The current surveillance state and police surveillance weapons commonly used to identify and intimidate protesters include police body cameras, CCTV (closed-circuit television cameras), facial recognition technology, domestic drones, and even biometric data. Remain vigilant that you are being watched at all times during a protest action.
- If you are a non-citizen, please be aware that you are placing yourself at high risk when doing activism. Several federal law enforcement agencies - including Immigration and Customs Enforcement (ICE) and U.S. Customs and Border Protection (CBP) - have a long history of using excessive force and denying civil rights against non-citizen protesters at organizing events throughout the country.
- Maintain an added layer of security and self-protection by implementing the below procedures in the planning and execution of your organizing and protest events:
  - » **Secure your devices by using hard-to-guess passwords.**
  - » **Use facial recognition technology whenever possible.**
  - » **Communicate through encrypted communication channels whenever possible, especially if demonstrating in areas hostile to the cause you are supporting.**

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## Resources

- [A Tilted Guide to Being a Defendant](#)
- [American Civil Liberties Union: Know Your Rights](#)
- [Civil Liberties Defense Center](#)
- [National Lawyers Guild: Know Your Rights Guide for Law Enforcement Encounters](#)
- [Conozca Sus Derechos](#) (Español)
- [National Lawyers Guild: Public Webinars](#)
- [Free to Protest: The Protestors Guide to Police Surveillance and How to Avoid It](#) (UK-specific but applies to many jurisdictions)
- [Stop and Identify States](#)



# GWENNA HUNTER

*Vegan Food  
Bank Founder*



I became vegan in February 2016 after having a supernatural dream-state experience with a cow where I became one with the cow and could feel her emotions. At that moment I realized that cows and other animals are sentient and can feel emotions, just like humans.

As I began sharing veganism with others, I found feeding people to be the best way to extend an invitation to get more curious. This, combined with my personal belief that high quality food is our birthright, my experience with food insecurity in L.A., and growing up in a food desert in Cleveland, inspired me to open the first vegan food bank in Los Angeles.

The Vegans of LA food bank serves over 600 people per month bringing together Mexican, Korean, Black, and White folks in the community to connect over the healing power of food. The food bank is a source of hope and a love-bug where people are welcomed with joy and cheer to help raise the frequency and put smiles on their faces.

Although I initially faced challenges in receiving product and financial support for the initiative, I quickly learned not to get deterred by my own personal feelings of rejection or frustration so that I can care for the community.

**One thing that helps me feel resilient and empowered to keep showing up is remembering who I'm doing this for. I'm helping change the planet in a profound and spiritual way through love, compassion, and food.**

# BIPOC in animal activism

## A LEGACY OF COLLECTIVE LIBERATION

As BIPOC activists in the animal rights movement, the ethos of collective liberation has been integral to our approach to activism and resistance. Though our presence and work have been historically underrepresented, it has been pivotal to fundamentally shaping the trajectory of broader social justice campaigns. Our contributions, while reflecting diverse perspectives and advocacy techniques, have largely taken an intersectional approach, acknowledging the interconnectedness of various forms of oppression and viewing animal rights as an extension of our own civil rights. These critical perspectives have challenged traditional paradigms and expanded the scope of animal rights advocacy; they have pushed matters of cultivating a more inclusive, equitable, and comprehensive movement for justice to the forefront.

We have interwoven the principles of collective liberation into the fabric of animal justice, underscoring the belief that no fight for freedom exists in isolation from the broader struggle for equality and justice. Many of our revolutionary ancestors, even those not directly involved in animal rights work, have championed these principles. Figures like Fred Hampton, W.E.B. Du Bois, Fannie Lou Hamer, Yuri Kochiyama, Dolores Huerta, Martin Luther King Jr., Richard Oakes, bell hooks, Larry Itliong, and Ella Baker, among others, have all preached messages of solidarity, equality, and justice, laying the groundwork for intersectional animal rights advocacy.<sup>93-102</sup>

Activists who have integrated animal advocacy into their efforts are also part of a deeply rooted and extensive historical lineage. Tracing back to the 8th century BCE, the earliest known reference to non-violence towards nonhuman animals can be found in the Hindu text “Kapisthala-Katha-Samhita” of the Yajurveda.<sup>103</sup> Additionally, the work of an Arab philosopher and poet, Abu al-‘Ala’ al-Ma’arri, who lived over 1000 years ago, includes mentions of his vegan worldview. In his poem “I No Longer Steal from Nature,”<sup>104</sup> he addresses animal liberation as a matter of justice—a perspective that contrasts with the utilitarian views of many Western thinkers of the time, who typically framed it as an apolitical issue focused on reducing suffering. And unlike many Western utilitarian thinkers of the time, al-Ma’arri’s work frames animal liberation as a matter of justice instead of an apolitical reduction of suffering.

In the 20th century, notable figures like Cesar Chavez and Dick Gregory recognized the interconnection between human and nonhuman exploitation. Chavez, a prominent Latinx activist, championed farmworkers’ rights and promoted non-violence towards all beings.<sup>105</sup> Gregory, a renowned civil rights activist, saw civil rights and animal



rights as intrinsically linked. He famously said, “Because I’m a civil rights activist, I am also an animal rights activist. Animals and humans suffer and die alike. Violence causes the same pain, the same spilling of blood, the same stench of death, the same arrogant, cruel and vicious taking of life. We shouldn’t be a part of it.”<sup>106</sup> Angela Davis, another prominent figurehead in this movement, expresses her commitment to veganism, not just as a personal choice, but as part of her broader political activism. In a discussion with Grace Lee Boggs, Davis shared, “I usually don’t mention that I’m vegan but that has evolved, I think, out of my understanding of what it means to be a radical, to be radically connected with others on the planet.”<sup>107</sup>

In the 1970s, the MOVE organization—a community of deeply committed revolutionaries and abolitionists—became significant advocates for animal rights. They promoted a back-to-nature lifestyle that encompassed respect and compassion towards all beings. They staged protests against police brutality and zoo practices, helped recently released imprisoned individuals overcome addictions and meet parole requirements, routinely cared for neighbors’ companion animals, and offered assistance to the elderly. MOVE’s dedication to animal rights is a fundamental part of their philosophy, emphasizing the intrinsic value of non-human animals and advocating for their humane treatment.<sup>108</sup>

Over the past decade, organizations such as the AfroVegan Society, Veggie Mijas, Black Vegans Rock, Liberation 360, and APEX Advocacy have emerged,

amplifying contemporary voices in BIPOC voices in animal advocacy. Food Empowerment Project, established by Chicana animal rights advocate, lauren Ornelas, aims to create a more just food system, helping communities make more ethical food choices while taking a stand against abuses to both human and non-human animals.<sup>109</sup>

Despite these significant contributions, the persistent underrepresentation of BIPOC in leadership roles, board positions, and employment within animal protection organizations, as well as throughout the wider movement, remains largely unchanged. Therefore, we aspire to see a growing number of BIPOC individuals find inspiration in the determination and victories of our ancestors and comrades—many of whom had to confront the institutional denial of their own humanity as they fought for the rights of others.

It’s our resolution to carry forward their legacies, inspired by their courage and guided by their wisdom. As we continue to reinforce the importance of empathy and allyship, we cement the outlook of collective liberation—that the fight for liberation, whether for humans or nonhumans, is inherently interconnected with the liberation of others.

### ***LET’S CONTINUE THE WORK.***



## GLOBAL SPOTLIGHT: *India*



India is a particularly interesting case study in the intersections between animal exploitation, white supremacy, and capitalism. Currently the world's fifth largest economy, India is expected to overtake the U.S. and become the world's second largest economy in 2025.<sup>110</sup> This economic "progress" will hinge on India's rejection of its cultural and philosophical legacy of recognizing nonhuman animals as deserving moral deliberation, respect, and often worship, supplanting such principles with the extractive, exploitative practices of capitalism – a system rendering living beings to mere resources and objects, stripping them of inherent moral value.

India has long been a nation with a predominantly plant-forward diet and one of the lowest levels of "meat" consumption per capita in the world. However, the historic practice of vegetarian diets has begun to wane, largely due to the insidious influence of capitalism. Western economic interests have introduced to India not only practices of animal exploitation but also deadly diseases—all in pursuit of their singular goal: monetary profit.

This is evidenced in the introduction of fast food brands such as Kentucky

Fried Chicken and McDonald's. The establishment of these brands in India has led to a dramatic rise in the occurrence of type 2 diabetes across India, notably among young adults.

This trend has compelled citizens of India to adopt consumption-oriented lifestyles in the name of participating in Western socioeconomic paradigms. For example, at the time of this printing, Kentucky Fried Chicken sells two items on its menu – the six-piece Hot & Crispy Chicken and the Stay Home Bucket of Chicken – for ₹ 500 INR (rupees) and ₹ 749 INR, respectively. The average daily salary in India, however, is ₹ 1,094 INR. This means that for the average Indian, it can cost more than half of one's daily wages to purchase an item off the KFC menu.

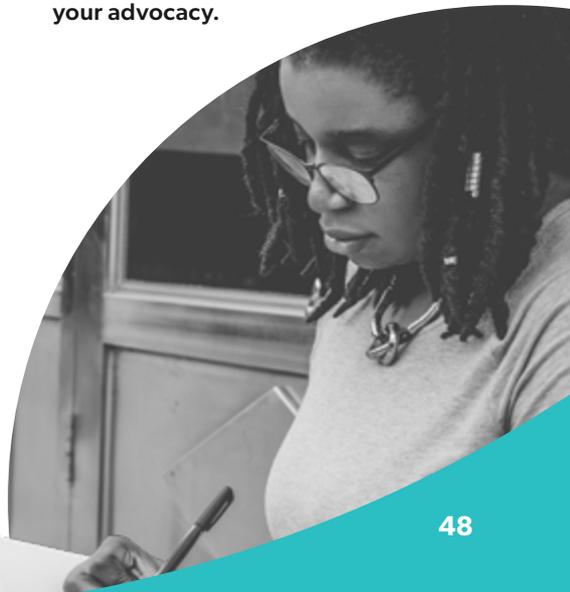
Despite this, many Indians succumb to the pressures of supporting animal-exploiting brands, such as KFC, partly influenced by the perception that such brands carry a certain prestige due to their Western origin. For some, consuming these foods is associated with an aspirational status, reflecting the broader impact of global white supremacist indoctrination.

# Authentic activism

## REFLECTIONS TO EMBRACE YOUR UNIQUE ACTIVIST IDENTITY

The most powerful and sustainable way to engage in activism is to make it uniquely YOU. Everyone's journey will look different depending on their skills, passions, resources, and personal connection to the movement. Take a moment to reflect on the questions below so that you can begin to envision the impact that feels most authentic to you.

- » **What are you passionate about? What do you really LOVE spending your time doing?**
- » **How has your personal life been impacted by animal industries?**  
*For instance, do you live near a factory farm that affects your health, or have you faced a health challenge that a plant-based diet has helped you overcome?*
- » **What causes and communities would you like to support?**  
*Food insecure folks in your local neighborhood? Black men with heart disease? Youth in schools? etc.*
- » **Why are you well-suited to advocate for this topic? What have you overcome, learned, or experienced that makes you positioned to support others?**
- » **Are there others already engaged in similar work? Research existing organizations and initiatives to identify collaboration opportunities or determine what sets you apart from them.**
- » **What connections and resources do you have access to that might support your activism?**
- » **Once you have considered how this all may fit together—your unique talents, passions, and resources supporting the causes you care deeply about—what impact do you envision having on the cause of animal and collective liberation? Envision the lives that could be touched by your work, the improved health and well-being of your community, the animals saved, and awareness raised. Regularly revisit this vision to keep in touch with your “why” and to remain resilient in your advocacy.**



# ELLY NAKAJIMA

*Co-Founder and Director of  
Animal Alliance Asia*



I'm the co-founder and director of Animal Alliance Asia (AAA), which is led by a group of advocates from different countries across Asia dedicated to building a culturally relevant animal justice movement. Our core mission to build a resilient animal justice movement in Asia lies with a belief that making effective, impactful and long lasting change requires people with lived experiences in on-the-ground advocacy and leadership in the decision-making process. Since its foundation, AAA has been playing a key role in training advocates from all across Asia, including over 2,000 advocates from over 50 countries.

**Diversity, equity and inclusion are at the very core of our work and in our DNA – because without fostering a safer space for advocates, the same systemic oppression that we are trying to dismantle would be replicated in our movement, and underrepresented communities and voices will be further marginalized.**

We are here to offer an alternative, nourishing, welcoming, empowering, collaborative and Asian people-led space – so that more people can advocate for non-human animals.

We are proud to be part of a movement of advocates who want to live in a world where animals are no longer exploited for human use. In order to make this a reality, we need a truly diverse community of people to advocate for animals.

# SECURING THE BAG

## FUNDRAISING

Let's not fake the funk here: fundraising for vegan initiatives can be a formidable and arduous undertaking. To generate the resources needed to amplify your activism and reach larger audiences requires strategic planning, compelling storytelling, and the ability to build strong relationships. Additionally, the competitive nature of the nonprofit sector, varying economic climates, and donor fatigue can make fundraising a complex and demanding endeavor.

It is an unequivocal truth that diversity in leadership cultivates innovation, growth, and societal progress. Yet, a disconcerting disparity persists in our funding practices. A study conducted by Nonprofit Quarterly highlights this issue by revealing that organizations led by white individuals receive an average of a staggering 24 times more funding than those directed by people of color.<sup>111</sup> This alarming discrepancy not only undermines the principles of equality and fairness but also stifles the voices and visions of BIPOC leaders—voices

that are critical in shaping a pluralistic, inclusive, and equitable society.

Our collective effort to rectify this imbalance is not merely an option; it is a paramount obligation.

Whether you're going to be fundraising for an existing organization or program, or you're planning to start your own initiative, don't underestimate the power of unity in raising funds for shared causes. The rise of vegan crowdfunding projects speaks to the generosity and commitment within this community. We have seen our innovative fundraising approaches begin to emerge, underscoring our resilience and creativity. Whether through grassroots efforts or large-scale campaigns, BIPOC initiatives exemplify the transformative potential of fundraising in propelling vegan causes forward.

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### Fundraising Training Series

**For more in-depth guidance and information on fundraising, view our four-part Funding Training series on Youtube.**



# Wellness & self-care for sustainable service

Opening your eyes to the realities of nonhuman suffering (especially with practices like holding vigils and bearing witness) can be a heavy burden to carry. With repeated exposure, you may find yourself experiencing grief, anger, compassion fatigue, burnout, and even vicarious trauma. Amid rampant animal exploitation, the climate catastrophe, and a multitude of other global injustices, it can feel overwhelming to consider the massive scope of our work and all that we're up against. Enduring race, class, and gender inequity, both within and outside of the movement, can further compound this load.

You may struggle to rest. And you may fear that in slowing down, the causes you care about will suffer. While it's true that these issues are urgent, acting

from a place of distress and haste often produces ineffective results. Overriding your exhaustion in a constant effort to undertake as much as possible can either impact the quality of what you're creating or deteriorate your physical and emotional well-being—neither of which is sustainable in the long term.

As affirmed by Tricia Hersey of The Nap Ministry,

**"In the face of systems of harm that want us too exhausted to dream up alternatives—rest is resistance."**

When you ignore your body's need for rest, you buy into the capitalist delusion that your worthiness lies within your productivity. Pushing beyond your body's boundaries to create from a place of burnout embodies the antithesis of what you seek to create. So if you feel like you're "not doing enough" or you're "not good enough," please take a deep breath, give yourself some grace, and trust that you are doing your best while playing a role in something much greater than ourselves.

Supporting collective liberation is a journey. As we organize to birth new realities rooted in love, compassion, and equity, be sure to extend that level of care to yourself! You may not be exactly where you want to be, but you're on the path, and you're not on it alone. You are supported by the thousands of activists who have walked





this path before you and who will come after. Trillions of animals—living and ancestral—are rooting for you. And this Earth holds you in every step you take. Let the deep reverence, gratitude, and ease wash over your spirit as you ground into this truth.

## Well-being reflection:

» **What does exhaustion feel like in your body?**

*Notice the sensations that communicate your capacity and learn to listen to the wisdom within trying to keep you safe.*

» **What practices help you feel rested and restored?**

*Prioritize these practices and schedule them into your calendar.*

» **When you're feeling stretched beyond your limits, who can you ask for support?**

*Notice any resistance/hesitation that comes up around asking for help and remember that the more supported you are, the more sustained and impactful you can be.*

» **What would it look and feel like to offer yourself more compassion, care, and ease on your activist journey?**

*Envision this state and consider how to embody it. What's one thing you could do today to actualize this vision?*



# IYE BAKO

*Vegan Content Creator*



When I learned how horrifically cows are exploited for dairy, I made the shift from vegetarian to plant-based on the spot. I was driven by a desire to speak up for other marginalized beings, not just human animals and became involved in protests, community outreach, and community potlucks to share veganism.

As a content creator, I use the power of social media to entertain and inspire people to choose a vegan lifestyle. I also serve on the advisory board of Plant The Power 614, a Columbus, Ohio-based non-profit organization with the intention of creating a space for communities of color to explore plant-based living.

**I believe that a kinder and better world is possible and that extending our compassion beyond human animals is the way to get there.**

My work is driven by connecting people to the idea that everything is possible on a plant-based diet and a vegan lifestyle. You don't have to restrict food, entertainment, travel or anything you want. You can find an alternative.

I'm Nigerian and I was born in Nigeria and raised in the U.S. For me, going vegan was always a way to reclaim my plant-based heritage and go back to my roots. My parents did not eat meat growing up, which was common in their generation mainly due to poverty; however plant-based eating has always been a part of the West African diet until the influences of colonialism. Then eating animals became more associated with affluence.

I want others to know that everyone has a talent that can benefit the total liberation cause. The key is to get started and don't wait for others to elevate the message simply because you assume you don't have enough influence. Influence comes over time by sharing knowledge and impacting people.



# Living with Vegan Values

## PERSONAL ACCOUNTABILITY AND DIVESTMENT FROM ANIMAL EXPLOITATION

*Before we proceed, we ask our readers to bear in mind that our personal choices, while significant, are often overshadowed by larger structural issues such as global inequality, environmental degradation, corporate lobbying, governmental policies that favor industry interests, and a lack of accessible alternatives that align with ethical consumption. These impediments serve as stark reminders of the broader collective action and systemic change needed to amplify our voices and choices.*

We wholeheartedly understand that the privilege of choice is not equally distributed across the globe; access to resources, including plant-based nutrition and animal-free materials, varies significantly. Recognizing these disparities, we stand not in judgment, but in solidarity with those for whom certain choices are not readily available or geoculturally appropriate, meaning we take into account both the geographical location and the cultural practices of each peoples.

Yet for those in a position to effect change, choosing to divest from animal exploitation serves as a powerful protest, challenging power dynamics and envisioning a just world. It paves the way for broader change, reflecting the progress we seek. Advocating for steps towards veganism, we recognize the importance of our daily choices in personal activism and collective freedom. Our commitments ripple through our communities, fuel discussions, and inspire actions that could transform societal treatment of all beings.

As we prepare to outline various strategies for embracing a lifestyle of vegan values, we remind you of the reality of our non-vegan world, where attaining the status of a “perfect vegan” isn’t actually attainable. We strive to do our utmost within our individual capacities and encourage everyone to adopt as many of these practices as possible, celebrating progress over perfection.



## Navigating a Plant-Forward Diet

A plant-forward diet is as colorful and diverse as our communities. It incorporates a rich, global array of fruits, vegetables, legumes, nuts, and grains. Embrace the ingredients that speak to your cultural identity, and explore the plethora of international vegan-friendly recipes that pay homage to your ancestors' wisdom. Veganism is an opportunity to reconnect with traditional dishes, often naturally plant-based, and reinterpret them to align with your values.

Customization is key, but it's important to understand that you can continue to enjoy all your favorite foods by simply seeking out vegan-friendly alternatives. While a "whole-foods-plant-based diet," rich in nutrients and low in processed ingredients, is a choice for some, it's

also perfectly acceptable to indulge in vegan-friendly junk food when the cravings hit. The goal is to find what works best for you.

Subject to location and socioeconomic status, navigating a plant-forward diet may come with unique challenges, including access to fresh produce and plant-based options within local eateries. By engaging in activism that not only encourages vegan-friendly food choices but also pushes for food justice and accessibility, such as supporting community gardens, local farmers' markets, and BIPOC-owned businesses, we can strengthen community ties and improve access for everyone.

**Pro-tip:** Learn animal-derived ingredient names to scrutinize labels closely. Research unfamiliar terms, as they may indicate animal-based contents. Note that even "plant-based" items can contain non-vegan elements.





## Embracing Animal-Free Clothing

Choosing an animal-free wardrobe reflects values that prioritize sentient lives over materials. But it's not a "one-size-fits-all" issue. Wearing existing animal-derived clothing sometimes continues for financial, sentimental, or practical reasons, despite the goal to avoid normalizing nonhuman animal use.

If you possess clothing items made from nonhuman animals—such as leather, wool, silk, suede, fur, down, angora, or cashmere—here are some mindful options:

- » **Wear What You Have:** Rather than discarding them hastily, you may want to wear your animal-derived clothing until they're no longer usable. This reduces waste and allows you time to find suitable replacements.
- » **Donate:** Donating your animal-derived clothing to those in need will ensure the items serve a purpose

while you transition to vegan-friendly alternatives.

- » **Support Vegan-Friendly Brands:** Supporting vegan-friendly clothing brands bolsters the demand for sustainable and animal-friendly fashion, inspiring more companies to follow suit.
- » **Thrift with Intention:** Shopping second-hand is an environmentally conscious choice that will help you avoid directly contributing to the production of new animal-derived goods and aligns with the principles of sustainability.

It's essential to acknowledge that there can be economic barriers to accessing high-quality, ethical clothing. Community support and resource-sharing within activist circles can be invaluable during this transition. Most importantly, remember that each person's journey toward ethical fashion is unique and it's about doing the best you can with the resources you have.



## Selecting Vegan-Friendly Household and Personal Care Items

Embarking on a conscious consumer journey starts with educating yourself. Check labels for materials and look for “cruelty-free” symbols like the Leaping Bunny or PETA’s bunny icon. Prioritize brands that declare “cruelty-free” and “vegan” to ensure products lack animal testing and animal-derived ingredients, such as lanolin, keratin or beeswax.

Household cleaners may also contain hidden animal-derived ingredients or be tested on other animals; choose brands favoring plant-based components and ethical tests. Be aware of companies unclear about their production practices and/or sourcing.

In addition to these considerations, it’s important to research and support companies that align with your values. Many “cruelty-free” and “vegan”

brands are also owned by people of color, committed to sustainability, fair trade practices, and giving back to communities. Look for brands that use eco-friendly packaging, source ingredients responsibly, and actively work to reduce their carbon footprint.

Online resources such as Veganuary, Ethical Elephant, and Vegnews provide extensive lists of “vegan and cruelty-free brands,” making it easier to find products that align with your lifestyle. Utilize these platforms to stay informed about new product releases and brand updates. Seek budget-friendly, ethical products at local health stores and online ethical marketplaces.

Remember, transitioning to a vegan-friendly lifestyle can be a journey. It’s okay to make gradual changes and learn as you go. This will be a process infused with intention and awareness. As you continue to make more conscious choices, take pride in the knowledge that your actions are contributing to a world free from animal exploitation— one product at a time.



## Vegan-Friendly Leisure Activities

While petting tigers, riding, or swimming with nonhuman animals may appear to be once-in-a-lifetime vacation experiences, it's vital to recognize that such industries treat other animals as commodities, and when unprofitable, these beings may face neglect or much worse. As champions for animal rights, we should pursue non-exploitative leisure options such as eco-tourism, cultural tours, and exploring nature, which respect animal autonomy and value.

Here are some considerate alternatives:

- » Visit or volunteer at animal sanctuaries or shelters that provide rehabilitation and safe havens for nonhumans, offering environments close to their natural habitats.

- » Engage in wildlife conservation, hiking, bird watching, or explore nature reserves, experiencing free-living animals responsibly and learning through observation.
- » Enjoy vegan-centered food events to explore a wide variety of plant-based cuisine, connect with community members, and learn more about veganism.

These lifestyle changes may seem intimidating initially, but with a supportive BIPOC-centered community by your side, you'll discover that this new journey can be as enriching and enjoyable as it is impactful.

***WE'RE IN YOUR CORNER.***

## ACTIVIST SPOTLIGHT

# JULIA MAGNUS

*Microsanctuary Organizer  
and Attorney at The Open  
Sanctuary Project*



I'm an attorney and work for The Open Sanctuary Project, an organization dedicated to providing free access to carefully researched and compassionate care information regarding rescuing and caring for animals. I live in Chicago with eleven chickens (three are roosters), four parrots, two cats, a dog, two turtles, and another human

Our home is a microsanctuary – a place where every resident is seen and treated as a unique individual who deserves compassion, and to be free from exploitation.

All residents here have undergone trauma, loss, and harm, and we all heal each other. Some residents came from our work with a grassroots organization, Chicago Roo Crew – a rooster-focused rescue that is largely female and Latinx-led. The Crew rescues nonhuman animals from systems of exploitation, including survivors of backyard chicken farming,

slaughterhouses, cockfighting, and dumping. They also educate about more compassionate ways of sharing our lives with animals.

I work with folks to model an ideal of community that offers an alternative to the dominant system. For example, we illustrate that Latinx folks are caring community members and rescuers, not stereotypes of cockfighters.

I've encountered blatant racism, misogyny and bullying, so I no longer feel comfortable participating in "street activism" events, where white voices dominate, and where the safety, needs, and opinions of BIPOC are silenced, often putting them at risk of direct harm. Realizing that "direct care is activism," freed me from that realm. Activism does not have to look like protesting in the street. Direct care made me realize that when it comes to collective liberation, the most productive relationships are those of mutual care.

**Sharing the story of life with a nonhuman friend may not be as loud as a megaphone, but it is more than enough. And sometimes, it may resound further than that megaphone.**

# SEEDING REVOLUTION

## ANSWERING THE CALL TO ACTION

This call to action is *yours* to answer. It resounds loudly, awaiting your voice, your fervor, and your persistence to amplify the depravity of speciesism and eradicate this profound injustice.

**Please know that our conviction in collective liberation is not only our expression of solidarity; it is our commitment to alter the course of history.**

For this, we may be labeled as “radical,” but we embrace this term because our struggle against speciesism is indeed radical—it strikes at the root of institutionalized injustice that paves the way for all other forms of oppression. The exploitation of our nonhuman relatives exemplifies the very essence of what it is to be marginalized and dominated.

### SO LET’S TAKE ACTION.

Whether you’re new to the cause or have many years of experience, our efforts can no longer afford to be stifled by despondency, exhaustion, or complacency.

**LET’S FIGHT IN SOLIDARITY,** our most threatening and potent weapon, while ever cognizant that oppression in any form enables oppression in all of its forms.

**LET’S DECOLONIZE OUR HISTORY,** acknowledging that “human” and “animal” as political identities were informed by white supremacy and a culture of imperialism that disrupted our relationships with other animals.

### LET’S HONOR THOSE WHO CAME BEFORE US.

May their tireless efforts to challenge oppressive systems and their vision for a more equitable world give rise to future generations of formidable activists.

### LET’S PRACTICE ABOLITION IN THE NOW.

We can’t expect liberation while continuing to lean into inherently violent systems that breed injustice. In dismantling colonial structures and ideologies, longstanding



systems of oppression will collapse under the weight of building our collective resistance.

Your interest and willingness to learn more about animal activism is not just appreciated—it's absolutely essential. We're living in a time where the urgency to end speciesism cannot be overstated, and each one of us has a role to play in this monumental task. Nonhuman animals don't have the luxury of waiting for someone else to step in—it is we, and it is *you* who are their only hope. Together, we are their defenders and their path to freedom. Every step you take in this direction counts, no matter how small it may seem. And we hope you will bear the weight of this responsibility with pride and determination, knowing that each minor triumph fosters transformation.

This journey towards liberation will be messy. It will be challenging. And it will instigate conflict. But it will be worth giving all that we have. And no one can comprehend this more acutely than marginalized groups who face the pervasive impact of established oppressive systems in our daily lives. As humans, fellow animals living within capitalist societies, we too know what it's like to suffer, to have our existence predicated upon profit. But we persist, never forgetting that for countless among us—be they human or non-human—it is the entirety of their existence.

**ONE STRUGGLE, ONE FIGHT,  
HUMAN FREEDOM AND ANIMAL  
RIGHTS. ARE YOU READY?**



# Recommended Reading

- ***Aphro-ism: Essays on Pop Culture, Feminism, and Black Veganism from Two Sisters*** – Aph Ko and Sly Ko (2017)
- ***Sistah Vegan: Black Female Vegans Speak on Food, Identity, Health, and Society*** – A. Breeze Harper (2010)
- ***The Dreaded Comparison: Human and Animal Slavery*** – Marjorie Spiegel (1988)
- ***The Sexual Politics of Meat, A Feminist-Vegetarian Critical Theory*** – Carol J. Adams (1990)
- ***Five Essays for Freedom: A Political Primer for Animal Advocates*** – Kristy Alger (2020)
- ***Antiracism in Animal Advocacy: Igniting Cultural Transformation*** – Jasmin Singer (2021)

# Recommended Documentaries

- ***The Smell of Money*** – Uncovering the obscured intersection of environmental racism and affluence by scrutinizing the detrimental impacts of animal-based food production within the U.S. food system on our global health (2022)
- ***The Invisible Vegan*** – Illuminating the entwined issues of food, disease, poverty, institutional racism, and government collusion within the U.S. food system (2019)
- ***They're Trying to Kill Us*** – Spotlighting the pervasive issue of unhealthy dietary habits within the African-American community and champions the transformative power of a plant-based diet (2021)
- ***Forks Over Knives*** – Revealing how embracing a whole-food, plant-based lifestyle can help control or even reverse many of the degenerative diseases afflicting modern society (2011)

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# Citations

Scan the QR code or navigate to the URL below to view the list of sources referenced in this guide:

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**Special thanks to everyone who provided photos used throughout the guide.** Photos © Christopher “Soul” Eubanks (APEX Advocacy), Kendrick Romonzo (Social Illz), Brialle Ringer, Yvette Baer, Alexa Weaver, Unique Vance, Nabiha Basathia (The Gray Zebra), Sara Naqvi (co-owner of Punjab Spice Company), We Animals Media, iStockPhoto, and Unsplash.

# JOIN THE MOVEMENT

## TAKE YOUR PLACE IN OUR COMMUNITY

Feeling inspired to join the APEX Community? We invite both current advocates and those looking to step into the realm of animal rights activism to feel embraced by a network that understands and celebrates your voice. As a part of our collective, you'll find strength in solidarity and a multitude of channels to express your passion for change. The sections that follow are your gateway to becoming more deeply involved with our community of intersectional activists, uncovering avenues for action, education, and partnership.

### VOLUNTEER

Most activists first get involved in the causes they support by volunteering with established organizations or groups. You can volunteer with APEX by signing up to our newsletter on our website and receive updates on opportunities as they arise. If you have any special skills or talents that you think would benefit APEX, please let us know via email ([info@apexadvocacy.org](mailto:info@apexadvocacy.org)) and we'll get the conversation started.

### JOIN OUR ONLINE COMMUNITY

Becoming a part of our vibrant Slack community is a simple way to engage with other activists and to learn more about many relevant initiatives and campaigns. You may join group conversations (which are always lively!) or have private conversations with individual members who will bring a wide breadth of experience and perspective to your interactions. This space is inclusive by design and welcoming to all, wherever they may be on their journey.

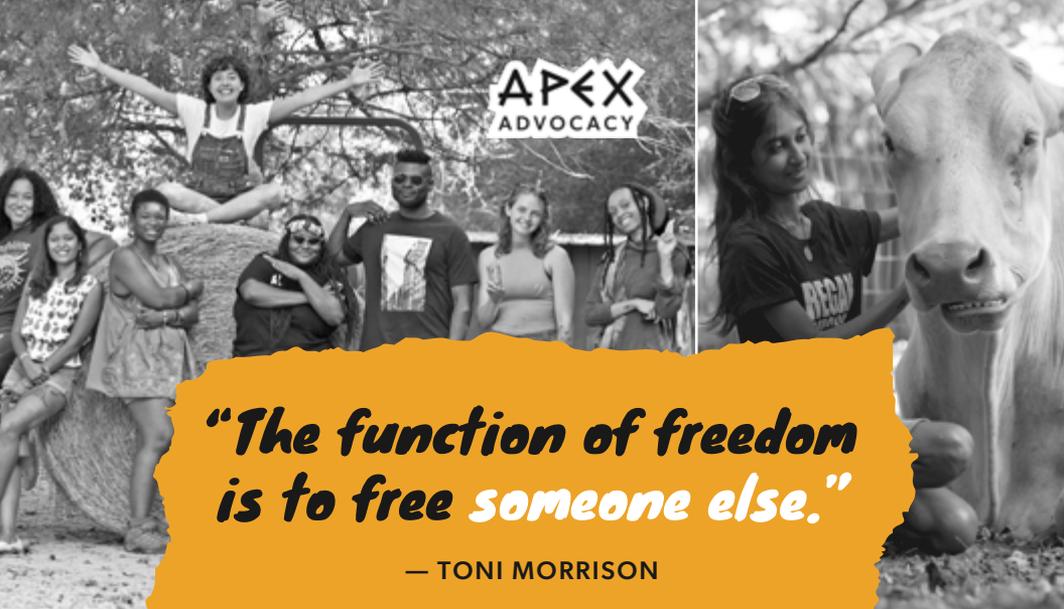
### MONTHLY ACTIVISM TRAININGS

Join APEX's monthly workshops designed to evolve animal activism in a direction that includes meaningful racial equity and total liberation for all beings. You do not need to be a current or experienced activist to join, just open to learning the ins and outs of intersectional social justice. You got this. We're waiting for you. 🗨️

### PRE-ANIMAL ACTIVIST WEEK

Interested in animal rights but not quite sure how to get started? If this describes you, we invite you to apply to our flagship campaign (P.A.A.W.) which will give you all the tools and information you need to get started on your journey as a BIPOC vegan animal rights activist! It will be a manageable, joyful, and transformative experience for all who participate.

**Fill out the form to join our Slack community:**



***“The function of freedom is to free someone else.”***

— TONI MORRISON

## FEEDBACK

The *BIPOC Animal Activism Starter Guide* can be a powerful tool, but we do not presume it to be perfect. The work toward justice is ever-evolving, as are the tools we use in pursuit of that goal.

If you have any feedback you would like to share regarding your experience with APEX’s *Activism Starter Guide*, please scan the QR code with your device. This will direct you to a form where you may submit your thoughts and insights. If there’s anything you feel could be improved or clarified, please let us know. Additionally, if there’s something you would like to see included that is not currently in the guide, we welcome your suggestions.

We look forward to hearing from you!

## DONATE

Your support can drive meaningful change at APEX Advocacy. We believe in collective action and the profound impact it can have on us all. By donating through our link, you are empowering our voices, surging innovation, championing causes, and helping shape the equitable future for which we fight. Your contribution, big or small, makes an enormous difference. We thank you in advance for your generosity, and we thank you for investing in a future that supports and uplifts everyone.